MAN'S ACHIEVEMENT TO THE AGE OF STEAM

EDWIN W. PAHLOW

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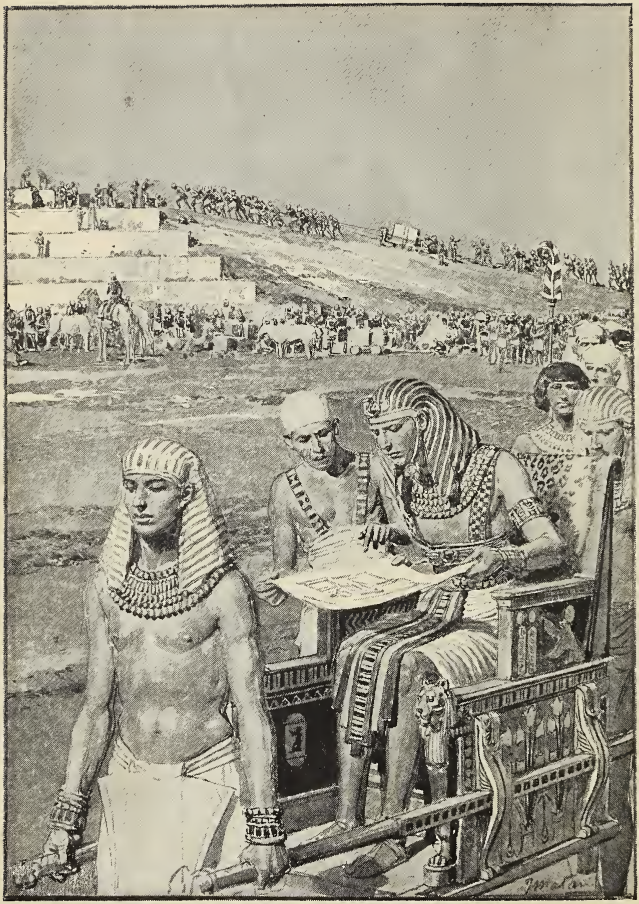

Egypt was a Going Concern *Five Thousand Years Ago*

Building the Great Pyramid, as conceived by a modern artist

MAN'S ACHIEVEMENT

I. TO THE AGE OF STEAM

15897

BY

EDWIN W. PAHLOW

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To the BEARERS *of the* GREAT TRADITION

History tells about change, but so does geology. History tells about development, but so do botany and zoölogy. History tells about achievement, and no other school discipline can, unless it is treated historically. Rocks, plants, and animals change; man alone can *make* things change. He alone can achieve.

If this view is valid, it would seem only good sense for those of us who are history teachers to emphasize the lines along which we can make a unique contribution. Today there is special need that we do so; for the world cannot afford to let the coming generation grow up as ours did, complacently taking things for granted until jolted into some semblance of rationality by the crash of 1929. Our generation is still reeling from the blow; but one idea seems to have reached a state of equilibrium, — namely, that *civilization is an achievement* and calls for constant and continuous vigilance if it is not utterly to disappear.

By fixing attention on the achievement of (or the failure to achieve) new things in the realm of goodness, beauty, and truth, to which men of good sense attach worth, we have a simple principle of selection which not only guides our youth through the maze of historical data but also reveals the past as dynamic. History, in William James's excellent phrase, becomes "a rivalry of the patterns," — a rivalry in which all our forbears shared from the beginning of the race by espousing or opposing or being indifferent to the claims of the contending patterns. Therein lies a challenge to hold fast to the good that has been achieved and to add to it. Youth *wants* a challenge, and it wants one which is worthy alike of heart and head.

This principle of selection also gives a challenge to us as teachers. It forbids us ever to think of ourselves as dealing with "just another high-school subject," by raising us to the post of Bearers of the Great Tradition. The honor and significance of that office become clear when we reflect that the continuity of Euro-American history, broken once after the fall of Rome and recovered only after long, laborious effort, is threatened again. Nineteenth-century industrialism herded the workers of Europe into factory towns, and nineteenth-century democracy made them part of the governing class. But, unlike those who had governed before, the new sharers in government live for the most part in the present, with few if any roots in the cultural past. If Europeans by and large are losing touch with the past, how much more is this likely to be true of Americans, North and South, with the added gap of an ocean between what is old and what is new! Already almost the only explicit contacts many of our young people have with the civilizations which gave us the classics and the Bible come through us who are their history teachers. Those contacts are often slight enough; but, slight as they are, they can have great value if through them our pupils come to see civilization as something that had to be achieved. For therein lies the obligation to achieve further.

A third possible value that derives from viewing civilization as an achievement lies in a closer integration of school and college history than has often existed in the past. The world needs a generation (1) that is world-minded as to both space and time, and (2) that is sensitive to the complexity of the patterns whose rivalry goes to form world history. In practice the former aim has been allotted to the high school; the latter, to the college (but often the twain failed to meet). Each supplements the other; for where the first gains in temporal and spatial extension it loses in depth, and with the second it is the other way about. If history is to be laid hold of as the story of man's achievement, both are essential. Without the intensive regional or period study of the college level, the complexity of human society and human problems is likely to be missed. Without the extension in time and space which comes almost entirely on the high-school level, regions and periods cannot be seen in the perspective which alone makes possible their appraisal as advance or recession or mere marking of time. So from the point of view of what the world needs today, high-school and college teachers ought to be collaborators in a very intimate sense.

This volume (which carries the story down to the background of the French Revolution), together with the volume which follows, aims to lay the foundation for subsequent history reading or study by setting forth an outline of the historic period, fitted into an easily remembered time chart, which can serve as a framework for all further reading. It aims to achieve another purpose which college teachers seem to take for granted as having been achieved in the high school, — namely, to give to students some understanding of why they study, or ought to be studying, history.

Since this volume has grown out of *Man's Great Adventure*, the acknowledgments made in that volume apply to this one. To those are added a grateful recognition of valuable criticisms made by my colleague at Ohio State University, William F. McDonald, professor of ancient history; by Loren C. MacKinney, professor of medieval history at the University of North Carolina; and by Mr. George J. Jones, head of Department of History, Junior and Senior High Schools, Washington, D.C.

E.W.P.

Chapel Hill, N.C.

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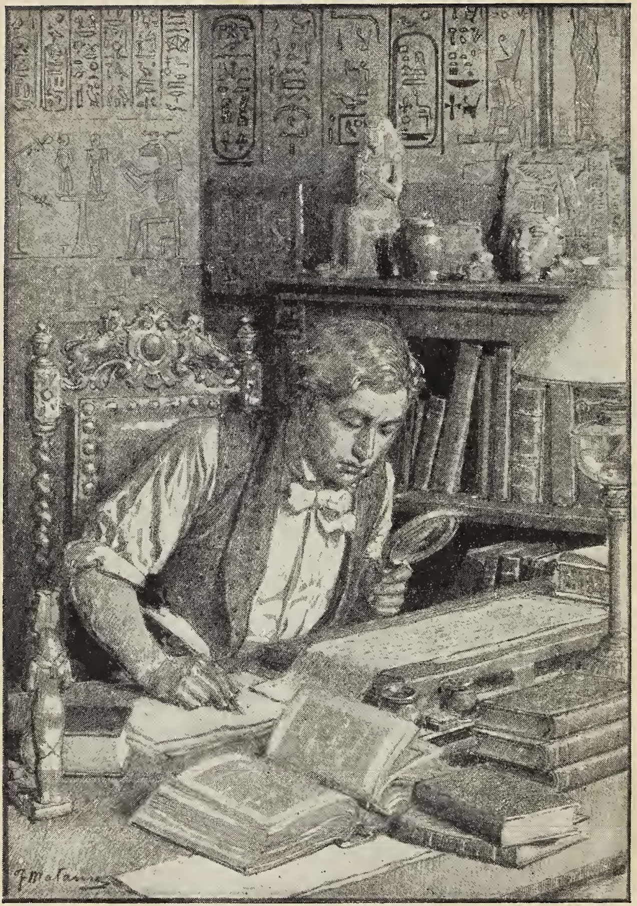
MAN'S ACHIEVEMENT

TO THE
AGE OF STEAM

PART I · A FEW OBSERVATIONS ON HISTORY AND ITS RELATION TO YOU



CHAMPOLLION *unraveling the Mystery of a Lost Language. (See page 8.)*

CHAPTER I · Showing how the Historian, like the Detective, Seeks Meanings in what he Finds

1. Finding Meanings and Testing them

Unravelers of Mystery. In *A Study in Scarlet* Sherlock Holmes, perhaps the best-known detective in English fiction, is called in by the London police to help to solve the problem of how an American traveler has met his death. Holmes studies the body and the place where it was found, and, to the amazement of his auditors, reports nonchalantly as follows:

> There has been murder done, and the murderer was a man. He was more than six feet high, was in the prime of life, wore coarse, square-toed boots, and smoked a Trichinopoly cigar. He came here with his victim in a four-wheeled cab, which was drawn by a horse with three old shoes and one new one on his off fore-leg. In all probability the murderer had a florid face, and the finger-nails of his right hand were remarkably long. These are only a few indications, but they may assist you.

Observing and Inferring. Developments showed not only that Holmes was right in every particular but that his method of procedure was very simple, as you can learn from Conan Doyle's[1] story. Far from exercising any unusual powers, he exercised two very common ones, namely, the power of observing and the power of drawing inferences — that is, of making guesses based on what he had observed. What made him such an extraordinary detective, at least on paper, was the fact that he possessed these two powers in an unusual degree.

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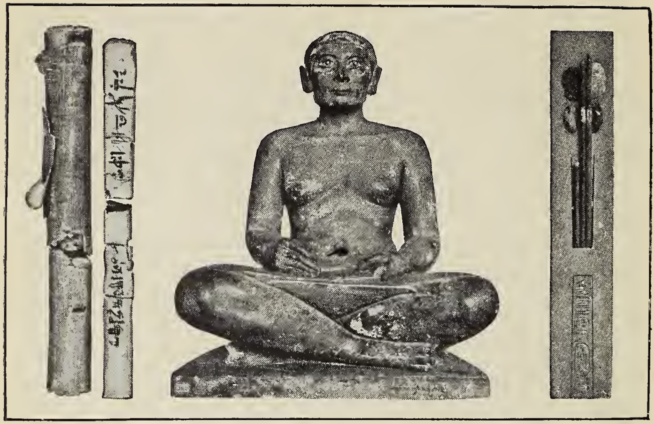
[1] Sir Arthur Conan Doyle (1859–1930) was an English writer who did much to make popular the modern type of detective story.



An EGYPTIAN SCRIBE *and his Tools — Papyrus Rolls, Inkpot, and Pens*

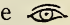
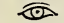
Two Common Powers used by the Historian. All of us possess these two powers of observing and drawing inferences in some degree, and we exercise them more often than we think. And much of our success in life depends upon how well we exercise them.

This is true, too, of the historian, especially the historian of ancient times, because the materials he has for building up his story are scanty. Most of these are such uncommunicative things as ruins of buildings, weapons, utensils, and the like. Even when written records become fairly numerous, they often fail to supply enough information to enable him to tell a very reliable story. He finds an inscription here and a papyrus roll[1] or parchment roll there, and long gaps between. Most of what he finds has been preserved by chance, and not at all with him in mind. His problem, therefore, is much like that of the detective, and so is his method. And some of his triumphs are every bit as interesting as those of the cleverest unravelers of crime.[1]

---

[1] Papyrus was an Egyptian writing material made by pasting together strips of a river reed called by that name. Writing was done with a pointed reed dipped in ink made of a mixture of soot, vegetable gum, and water. Parchment was made from the skins of animals.

2. A Great Stone Key

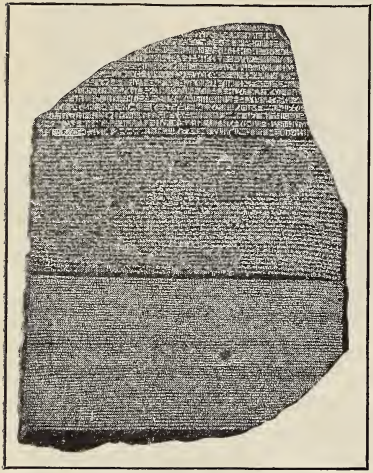
Creating a System of Symbols. In Egypt, long ago, the priests developed a system of picture writing called by the Greeks hieroglyphics, which means "sacred carvings." At first the characters were pictures of things (just as you might use  for "eye"); later they became symbols for ideas associated with the things, like using  to stand for "I" or "myself." Such signs are called ideographs, that is, drawings of ideas. Later still such a sign came to stand for a syllable only (just as we use "&" to stand for "and"), and finally it stood for a single sound.

Forgetting What they Mean. The system spread all over the land and was used for hundreds and hundreds of years by thousands and thousands of priests. But gradually a simpler system took its place, and finally the day came when the last person who could read the old sacred carvings died. Now the once-intelligible marks on temple and obelisk and on roll upon roll of papyrus became a mystery, and remained so for almost two thousand years. Then, in the year that Washington died (1799), a key to the mystery was found.

Finding a Key. At that time the French general Napoleon Bonaparte was in Egypt, and some of his soldiers, while digging trenches along the Rosetta mouth of the Nile, found a stone tablet which aroused their curiosity. It bore three inscriptions, each in a different kind of writing — Greek, hieroglyphic, and demotic, or everyday Egyptian. It seemed reasonable to suppose that the three inscriptions dealt with the same subject, just as our public notices are often printed in several languages for the benefit of foreigners. If this were so, it seemed that the way was opened to the solution of the age-long mystery, because plenty of people could read Greek.

---

[1] The process of making one thing point to another (as when you make a cloudy sky point to rain) is one step in what is called reflective thinking. The other step is *testing* your inference. When, therefore, you have *made* an inference and have *tested* it, you have done a piece of reflective thinking, or, to put it in another way, you have proceeded in a scientific manner.



The Trilingual Rosetta Stone, *now in the British Museum, London.* (See page 313)

Unraveling the Mystery. So it turned out, though the way proved to be anything but an easy one. Scholars labored at the Rosetta Stone for over twenty years before one of them, named Jean François Champollion, found a key to the mystery and thus learned the secret of hieroglyphics. From that day to this, both inscription and papyrus roll have been releasing the long-hidden story of the long-lost civilization of the early Pharaohs.

3. Another Stone Key

A Mystery for you to Unravel. The Great Pyramid, on the west bank of the Nile, measures about seven hundred and fifty feet at its base and rises to a height of about four hundred and eighty feet above the desert level. It is built of large blocks of limestone. Here and there the outer layer is as it was when it left the hands of the builders, the blocks fitted together with great exactness. These facts you could gather from a very brief examination of the pyramid.

Before reading the following paragraphs imagine yourself an Egyptologist[1] discovering the pyramid, and, using the facts mentioned above, list all the inferences you can draw regarding it and the civilization of the people who built it.

What you might Infer from the Great Pyramid. From the facts given above, you might draw the following inferences: The Great Pyramid was made by man. To build it required the labor of many men. The people among whom it was built had advanced far beyond barbarism. They lived in fixed settlements.

Fundamental Needs. They gained their food easily enough to make it unnecessary for all of them to devote all their time to hunting, fishing, or farming. They also must have had shelter and clothing. Shelter points to building materials (mud, wood, or stone) and to skill in using them. Clothing points to skins or to textiles — cotton, woolen, or linen. Skins and wool point to a supply of animals, wild or domesticated. Skins from wild animals point to weapons or traps. Linen points to ability to spin and weave flax. Food points to plants and animals, to hunting and fishing, to cooking utensils, to fire.

Families. All these workers had fathers and mothers, and probably most of them had wives and children. The term "children" suggests many things: toys, sickness, nursing, doctoring. Children have to be taught; perhaps there were books and schools. They grow up and start families of their own; perhaps there were priests and elaborate wedding ceremonies. Presently they die; perhaps they were buried, perhaps cremated.

Government. It must have taken many families to supply enough labor to build the Great Pyramid. To keep these in order, some form of government was needed. Government points to leaders and followers, to judges, tax-collectors, and other officials.

Language and Learning. To plan and carry out the undertaking called for a high degree of intelligence. These people must have had not only a spoken language for communication but also a system of writing and a system of numbers. They had drawing instruments too, no doubt, and tools for cutting and finishing the blocks of stone. Tools point to metal, which points not only to the existence of fire but also to skill in using it to reduce ore. The absence of quarries near by points to some means of transportation, perhaps to barges or, on land, to rollers or greased planks. (See frontispiece.)

---

[1] An Egyptologist is a student of early Egyptian remains. From this you ought to be able to infer what an Assyriologist is.

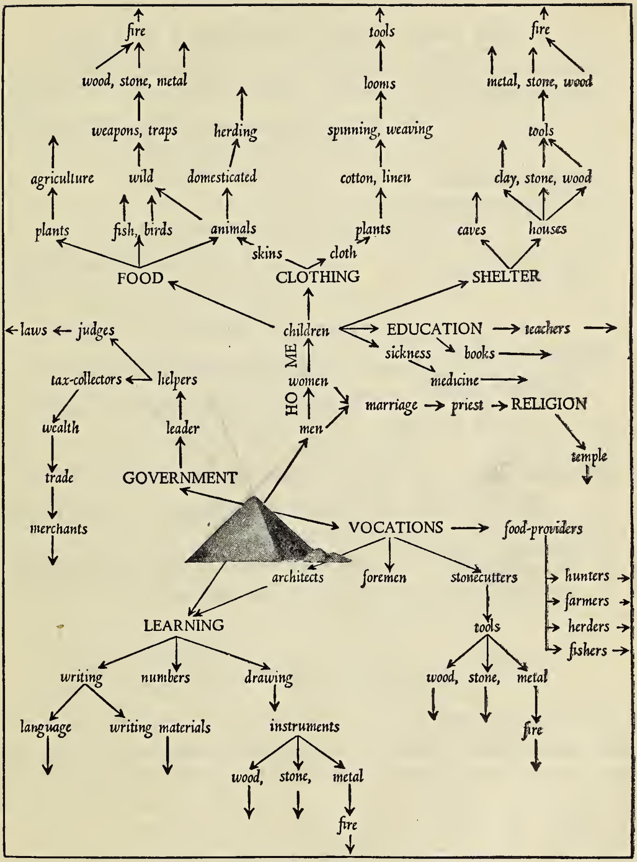
Experience. The immense size of the Great Pyramid suggests that the builders had acquired their skill by constructing smaller pyramids. And so on; you can add many more items to this list.

Do not try to memorize these inferences; work them out for yourself. As a check, make a diagram like that on the opposite page, using arrows to stand for the words "points to." The exercise will be simple if at each step you say to yourself, "If they had *this*, they probably had *that*."

Putting People into History. Next, jot down all the kinds of persons represented, such as hunters, judges, tax-collectors, and so on, not forgetting their wives and children. This exercise ought to help you to *put people into history*. It ought also to show you how much you can get out of a picture if you use your intelligence.

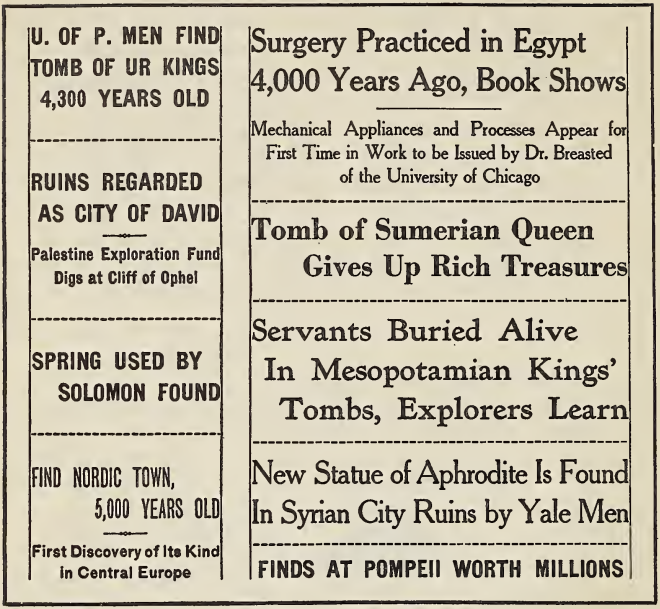
Experience and Authority. Observe that the statements we have made about the Great Pyramid are merely inferences. To turn them into established facts, we should have to test them. Some we can test from *our own experience* (as, for example, the inference that the Egyptians must have had food of some sort); for others, such as the inference that the Egyptians buried their dead, we should have to refer to *authority*, such as the writings of Egyptologists.

The History of Antiquity is a Modern Achievement. You will observe that we drew no inference about *why* the Great Pyramid was built. Historians tell us that it was built to house the remains of King Khufu (or Cheops, as the Greeks called him), who lived about 3000 B.C.; but that is not a


fire
tools
fire
wood, stone, metal
looms
metal, stone, wood
weapons, traps
herding
spinning, weaving
tools
agriculture
wild
domesticated
cotton, linen
clay, stone, wood
plants
fish, birds
animals
plants
caves
houses
skins
cloth
FOOD
CLOTHING
SHELTER
laws
judges
children
EDUCATION
teachers
sickness
books
tax-collectors
helpers
medicine
HOME
women
marriage
priest
RELIGION
wealth
leader
men
temple
trade
GOVERNMENT
merchants
VOCATIONS
food-providers
architects
foremen
stonecutters
hunters
farmers
herders
fishers
LEARNING
tools
writing
numbers
drawing
wood, stone, metal
language
writing materials
instruments
fire
wood, stone, metal
fire

Making the Great Pyramid *do Some* Pointing

Observe that these are inferences only; see page 7, note 1, for what to do with inferences



U. OF P. MEN FIND
TOMB OF UR KINGS
4,300 YEARS OLD

RUINS REGARDED
AS CITY OF DAVID

Palestine Exploration Fund
Digs at Cliff of Ophel

SPRING USED BY
SOLOMON FOUND

FIND NORDIC TOWN,
5,000 YEARS OLD

First Discovery of Its Kind
in Central Europe

Surgery Practiced in Egypt
4,000 Years Ago, Book Shows

Mechanical Appliances and Processes Appear for
First Time in Work to be Issued by Dr. Breasted
of the University of Chicago

Tomb of Sumerian Queen
Gives Up Rich Treasures

Servants Buried Alive
In Mesopotamian Kings'
Tombs, Explorers Learn

New Statue of Aphrodite Is Found
In Syrian City Ruins by Yale Men

FINDS AT POMPEII WORTH MILLIONS

Archæology *as* News

No men today are having more thrills than the archæologists as they revive humanity's memory of long-forgotten experiences

fact which we could have inferred just from looking at the huge stone mass. For all we could tell from such a casual inspection, it might have been built to commemorate a battle or a miracle. To learn all we now know about the Great Pyramid, as well as about other early monuments and the people who built them, required years of patient study, not only of the monuments themselves but of many other sources.

Most of this work has been done by modern scholars, and their task is far from ended. Today archæologists are carrying on their investigations on a larger scale than ever before. Watch the newspapers for accounts of their discoveries.

4. Postscript

Cui Bono? Cui bono? was the Romans' way of saying "What's the use?" or "What's the good of it all?" Do you think it worth while to know what happened one or several thousand years ago? If not, do you think it worth while to know what happened, say, in the time of Columbus? If so, why do you think it worth while to know what happened in the time of Columbus, but not worth while to know what happened before his time?

If you think that even the Age of Columbus is too far back, where would you begin? Why?

Write out answers to these questions and put them aside. Later you will be asked to look at them again.

What to Carry Away from this Chapter. The most useful idea that you can carry away from this chapter is that objects or pictures of objects are full of meanings and that you can bring out many of these meanings if you proceed as we did with the sketch of the Great Pyramid and draw inferences from them. These inferences will help you (1) to put people into the story and (2) to link up these people with those who have gone before. Don't count a lesson fully prepared until you have drawn inferences from at least one of the pictures in the pages you have read.

You need not confine this exercise to the classroom. The next time you are at a dull gathering suggest it as a game, using any available pictures or objects. Thus you may help some friend to discover that (as President Wilson used to say) nothing is so much fun as having a brain and knowing how to use it.

Some Key Words

inference
papyrus
ideograph
hieroglyphics
Rosetta Stone
Champollion
Egyptologist
archæologist
Khufu (Cheops)
cui bono?

Questions

SECTION 1. In what respects is the work of the historian like that of the detective? Why is the historian of ancient times forced to make inferences oftener than the historian of modern times? After you have made an inference, what step is necessary before you can be reasonably sure that your inference is a sound one?

SECTION 2. Why did the hieroglyphic system of writing die out? Is "shorthand" simpler than our "longhand" system of writing? In the light of Egypt's experience with hieroglyphics, is it reasonable to infer that some day no one will be able to read our "longhand"? Explain your answer.

SECTION 3. Which of the inferences drawn from the Great Pyramid can you test from your present knowledge? For which ones do you need to search for further knowledge? Are there any inferences that you know are wrong? How does it happen that we know more about ancient history than people did in the days of Washington?

Things to Do

1. Read Conan Doyle's *A Study in Scarlet* and tell the class what it was that led Sherlock Holmes to make the inferences noted on page 5 of this text.

2. Select any object in your classroom and draw from it all the inferences you can. Follow the example on page 11 and use arrows to stand for the words "points to."

3. Begin to gather newspaper clippings referring to current archæological discoveries.

NOTE. In order not to postpone unduly the main part of the story, references to collateral reading for Part I have been omitted. Part I ought to be gone over rapidly the first time and then referred to in more leisurely fashion, as occasion requires.

CHAPTER II · Telling about Yourself and History and about the Value of Knowing your Community

1. Why study History?

What is History? History includes everything that man ever thought or felt or did, and everything that was ever done to him.[1] Sometimes we apply the term to the *happenings themselves*; as, for example, when we speak of the history of the United States or the history of France, meaning by that anything and everything that happened in those countries, whether in politics, industry, religion, music, or any other field of human activity. At other times we apply the term to *somebody's account* of these happenings, as when we speak of Gibbon's *Decline and Fall of the Roman Empire* or Channing's *History of the United States.*

You can't Help Learning Some History. No one can live in a civilized land as long as you have without learning some history. How? Through stories, through pictures in magazines and newspapers and on the walls of your home and school, through the "movies," through Fourth-of-July celebrations, through church and Sunday school, through talking with people who know history and with those who are making history — in short, merely through living in a live world. In all these ways you have learned something about the past and you will continue to do so; you can't help it.

"Pick-up" History is Not Enough. Such "pick-up" history is all the history that many of your fathers and almost all your grandfathers got in their youth, and perhaps you think that with such meager equipment your generation can do as well as theirs did. It probably can do as well, *but that won't be well enough.* The main business of your generation (the one now in school in America, Europe, Asia, and elsewhere) will be to manage the affairs of the globe you live on, and your generation will have to do a great deal better than recent generations have done or there won't be much left of what we know as civilization.

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[1] To be exact, we ought to call this *human* history, because the term "history" is also used to apply to other things, such as plants and animals. But, in general, when we use the word "history" we mean human history, and we shall use it in that sense in this book.

Such a statement may seem to you to be a gross exaggeration. Until now you have led a comparatively sheltered life, and the world has seemed a jolly, care-free place; and, like most young people, you probably take for granted that it will always remain such a place. But plenty of your elders will tell you differently. Some of them have devoted a lifetime to observing mankind at the task of governing itself, and what they have to say deserves attention, even if you don't agree with it.

A Striking Sentence that was Revised. Shortly after the World War, while men were surveying the wreckage left by that great upheaval, the English novelist and student of affairs H. G. Wells wrote an arresting sentence to the effect that we were witnessing "a race between education and catastrophe." That seemed appalling enough; but, surveying the state of affairs ten years later (1931), Wells concluded that he had used a wrong figure of speech. Education was there and so was catastrophe, but he couldn't find anything that looked like a race between them. The men of his generation seemed to him to have learned little, if anything, in those ten years. So in 1931 it looked to this trained observer like "a walkover for catastrophe" because it seemed to him that education was standing still.

Where You come in. Here is where you come into the picture. Not all people by any means accept Mr. Wells's gloomy prophecy; but all do realize that if his prophecy is to be belied, it must be by your generation — the one now in school all over the world — when its turn comes to take over the reins. Wells, like millions of others, thinks that you can belie his prophecy, if only you will.

> Catastrophe need not win the race. . . . We are not being beaten in an honorable struggle; we are loitering and rotting down to disaster. A few thousand resolute spirits, a tithe of a tithe of the misdirected heroism that went to waste in the Great War, a few hundred million dollars for a world campaign for the new order, might still turn the destinies of mankind right around toward a new life for our race.[1]

There you have a challenge which makes the challenge to your forbears who conquered this continent look like a school picnic.

Where History comes in. What has all this to do with your studying history? Well, if your most important business will be to share in running the world, it would seem to be only good sense to learn something about the development of that business. How successfully could you run your father's business if you never learned how it came to be what it is today? Or how successfully could a doctor prescribe for your illness without trying to learn the history of your case? So one of the hopes of mankind lies in the possibility that your generation will do what no previous generation has ever done, namely, study seriously the history of that great world enterprise which it will soon have to manage.

History gives Ideas with which to Think. If you view the study of history in this light, it ought to be clear that it is not only silly but criminal to regard it merely as something which will help to get you into college or as a pretty accomplishment which will keep you from making ridiculous blunders when you are out in society. It ought to be clear, too, that history is more than a matter of dates. It is primarily a matter of ideas; and the wider you extend the range of your study, the more ideas you are likely to get which will help you to think on present-day problems. Don't imagine that you can't learn anything from the Greeks and Romans because they didn't have automobiles. It is true that they didn't have automobiles, but they did have lots of people who couldn't get on with one another; and today we still have more of such people than we have of automobiles.

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[1] *Liberty*, October 17, 1931. Quoted by permission of Curtis Brown, Ltd.

Getting ideas with which to think about present-day problems is perhaps the most important result that can come from the study of history.

History helps us to decide what Kind of World we want to Live in. In order to act intelligently on present-day problems, we need to make up our minds about the sort of world we want to live in. Few of us ever do this. When we hear a stirring Fourth-of-July oration we want to live, for the moment at least, in one sort of world; when we go to church on Sundays we want to live in another sort; and on week days we live in all sorts of other worlds. We don't "see life steadily and see it whole."

History can help us to decide what to live for by showing us what other men and women have lived for. Napoleon looked at life in terms of his own selfish interest; St. Francis of Assisi,[1] Joan of Arc, John Wesley, George Washington, looked at life in terms of service to others. Most of us wobble between these two groups; that's why most of us are so ineffectual in life. They were effectual, in great measure, because they didn't wobble. They had a definite outlook on life; they knew the kind of world they wished to live in, and they went after it.

History gives us more to Think about. History can enrich our lives in much the same way as travel does; only in the case of history we travel in time as well as space. While we do not meet the actual living characters of history, this lack is compensated for by the great number and variety of people we become acquainted with and by the intimate way in which we come to know them. True, we cannot shake hands with Washington or Lincoln, but we can read their notebooks and even their letters and come to know them more intimately than most of their neighbors did. So we widen the range of our friends and acquaintances and thus add to the store of things we have to think about.

History makes for World Understanding. Knowing the great characters in history has not only individual value

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[1] äs sē′zē. (For Key to Pronunciation see Index, p. i.)

(that is to say, a value for ourselves alone) but also social value (that is, a value for the groups to which we belong, such as the city, the state, the nation, even the world). As we get to know Socrates and Julius Cæsar, Joan of Arc, Shakespeare, and Washington, the Dutch at Leiden or the Greeks at Marathon, and learn what these and other personages or groups stood for, we become linked with millions of people all over the world who also know them. We and they have a bond of fellowship merely through knowing about the same people, just as, when we are traveling, we have a bond of fellowship with anyone we meet who knows someone in our home town. And if both of us not only know these people but admire them, the bond is all the stronger.

The more widely the great personages and peoples of the past are known, the more ideas the people of the world will have in common. The more ideas people have in common, the easier it is for them to understand one another, and people who understand one another are more likely to get on amicably than those who do not.

History gives us a Way of Looking at the World. To mention only one more possible value, the study of history ought to get us into the habit of looking at the world as the historian does. This is how he sees it: (1) He sees it as something that is forever changing. It never stands still, but is always becoming something different. From the experience of the past he feels safe in assuming that tomorrow will be different from today.

(2) But though the historian assumes that tomorrow will be different from today, he knows that tomorrow will be based on or grow out of conditions as they are today. Today's happenings will be the *cause* of tomorrow's happenings, or, to put it the other way round, tomorrow's happenings will be the *result* of today's happenings.

(3) The historian sees events as having results that move out in all directions, like ripples caused by a pebble which is dropped in a pool. Thus he sees the discovery of America by Columbus in 1492 not only as an event that increased

Europe's knowledge of geography, but as one that affected the home, the Church, the State, the vocations, and all other aspects of life, not only in Spain but everywhere. Spain became rich and powerful and so more dangerous than before. Some families became rich and others became poor; some vocations profited and others suffered by the discovery; and so on (see page 32).

(4) Finally, the historian realizes probably more clearly than anyone else how difficult it generally is to rate an event as either "good" or "bad." By taking pains to consider all the parties concerned in an affair, he has almost always found that some of them thought the event "good" and others found it "bad." So when he is asked, for example, whether Columbus's great exploit was "good" or "bad," he is likely to say: "Good or bad for whom? The Europeans as a whole thought it 'good,' but the Aztecs and other native Americans certainly did not; nor did the Africans who were later brought over as slaves."

If you can develop the historian's way of looking at the world (that is, acquire historical-mindedness), you will belong to a very select group of thinkers.

To sum up, the study of history (1) ought to show you how things came to be as they are; (2) ought to give you more ideas with which to think about the problems of the present; and (3) ought to get you into the habit of seeing the world as something that is continually becoming something else. You won't get all these values in a day; but then the world isn't going to be handed over to you and your generation tomorrow. If your generation can get them before it takes charge of the world, it will have an equipment such as no previous generation has ever had.

2. KNOWING THE PRESENT HELPS YOU TO KNOW THE PAST

The Value of Knowing your Community. The best place to gather ideas or meanings which will help you in understanding history is in the life about you. The more present-day types of people you know, — rich and poor, strong and weak, honest and dishonest, gentle and cruel, law-abiding and law-breaking, — the more ideas you will have to think with when you try to understand the people of other times and other lands.

It is so with every aspect of your community: the more you know about the problems of how people nowadays get food, clothing, and shelter, how they get their education, how they amuse themselves, how they worship, and so on, the larger your fund of ideas will be when you turn to the study of the communities of long ago.

No Two Persons Exactly Alike. One of the most valuable facts for this purpose that you can learn from your community (and the one that is most frequently forgotten by students when they read history) is the very obvious one that no two people are exactly alike. If you once realize thoroughly how many different sorts of persons go by the name "American" or "New Yorker" or "Canadian," you will not make the very common mistake of regarding all Egyptians or Greeks or Frenchmen as being alike. And when you come, say, to Roman history, you will no more think of populating the Roman Empire with millions of more or less imperfect imitations of Julius Cæsar than you would think of populating the United States with millions of imitations of George Washington.

An Example. If you turn back to the inferences we drew from the Great Pyramid (p. 9), you will see that they are all based on things we know about our own community, using the word "community" in a broad sense and not merely as applied to our town. For example, we inferred that the Egyptian children got sick and needed nursing, because at one time or another all the children that we have ever known in our community have been sick and needed nursing.

Go over the other inferences and see if any are not based on what you know about your community. Whether we are aware of it or not (and we generally are not), we do continually use the present to interpret the past.

A Double Movement. In studying history, therefore, there is a double movement. You start with what you know about present-day civilization — about homes, schools, churches, governments, vocations, and so on. With this equipment you turn to the past and there learn how these institutions began and how they came to be as they are today. Thereby you acquire new ideas with which to think about present-day homes, schools, churches, governments, and all other aspects of the life about you, and thus you are better able to decide what there is in our present-day civilization that you want to keep and what there is that you would like to see changed.

Questions

SECTION 1. In what two ways do we use the word "history"? What are some of the places outside of school where you learned some historical facts? Why is it worth while to study history systematically rather than to rely on what we can pick up as we go along? How does a knowledge of the past help us to understand the present? Give an example from your own experience. For example, how could you understand why you are studying history now if you did not know what had happened to you in the past which caused you to become a member of a history class? How does history help us to act intelligently? Give an example. How does history help us to decide what sort of world we want to live in and what we want to do with our lives? Do you think there would have been fewer wars in the past if there had been more and better history teaching? Why? What way of looking at the world comes from the study of history? What value is there in this?

SECTION 2. How can knowing the present help you to understand the past? Give an example. What bearing does this have on your studying Community Civics? Sometimes you hear a person say, "I'm so absorbed in history that I haven't time to pay attention to what is going on today." In view of what has been said in section 2, do you think that is a proper attitude for a student of history to take? What double movement takes place when you study history?

Things to Do

1. List the changes there have been during the past year in your school building; in the membership of your class; the changes there have been, within your memory, in styles of dress; in automobile models; in traffic laws. What is there in your surroundings that, so far as you know, has never changed?

2. Take several of the above changes one by one and answer the following questions:

a. Who might have profited by this and so have found it good?

b. Who might have suffered by this and so have found it bad?

c. Who might have found it partly good and partly bad?

d. Who might have been affected by it so slightly as not to be interested in it one way or another?

3. On the basis of your answers, discuss the following statement: As a rule, we cannot say that a happening is wholly good or that it is wholly bad. It is good or bad in relation to some person or persons; and so, before we can evaluate it as good or bad, we need to ask, "Good (or bad) for whom?" and our answer is likely to begin with "That depends."

4. Can you show that this reasoning holds true of the following events? (1) the discovery of America (remember the Aztecs); (2) the invention of the automobile.

CHAPTER III · Concerned with Putting Ourselves and our Ancestors into History and on the Globe

1. THE HUMAN ELEMENT IN HISTORY

Putting People into History. History involves people, place, and time. With regard to the first item a very common error is that we don't put nearly enough people into the picture. When we think, for example, of the Roman soldier and statesman Julius Cæsar, he is apt to step onto the stage almost alone. At the most we surround him (in our mind's eye) with a few friends or rival generals or conspirators, when we ought to surround him with millions. With him should come his victorious armies and the armies he defeated; the makers and providers of shields and spears and military trappings of all sorts; the producers and providers of rations for his men; the wives and children of these men, with their servants and doctors and teachers and toy-makers; and so on. We don't, as a rule, even make a start at putting enough people into the picture, though we know, when we stop to think of it, that without these people there would have been no Cæsar — at least no Cæsar like the one we find in history books.

Putting Ourselves into History. Another thing we fail to do is to put ourselves into history. We speak of history as dealing with "our ancestors," but we rarely try to grasp all that is included in that term.

"But," you may say, "we hadn't any ancestors who were with Cæsar — at least those of us whose families came from the British Isles or France or Germany or Russia." How do you know?

You probably are descended from Cæsar's Army. The men in Cæsar's army and their near descendants were stationed in England, France, and other parts of Europe, where they not only came in contact with native Britons, Germans, and Slavs but intermarried with them enough to make it reasonably certain that if you have any European blood in your veins, you would find at least one among your innumerable ancestors who was in Cæsar's army. The same would be true if any of your forbears came from regions in Asia or Africa where Roman soldiers were stationed.[1]

One thing we All have Many of. The soldiers in Cæsar's army had many ancestors, too, and they came from all parts of the Mediterranean. Some came from Greece and others from Egypt, so that if you could unravel your family story you might very likely find it leading you back to the army of Alexander the Great and to the pyramids of Egypt. You can let your imagination carry the story beyond that point; here we have gone far enough for our purpose, which was merely to try to help you to grasp the fact that if there is anything in the world with which you are well supplied, it is ancestors.

Of course some of them were kings and some were saints and some were pirates and highway robbers. About the only difference between any two of us is that one may have to go back a little farther than the other to find any particular type of ancestor.[2]

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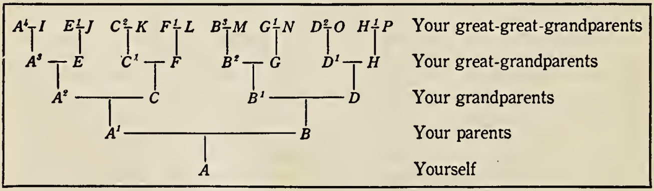
[1] Assuming that your forbears doubled in number every twenty-five years (that is, two parents, four grandparents, and so on), figure out how many you probably had at the time of Cæsar, who died about two thousand years ago. How many of these forbears do you know anything about? Most of them, of course, never existed except on paper. That is to say, you couldn't have had as many separate ancestors as your calculation shows because there weren't nearly that many people on the globe in Cæsar's day. That number grew so large because many of your real ancestors were counted many times. This can be made clear by a simple example: if your four grandparents were unrelated before they married, you have (or had) eight great-grandparents; but if your grandfathers were brothers and your grandmothers were sisters, you would have only four great-grandparents. Thus in a single generation your number of "paper" ancestors would be cut down 50 per cent. In spite of such reductions, however, every one of us has a huge number of ancestors. (See diagram on page 26.)

[2] Note that what we have said about our long and probably distinguished descent is true of all other animals, so that, for example, your pet cat may be descended from some sacred cat of the Egyptians, and the fly buzzing around your head may have had a distinguished ancestor who crossed with Columbus, and so on ad infinitum.

If not in Cæsar's Army, where Were you? If you do not agree with what has been said above, you will at least agree with the following point, and that of itself will have a value for you in your history study. It is this: even if you refuse to believe that at least one of your many ancestors was in Cæsar's army, you will have to admit that you had some ancestors *somewhere* in Cæsar's time. You *must* have had; otherwise you would not be here now. And you must have had some ancestors *somewhere* when Alexander the Great conquered the world and the Pharaohs built the pyramids — and long, long before. Where were they, do you suppose?

So as you follow the drama sketched in this book, let your imagination fill the stage with many more people than the few leading characters that are mentioned. And bear in mind that if at least one or two of your very numerous ancestors were not in the particular corner of the globe that is being studied, there were probably some who were not far away.

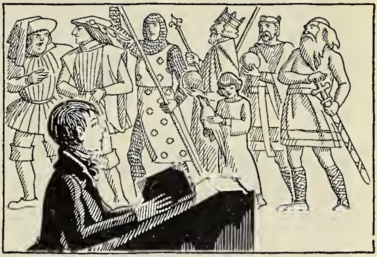
Your Family Tree. A chart may help you to see how quickly your ancestors accumulate. If you try to fill in the names even of the few indicated, it will probably show you how quickly we lose trace of most of them.



How to Get something out of History. The only way to get anything out of history is to use your imagination, and use it vigorously. This chart alone gives you plenty of material to keep you going a long time. Two points only will be noted.

1. *Once your Family Name did not Exist.* Observe how the *A's* (which stand for your direct male ancestors) run back.

They go back away beyond the time when men had patronymics (family names) to when a man was known by his job (as John the farmer or James the butler) or by the place he came from (as Jean from Lyon or Hans from Berlin) or by his father's name (as Ben John's-son).



When Young Darwin *found his Books Dull, he had this to Fall Back on*

And they go back before there were even these names; indeed, before men had language. That is to say, you may count back to a grandfather with a thousand "great's" before his name (what you might call your "thousand-great-grandfather"), and yet you haven't reached the end because he too had parents and grandparents and so on, back to the beginning of the race.

2. *Your Ancestors Once were Young.* Another point (and one we are apt to forget) is that all these great-great-grandparents of ours once were young. Because we speak of them as grandparents, we are apt to think of them as being very much like the grandparents we know, only much older.

You will be much nearer the truth if, whenever you are reading about some historical event (like the discovery of America or the birth of Christ or the building of the Great Pyramid), you say to yourself, "At this time there were a good many men and women somewhere on the earth who were my ancestors, *and some of them were just as old then as I am now.*" Then speculate about what they were doing.

A "Typical" English Lad. You will need a great many different pictures to fit your vast collection of ancestors. Imagine Charles Darwin as a student at the Shrewsbury grammar school, letting his mind wander from his books (which it seems to have done easily). Here are a few of the

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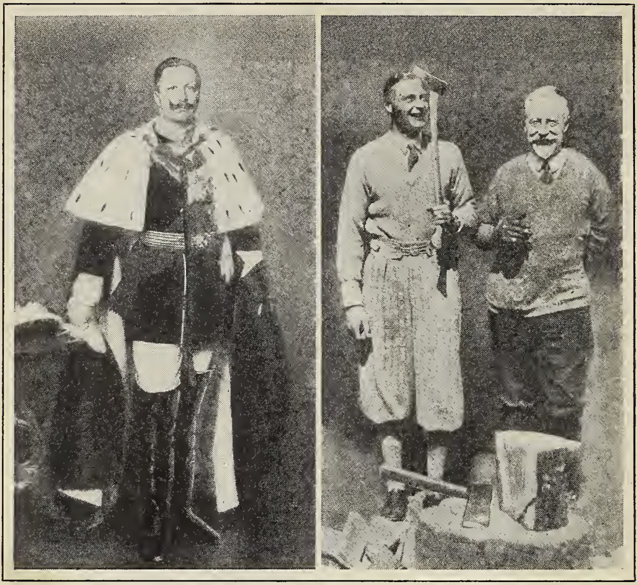


History *is Largely Nothing but a* Record *of the* Ups *and* Downs *of* Families *(your Own as well as Others)*

For thirty years William Hohenzollern wielded Germany's scepter; now he wields a Dutch ax. Your generation will know whether his son inherits the ax or regains the scepter

ancestors he might have dreamed about: a score of Irish and Scottish kings, the Anglo-Saxon king Alfred, and the Frankish emperor Charlemagne; German emperors, and Greek emperors of Constantinople; dukes a plenty — Norman, Bavarian, Saxon, and Flemish; and Saint Stephen, the first king of Hungary. Clearly, young Darwin (a "typical" English lad) had plenty of material on which to feed his imagination, whenever he cared to do so.

You have just as much material as he had. You may not be descended from these various kings, but you undoubtedly are from some of their subjects, and these may have been much more interesting and romantic persons than the kings were.

Whatever you do, don't think of your ancestors as having been grandparents all their lives! Let them have their childhood and their youth. And as you follow the story, carry them along with you.

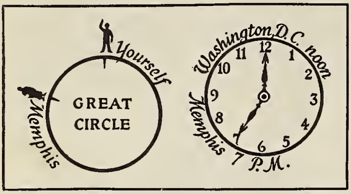
2. The Place Element

Putting your Ancestors on the Globe. Now that you know that you have a lot of ancestors, the next thing is to know how to put them where they belong on the earth. This means that you need to know geography.

As you study the history of any region try to remember that there were people living in other parts of the world at the time you are considering. Also have in mind the fact that the region you are studying continued to be populated more or less densely from that time to the present. Great kingdoms arose and flourished and fell in Egypt, Babylonia, and elsewhere, but these regions never became entirely depopulated.

A Formula for Using Maps. The more clearly you realize what a thing is and what it is not, the more useful it will be to you. So get into the habit of saying to yourself whenever you look at a map (for example, a map of the world): "This is not the world itself; it is much too small, and it is not the right shape. This is merely a sheet of paper with markings which show the relation of seas, mountains, plains, cities, and other places to one another." Maps are useful instruments in giving us the two factors needed to locate a place, namely, (1) its distance and (2) its direction from where we are.

About the Use of Globes. Use the map formula also with a globe. You can buy a globe for ten cents, and you can pay a thousand times as much for one. But the expensive one is not necessarily a thousand times more valuable to you than the cheap one. The purpose of a globe is to help you to get a vivid mental picture of the vast mass of earth and water (almost eight thousand miles in diameter) on which you live. If the globe fails to do this, or rather if you fail to exercise your imagination and *make* the globe do this, it does not matter much whether the globe costs a thousand dollars or a thousand mills.



Two Symbols *which you will encounter Frequently in this Book*

The first one may help you to realize that you live on a globe and that being "on the top of the world" is a relative thing. The second may help to put people on the globe if it suggests to you that while you are reciting, say, on Egyptian history, the boys and girls now in Egypt are already through with school for the day [1]

Current Events. As you go through the book, learn about what is going on today in the part of the world you are studying. Our newspapers and magazines frequently have interesting articles and pictures about the regions mentioned, and these can help to make history more real to you.

3. The Time Element

Dates give Trouble to Historians too. If dates in history cause you trouble, it may be of some comfort to know that they also cause trouble to the historian, especially to those historians who write about the ancient and medieval periods. The reason is that through most of the time that man has lived on the earth he had no method of keeping track of the years, and when he did begin to count them he started at different times in different places. Thus the Greeks counted from the year we call 776 B.C.; the Romans, from 753 B.C.; and the Babylonians, from 747 B.C. The matter is further

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[1] Make two large symbols like the above with movable pointers for your classroom, and adjust the pointers for the region you are studying. See *Directed Studies in Ancient and Medieval History*, prepared to accompany this text, for further suggestions for developing your place sense.

Handicraft Traces Man Back 5,000,000 Years in Nebraska

Evidence Not Conclusive but Merits Consideration, Scientists Are Told

FINDS CRADLE OF HUMANITY

American Explorer Reveals Traces of Life on Gobi Desert 20,000,000 Years Ago.

Two Inferences *in Recent Headlines*

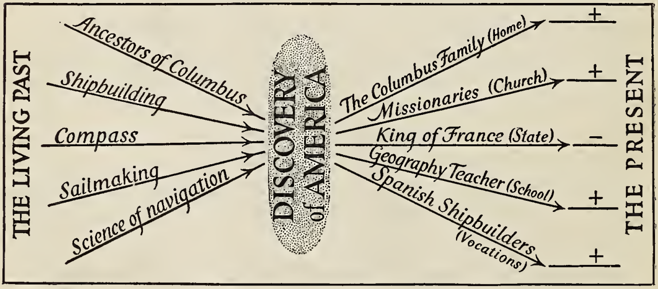
complicated by the fact that the Greeks began the year on July 1; the Romans, on January 1 for the civil year and March 1 for the religious year; and so on. Europe did not begin to reckon time from the birth of Christ until the sixth century, and for a long time the Christian year had three New Year's Days — January 1, March 25, and December 25.

There is more to the story, but perhaps enough has been said to show you that students in school are not the only ones who have trouble with dates.

The Unity of History. To round out our discussion of what goes to make up a historical event, we need to link this chapter with what we said on pages 19 and 20; namely, (1) that such an event grows out of what has gone before, (2) that it has results which move out in many directions, (3) that some persons counted these results as "good" and others as "bad," and (4) that many of these results are felt even in the present. Take, for example, the discovery of America by Columbus, in 1492, and draw inferences from it (as you did in the case of the Great Pyramid). (1) You will surely infer that before

Columbus's time men knew about shipbuilding, spinning, weaving, and metal-working. (2–3) As for the widespread effects of the discovery, that can easily be demonstrated. Hardly anything was left unaffected. For example, the Spanish state and the Spanish church grew in wealth and power; some Spanish homes grew rich and some grew poor, as a result of successful or unsuccessful business ventures in America; shipbuilders, bankers, and other vocational groups had more to do than ever before; schools had new things to teach about the earth; and so on. Clearly, the discovery of America was an event that moved out in all directions, affecting the State, the Church, the home, vocations, and the school, and benefiting some persons and harming others. (4) That the discovery of America by Columbus still has results is clear from the fact that our civilization is based upon the European civilization of Columbus's time.

We might represent much of this graphically as follows:


THE LIVING PAST
Ancestors of Columbus
Shipbuilding
Compass
Sailmaking
Science of navigation
DISCOVERY of AMERICA
The Columbus Family (Home)
+
Missionaries (Church)
+
King of France (State)
−
Geography Teacher (School)
+
Spanish Shipbuilders (Vocations)
+
THE PRESENT

A Few Factors *that came to a* Focus → *The* Event → *Some* Persons *Affected* → *Probable* Effect *on them*

Use this diagram for important events as you meet them.

The hardest part of the diagram to fill out satisfactorily is the final column (+ and −), which tries to show whether the results of the event were good or bad for the persons concerned. It becomes easier the more specific you make the preceding items. For example, it is probably safe to say that putting

+ after "Spanish Shipbuilders" tells most of the story; but putting – after "King of France" does not. No doubt the French king now had a stronger rival south of the Pyrenees than before; but some of the new Spanish wealth flowed into France, and he got part of it in the form of taxes.

Summing Up. (1) A historical event involves people, place, and time; (2) it is caused by what has gone before and influences what comes after; (3) it moves out in all directions; and (4) its results have a different value for different people, some counting the results as good, others as bad, and others as partly good and partly bad.

Questions

SECTION 1. What three factors are there in a historical event? When you read history, have you the habit of seeing more people in the picture than the few characters that are mentioned? How can you develop this habit? (See page 11.) What is meant by the saying "Three generations from shirt sleeves to shirt sleeves"? Does this suggest anything as to the possible ups and downs of your family during the two thousand years since the time of Cæsar? Do you know the names of any ex-kings or ex-princes now living? Were their families always royal or noble? How many people do you know with family names derived from vocations? from places? How many with prefixes or suffixes (beginnings or endings) meaning "son of"? (Thus, "Fitz" is derived from the French word *fils*, meaning "son.")

SECTION 2. What devices do you know of that will help to give you a vivid idea of the fact that the earth is round? Are you on the top of the earth? If not, who is? What is a "great circle"? (See dictionary.) What is the diameter of the globe in your classroom? How many times as large is the diameter of the earth? When Lindbergh flew to Paris in 1927, he left New York at 6 P.M. and reached Paris thirty-three hours later. What time was it by his watch when he arrived in Paris? (Use clock on page 624.) What time was it by Paris time? How do you account for the difference? Why should a history student realize that a map (or a globe) is only a symbol?

SECTION 3. What is the difference between a calendar and a chronology? (See dictionary.) When did Europe begin to reckon events from the birth of Christ?

Things to Do

1. Take any picture in the book and, using it as we d
of the Great Pyramid (p. 11), draw all the inferences you can
the different kinds of people there were at the period it illustrates.

2. Find out from your grandparents (or great-grandparents, if you have any) what they were doing when they were your age.

3. Be able to point in the direction of the following places and give the distances from your home: Athens, Rome, London. Put the data in your notebook for later use.

4. Using a school atlas or an encyclopedia, find the difference between "Mercator's projection" and an "equal-area projection." Who was Mercator? For what purpose did he design his maps? Have you a map on Mercator's projection in your room? (It shows Greenland as large as South America. How far is it wrong?)

5. Be able to point in the direction in which you would dig if you were to construct a tunnel to Tokyo, Calcutta, Athens, London. If you like mathematics, figure out the length of a tunnel from your home to each of these places.

6. With the aid of a globe and a piece of string, find the angle formed by yourself and someone in each of the following places when both of you are standing erect: the Nile Delta, Athens, Rome, Paris.

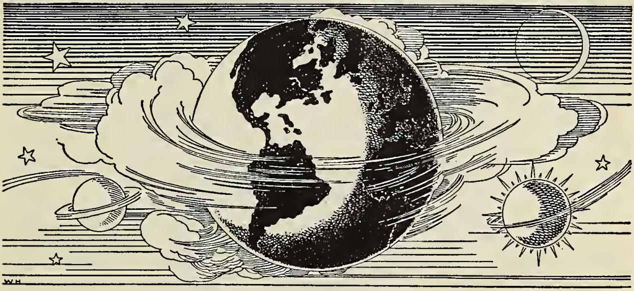
7. In John Smith's *Historie of Virginia* (1623) the author says, "for as Geography without History seemeth a carkasse without motion; so History without Geography wandereth as a vagrant without certaine habitation." If you agree with this statement, remember it. What is there in this exercise that might lead you to suppose that you know which John Smith wrote it? What else do you know about him?

8. Thomas Carlyle said "chronology and geography are the two lamps of history." What did he mean by that? What claim has Carlyle to be quoted on matters of history? (See encyclopedia.)

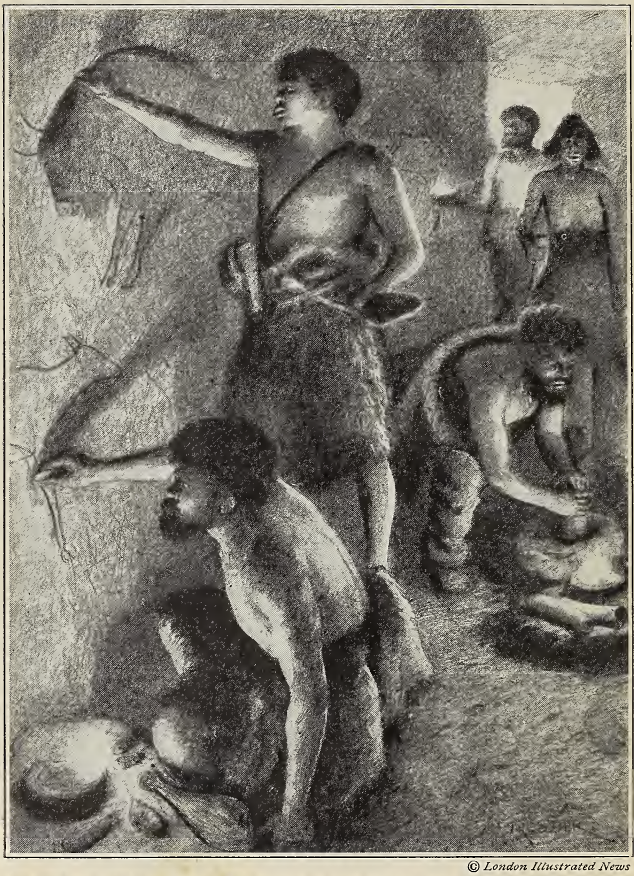
9. Copy the chart on page 32 and add more lines (*a*) which focused on 1492 and (*b*) which led from 1492 to the present.

10. Test the summary on page 33 to see if you agree with it, by applying it to one of the following events: (1) the invention of gunpowder; (2) the invention of the automobile; (3) something that happened to you or to your school within the last year.

PART II · WHAT HAPPENED IN THE NEAR EAST, CHIEFLY FROM THE BUILDING OF THE GREAT PYRAMID TO THE BATTLE OF MARATHON (ABOUT 3000 B. C.–ABOUT 500 B.C.)



UNIT I · *In which we introduce our Early Ancestors and give a Bird's-eye View of Historic Man over about Five Thousand Years*



© *London Illustrated News*

ALL *of us had* MILLIONS *of* ANCESTORS *very much* LIKE *these Early* CAVE MEN

Can you express yourself in line (or anything else) as well as they did?

CHAPTER IV · Containing as Much about Early Man as is Possible in a Book of this Size

1. How Long has Man been on the Earth?

A Modest Estimate. From the inferences drawn from the Great Pyramid (p. 9), it is obvious that civilization was well under way in Egypt as early as five thousand years ago. Nobody knows how much earlier man had been on the earth, and probably nobody ever will know with any degree of exactness. Some Biblical students still accept the year 4004 B.C. as the year of creation, though that date was not fixed upon until the seventeenth century A.D. (by James Ussher, archbishop of Armagh) and was based upon much less data than we have now; but scientists today are convinced that 4004 B.C. is much too late. Their estimates of when man first appeared on the earth run up into millions of years. To most of us such figures mean "a very long time," and that's about all. Nevertheless, it is worth while to fix upon a number in order to get some idea of how small a part of man's story is to be outlined in this volume.

If we take as our number 480,000 (that is, about half a million), we shall have one that can easily be charted on a familiar figure (the face of a clock) and one that most scientists would regard as too small rather than too large.[1] If we let the first half of the clockface stand for 480,000 years, each hour will then represent 80,000 years, and one sixteenth of an hour will represent 5000 years.

Draw the face of a clock and divide the arc between 5 and 6 into sixteen parts. The last sixteenth before 6 (left white on the symbol) will then represent the last 5000 years;

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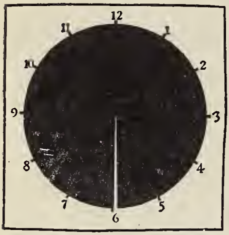
[1] If you find good reasons for choosing some other number, you can easily revise the chart on the basis of your new number. See headlines on page 31.

that is, from about 3000 B.C. to about 2000 A.D., or (roughly) from the Great Pyramid to the Tomb of the Unknown Soldier. This is the period we are to study.



The HISTORIC PERIOD *in the* SEA *of* TIME

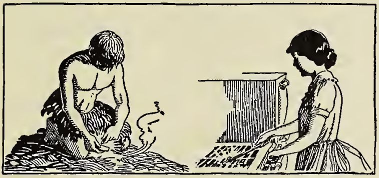
If we let the arc from 6 to 12 stand for the future, the symbol may help to impress on us the fact that we dwell between two eternities — the eternity of the past and the eternity of the future.

2. A FEW WORDS ABOUT OUR EARLIEST ANCESTORS

On his Way, but he doesn't know Where. It is believed that central Asia was the original home of man. Through long ages he seems to have lived a life which was not very different from that of the beasts which surrounded him, except that probably they were more masters of the situation than he and hunted him more than he hunted them.

But he had tremendous possibilities within him. In time he would produce a Shakespeare, a Raphael, a Beethoven, a Washington, a Plato; though now he was no more aware that such achievements were in store for him than we are aware of what our race may have achieved ten thousand years hence. He did not even suspect that there was within him the possibility of becoming such a person as you yourself are. (How great a strain that would have put on his imagination you will have to decide for yourself.)

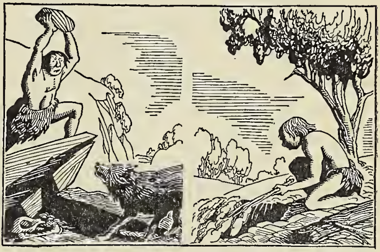
The Advantages of being Human. Man had several advantages over other animals. (1) One of the greatest might at first glance seem to be a disadvantage: he was a helpless infant much longer than other young animals were. But this prolonged period of dependence was (and still is) a tremendous asset. It meant that he remained *learnable* just so much longer than other animals did. All the chicks and puppies born on the day you were born learned how to look after themselves long before you did; but in a very short time they had learned all they were ever going to learn, whereas you can go on learning to the end of your days, if you wish.



Distant Cousins *getting a* Light *by Striking a Spark from* Flint *and* Iron

(2) Being able to stand erect and to move about on two legs, his arms were left free for use in attack and for resisting attack. (3) The position of his thumb in relation to his fingers was such that it made his hand an excellent grasping device. This factor played an important part in developing him, alone of all the animals, into a tool-maker and tool-user.

(4) Finally, he possessed mental powers such as no other animal did. He could make and weigh plans; that is, he could picture in his mind what he wanted to do and what the probable consequences of his acts would be, he could remember what he had planned and done, and he could imitate others.



Like Us, our Early Ancestors *used* Force *and* Intelligence *(making Traps) in* Dealing *with their* Foes

With these advantages, meager as they may seem, he set out on the Great Adventure — the same adventure we all set out on, — which in its essence was nothing more (and nothing less) than to lift himself as far as possible above the level of the other animals round about him, some of which surpassed him in physical power but not in intelligence.

Some of them were Geniuses. Some of early man's achievements were remarkable, — every bit as remarkable as those of an Edison or a Marconi or any other "wizard" of our own day. An unknown ancestor, whom we should like to honor if only we knew his name, began to make tools and weapons of wood, bone, and stone. Some other learned how to kindle a flame by striking stone and a metal-bearing rock together. Note that this method was practically the same as the one his descendants used not only through all antiquity but through most of the Christian Era, and even today a much-used "invention" (the pocket lighter) is based on his method. Not until after Washington had been dead for about a generation did man make any great change in this method of kindling a fire. Then he invented the friction match (1827).

Broken Bowls. With fire, man found his position bettered in many important respects. He was less at the mercy of the cold than he had been. He was less at the mercy of wild beasts: fire kept them away. He learned that fire applied to meat and crushed grain made both more palatable, and that fire applied to clay made it hard. His bowls and jars broke, just as ours do; so he kept on making new ones. The broken pieces he threw away. Fortunately for us, he could not destroy them entirely; for though they were worth nothing to him, they form one of our main sources of information about his civilization.[1]

Melted Rock. To mention only one more value of fire, early man discovered that if he applied it to certain rocks he would get another hard substance, which we call metal. Thus he began the Age of Metal — first probably with copper, then bronze (a mixture of tin and copper), then iron. From his day to ours the story of man's conquest over nature has been largely the story of his ability to make use of metals.

Domesticated Plants and Animals. Some other unknown ancestors began to cultivate plants and to domesticate animals. Both deserve a place among our greatest benefactors. Men now became food *producers* as well as food *gatherers*. No doubt it took ages to learn which plants to avoid, and in the process no doubt many died of poison. But that was a small price to pay for the great boon of a steady food supply, because this led to permanent settlements, and these in turn to that level of well-being which we call civilization.[1]

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[1] Study the dishes in your home and list all the inferences that could be drawn from them about our present civilization.

3. The World's Greatest Invention

Language. Most important of all, some remarkable members of these early groups began to develop words. Once upon a time things had no names; they were merely pointed at. How they came to have names no one knows, but perhaps early man began to grunt or hiss or make some other sound when he pointed. Gradually he connected certain sounds with certain things, that is, began to develop words.

Words as "Pointers." Note what a wonderful stride forward he had made. Until now an object (say, a tree or a bear) *had to be present* before he could point to it and so call his companions' attention to it. Note that *he* did the pointing. Now, with his great invention, all he had to do was to *say* the word, and *the word* would do the pointing; that is, he could now make his companions think of trees or bears even when there were no trees or bears anywhere around.

He kept on increasing his combinations of sounds until he had a language, and his descendants have been doing the same thing ever since. To mention only a few, such combinations of sounds as "automobile," "airplane," "movie," and "television" appear only in very recent editions of the dictionary. Lincoln or Washington, of course, never heard any of these words.[2]

Writing. After he had words, early man began to make marks which stood for the words. This started him on another wonderful invention — writing. At first it was more like drawing than writing; so we call it picture writing. You can find examples of it on the "puzzle" pages of newspapers.

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[1] Another great benefactor discovered the usefulness of things that rolled. What would become of our civilization if all our wheels were suddenly to vanish?

[2] Mark Twain, America's great humorist and story-teller (whose *Tom Sawyer* and *Huckleberry Finn* you no doubt have read), said that early man called a horse a horse because it looked like a horse. Is there anything wrong with this reasoning?

First the pictures were of concrete things; for example, a head or a ship. Then they came to be connected with ideas or abstractions; that is to say, with things that existed only in the mind. It was as though we were to use a picture of a head to convey the idea of leading (being at the head).

Syllables and Letters. Next, the pictures were combined to make larger words; that is, they came to be used as syllables as well as whole words. Thus not only might and come to mean "head" and "ship," but when combined they might come to mean "headship." In this way the usefulness of the signs would be tremendously increased because they could be used in many combinations, like "headdress," "headline," "friendship," "shipment," and so on. This sort of writing is called syllabic writing.

Finally, the signs came to stand not for syllables but for single sounds. This we call alphabetic writing. The Western world has had alphabetic writing for over three thousand years, but China is acquiring it only now.

A Great "Pointer." The important thing to remember is this, that whether language be spoken or written, and whether it be written in ideographic or alphabetic signs, its purpose is always the same, — namely, to point to things, to serve as signs, or symbols, of the things themselves.

It is with words that we do our thinking. (Pause a moment and see if you can think without using words.) And it is with words that we convey our thoughts to others. No wonder we count language as man's greatest invention. The wonder is that we generally think so patronizingly of prehistoric man. His discoveries changed his world even more fundamentally than, say, the printing press or the steam engine changed ours.

4. EARLY MAN AND THE SUPERNATURAL WORLD

The First of the Arts. Early man believed that there were unseen forces about him which he could not control. From this belief developed the arts and higher learning and religion.

With early man religion and the arts were more closely united than with us. Two of his first inferences seem to have been (1) that when things went wrong with him it was because he had offended some god, and (2) that when things went well it was because he had done something pleasing to a god. Naturally enough he wanted to make himself right with the one god and keep himself right with the other; but as yet he hadn't any words with which to frame prayers, and so he expressed himself in the only way he knew, namely, by dancing. He had dances for a variety of occasions, just as modern prayer books have prayers for seedtime and harvest, for joyous occasions and for times of sorrow. Thus at first dancing was practically all there was to religious ritual (or service), and it remained a part of the ritual long after man became civilized. The Bible speaks of priests dancing before the altar, and this practice was followed in Europe (at least at Easter) until the seventeenth century.[1]

In the course of time three arts developed from the dance — music, poetry, and drama. It is probable, too, that some of our games, such as tug of war, football, and tennis, began as parts of a religious ritual.

The Second of the Arts. The second fundamental art is architecture, which is likewise supposed to have grown out of early man's belief in the supernatural. Believing that he could prolong the existence of those who had died if he safeguarded the dead body, he became a builder in wood and stone. As time went on he made his structures more elaborate and decorated them; so it may be said that out of architecture came sculpture, painting, and the art of design.

Higher Learning. Since the beginning, man has sought to understand the world he lives in. He is probably no more in earnest about it today than he was at the outset, and his motive has always been the same, namely, to be able to control nature. We have already noted some of the remarkable "controls" early man developed — over cold (through fire);

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[1] To this day the choir boys of Seville Cathedral dance before the altar on certain festivals.

over the food supply (through domesticated plants and animals); and so on. But soon he reached the limit of his understanding, and he explained what he could not understand by saying, "It is done by the will of the gods."

Since that time, and especially during the last hundred years, man has increased his understanding and control of nature tremendously; and yet it is interesting to note that even today many great scientists have essentially the same humble and religious frame of mind that early man had. Great as their achievements have been, they feel that they are but as first-graders, just making a beginning at learning the things there are to be learned; and they explain what lies beyond their understanding in almost the same words that early man used, and say, "It is done by the will of God" or "It is the work of Mind, or Intelligence." [1]

Stargazers. The last statement is not made to lessen your appreciation of the marvelous work of modern scientists, but to help you to acquire an appreciation of the work of early men of learning. The latter were especially interested in the heavens, because what happened there had such an obvious influence on their lives. Sunshine and rain in the right amounts brought happiness; too much or too little brought misery. Soon, therefore, the sun came to be regarded as divine, and this idea spread to the moon and the stars. These heavenly bodies were regarded as having power to influence men's lives for good or evil. Thus astrology developed.

Evidences of Order in the Universe. One principle that the early stargazers discovered undoubtedly brought great comfort to their fellow men. For long ages the latter must have thought of the universe as a wholly capricious place, without a trace of law and order. Often, when they needed rain, the sun kept on drying up the soil; when they needed warmth and sunshine, cold and rain or snow came instead; when they had gathered their harvests, these were destroyed by storms; and so on. It must therefore have been most comforting to learn from the astrologers that at least the heavenly bodies kept to their courses in an orderly manner and brought about regular changes in the seasons. (Do you suppose you would ever have known that the seasons come around with a certain regularity if this hadn't been pointed out to you?)

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[1] The research director of a great electrical laboratory declared recently that, while we have many theories about why certain physical phenomena occur, none of them is more precise than the statement that they happen "by the will of God."

Taking Leave with Gratitude. While still in the barbarous stage, men lived in family units; and these units were grouped into larger units for purposes of joint action, such as making war, or carrying out peaceful projects like developing irrigation systems. Their life was crude and hard; but we need to remember that their hardships did not seem so great to them as they do to us because they were accustomed to them and knew none of the comforts we have.

So we shall take leave of them not with pity for their hard lot, and certainly not with scorn and patronage, but rather with gratitude. Through their crude strivings our cultural heritage — the things we got for nothing — began to accumulate. Their gifts lie all about us — fire, metal, domesticated plants and animals, language, and writing. If these were to disappear, what would become of us?

Summing up the Chapter. Modern scientists have convinced most people that our first ancestors appeared on the earth much earlier than was thought a hundred years ago. Long before the period of written records, some early men made remarkable discoveries and inventions. They learned how to make fire, how to turn wild animals into helpers, how to exchange thought by means of sounds and symbols. From an abundance of wild plants they learned which were edible and how to cultivate these; so that out of the chaos of growing things came our cereals, vegetables, and fruits.

They believed in supernatural forces, and out of this belief came religion, higher learning, and the arts. Our debt to them for their contributions to our civilization is immense.

Directed Reading

These Directed Readings have two main purposes: (1) to suggest definite topics for further reading and (2) to give you practice in using tables of contents and indexes. Even a hasty perusal of these will often give a rather good idea of what the book contains. It may suggest topics which you might prefer to the one assigned you and which your teacher will probably let you substitute.

Use the table of contents and the index of the books named. You will find a list of the full titles on pages 736 ff. For most topics encyclopedias will be helpful. See the note below.

Meeting Fundamental Needs (Food, Clothing, Shelter); Tools and Weapons: Breasted[1], Clodd, Kummer[1,2], Marshall[1,2], Myres, Quennell[1,2], Van Loon[1], Wells[1].

Early Man and his Gods; Magic: Browne[1], Gaer, Wells[1].

Fiction: LONDON, J., *The Call of the Wild* and *Before Adam.* WATERLOO, *The Story of Ab.*

Some Key Words

tools **fire** **wheel** **language** **plants and animals** **astrology**

Things to Do

1. Go over each section carefully and draw up a list of suitable questions for the chapter. (Excellent training for intelligent reading.)

2. Put more people into the picture on page 36. (See page 11.)

3. Visit your local museum and describe its collection dealing with early man; or study the bulletin of the Field Museum of Natural History, Chicago, showing the series of dioramas dealing with early man.

NOTE. Books by authors who have more than one are marked Jones[1,2], etc., according to their position in the list on page 736.

CHAPTER V · Giving a Bird's-eye View of the Period since Man began to acquire a History

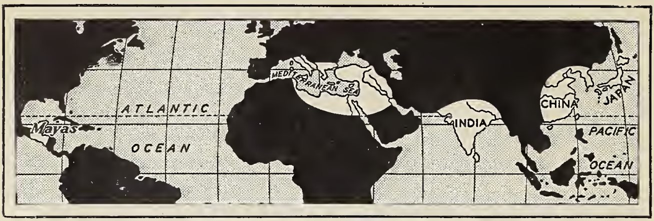
1. Our Starting Point

What we have to Start with. We now have some of the equipment needed for following man on his great adventure, or (to be more exact) for following him over the brief stretch that falls within the historic period (see page 38). We have the stage — a globe twenty-five thousand miles in circumference, spinning through space with incredible speed, rotating on its axis once every twenty-four hours, and sailing in its orbit around the sun once a year. It is a very, very old stage, but it still seems to be good for many more years.

On it are many men, women, and children (some of them our ancestors) scattered over various parts of the globe. By the time we meet them they are already doing many of the things we still do today. Finally, we have a system of keeping time which enables us to arrange events in their proper order.

Where we shall Start from. If we were interested in history just because it tells about things that happened long ago, we could start in any one of a number of places. There was an early civilization in Central America, another in India, and another in China; and each of these civilizations has a story which is alive with interest. But we shall pass them by for the present, because we are trying to answer a practical question, How did the civilization we live in come to be as it is? For this purpose the history of these regions would be of little value. As we trace back our present civilization we are led, not to Central America or India or China, but through Europe to that part of the globe where Asia and Africa join; that is, to the region of the Nile and Tigris-Euphrates[1] rivers.

[1] tī'grĭs ū frā'tēz.



Four Early Centers of CULTURE

Our Starting Point in Time. It would be well for our purpose if we could find for our starting point an event which had the following characteristics: (1) that it is near the time when man passed from barbarism to civilization, (2) that it has a date which is easily remembered, (3) that it can easily be pictured, and (4) that it points back to the distant past.

Ancient CALIFORNIA TREE

It may help to make our starting point seem less far away if you know not only that this great tree was already as old as you are when the Great Pyramid was being built, but that, if it were cut down, its rings would form a weather record of the five thousand years, telling which years were wet and which were dry

A Good Place to Start. The building of the Great Pyramid of Egypt was such an event. (1–2) It took place soon after Egypt had passed from barbarism to civilization, or about five thousand years ago (*c.* 3000 B.C.).[1] (3) If you can't draw a picture of a pyramid, you'll never be able to draw anything. Try it. (4) Finally, we have already seen that the Great Pyramid can be made to suggest dozens of things, all pointing to the fact that man had been on the earth long before. We shall therefore begin with Egypt about 3000 B.C.

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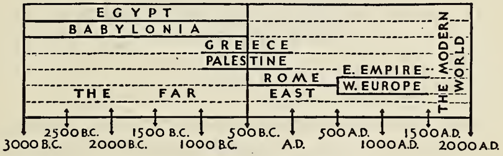
[1] The most necessary symbol for the student of ancient history is *c.* (standing for the Latin *circa*, "about"), because few events in ancient history can be dated with any exactness. The building of the Great Pyramid is a case in point. Some scholars date it before 3000 B.C.; other scholars date it after. If you remember the *c.*, no one is likely to criticize you for associating the Great Pyramid with the easily remembered year 3000 B.C.

2. LOOKING AHEAD

A Time Chart. A further advantage of starting at 3000 B.C. is that we can construct an easily remembered time chart that will organize our history in terms of millenniums, or thousand-year periods.



A PATHFINDER *from the* GREAT PYRAMID *to the* TOMB *of the* UNKNOWN SOLDIER

See page 728 for illustrated version

The chart will have to be crude — like a rough map; but, like a rough map, it will at least show you the general "lay of the land" and give you your bearings. So refer to it frequently until you know it as thoroughly as you do your arithmetic tables. If you can learn it at once, so much the better.

The *lines* on the chart represent the periods during which the peoples of the regions named were making their greatest contribution to our civilization, either as creators or as custodians and transmitters. The *dots* are there merely to remind you of something that we are very apt to forget, namely, that people lived in these regions both before and after they formed the center of the stage.

How to Read the Chart. The chart is to be read as follows:

1. For two and a half thousand years (from about 3000 to about 500 B.C.), the leading civilizations were those of Egypt and of Babylonia. Note that these early civilizations cen-

tered in the two great river valleys of the Nile and the Tigris-Euphrates, and that they held the lead for about half the long period which extends from the Great Pyramid to the present day.[1]

2. Overlapping the last five hundred years of these two river-valley (or fluvial) civilizations, and running beyond for another five hundred years, came the millennium during which Greece and Palestine made their contributions, the one in art, literature, science, and philosophy, and the other in religion (*c.* 1000 B.C.–*c.* 1 A.D.).

3. Next came Rome, which also had a thousand-year span (from about 500 B.C. to about 500 A.D.), in the course of which it built up an empire that stretched all the way around the Mediterranean Sea.

4. This empire broke up about 500 A.D. The eastern part continued as an empire (though reduced in size) for about another thousand years. During the same period western Europe was knit together by the Christian Church, which centered at Rome.

Note that these civilizations of Greece, Palestine, Rome, the Eastern Empire, and Catholic Europe centered largely around the Mediterranean Sea. They were inland-sea, rather than river, civilizations.

5. All the while, the Chinese, Japanese, and Hindus were developing more or less continuously in the Far East, for the most part isolated from each other and the rest of the world.

6. Finally, about 1500 A.D., the so-called modern era began. (Notice how short it is.) Four important events mark the change: (1) the Eastern Empire fell when the Turks took Constantinople (1453), (2) Europe lost its religious unity through the Protestant Revolt (1517 and after), (3) Columbus discovered America (1492) and (4) Da Gama a water route

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[1] The striking term "Fertile Crescent" was coined by the distinguished American Egyptologist J. H. Breasted for the crescent-shaped fertile strip stretching from the Tigris-Euphrates valley almost to Egypt and including Babylonia, Syria, and Palestine (see map, p. 96).

to India (1498). Western civilization, which had originally started in the river valleys of Egypt and Babylonia and had then passed into the Mediterranean phase, now spread across the ocean to all the corners of the earth. This we call the oceanic phase.

Is this to be the last phase, or shall we yet sail to the planets? Such questions are outside the province of the historian, but there is nothing to prevent you from speculating about them.

Questions

Section 1. Why do we choose to begin our study of history with the region around the eastern Mediterranean Sea?

What other regions had an early civilization?

What are some factors that go to make up a good starting point in history? Can you think of a better starting point than the one chosen?

Why is the symbol "*c.*" so useful in ancient history?

Section 2. What is a millennium? (You will encounter this term frequently in this book.) Explain "Fertile Crescent."

Things to Do

1. Compare the circumference of the globe in your schoolroom with the circumference of the earth.

2. Try to get a mental picture of the earth whirling in its orbit around the sun.

3. Make plans for developing a large illustrated time chart, either on the blackboard or on large sheets of cardboard, as you go through the book. This might be a joint project of your history class and your art class. There are many more things to add, but don't let the chart get crowded (see page 728).

Reference Table for the Caucasian, or White, Race

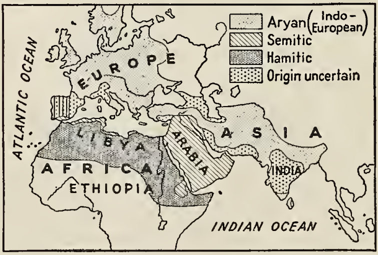
HAMITES, in Egypt and elsewhere in North Africa
SEMITES, spread from Arabia to Babylonia, Assyria, Syria, Phœnicia, and Palestine
INDO-EUROPEANS, or ARYANS, spread from Caspian region to Persia, India, and Europe

Aryans in Europe

GREEKS and ROMANS
CELTS, chiefly in France and the British Isles
TEUTONS, in Germany and elsewhere in northern Europe
SLAVS, in Russia etc.; see below
(The French and the English are largely a mixture of Celt and Teuton. All races today are more or less mixed.)

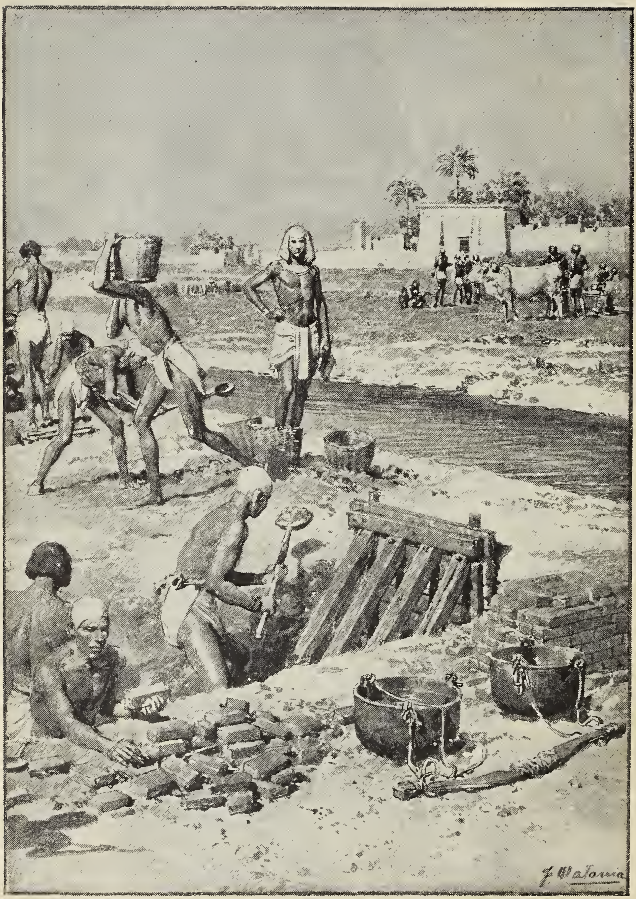
Classification of Europeans on the Basis of Language

LATIN, or ROMANIC = Italians, French, Spanish, Portuguese, Rumanians
GERMANIC, or TEUTONIC = Germans, English, Lowland Scotch, Dutch, Scandinavians
CELTIC = Irish, Highland Scotch, Welsh
SLAVIC = Russians, Poles, Czechoslovaks, Yugoslavs, etc.


Aryan (Indo-European)
Semitic
Hamitic
Origin uncertain
ATLANTIC OCEAN
EUROPE
LIBYA
AFRICA
ETHIOPIA
ARABIA
ASIA
INDIA
INDIAN OCEAN

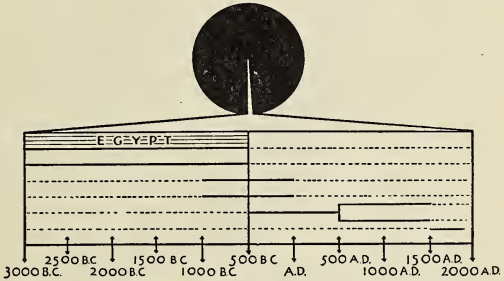
Map of the CAUCASIAN RACE

UNIT II · *In which the Story of Egypt rushes forward over Two and a Half Millenniums*



Early Egyptians *doing what* We *are* Still *doing* — Modifying *their* Environment *and* Being Modified *by it*

CHAPTER VI · Partly about what the Egyptians had Achieved by 3000 B.C., but More about Things that Belong to All Time



Unit II deals with the region and period in the shaded bar[1]

1. Foreword

How will you Approach the Story? Many persons enjoy reading history. If you do not now belong to that fortunate group, you may be able to get into it by keeping before you the possible values listed on pages 17–21. Try to think of yourself as one of your early forbears looking on as the Great Adventure proceeds, and note not only that things do happen but that men *make* things happen; in other words, that they are achieving or at least trying to achieve. Finally, keep on the lookout for places where you and all of us got something for nothing, because getting something for nothing is usually a pleasurable experience.

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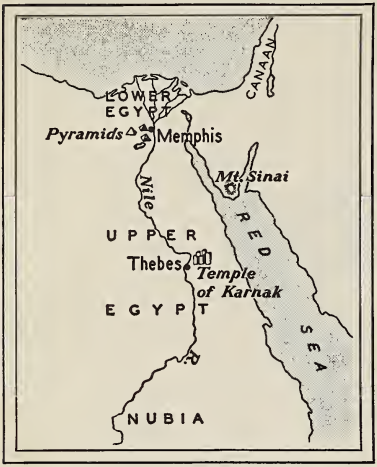
[1] This time chart is a combination of the charts on pages 38 and 49, using the second as a "close-up" of the white sector on the first.

Some students like the element of unexpectedness which comes from reading history as they read a novel, not knowing what the next page is going to disclose. Others like a forecast of events at frequent intervals. If you belong to the latter group, you can get a fairly good substitute for forecasts by reading the summaries at the end of the Parts and Units.



One Early Cradle *of* Civilization, *perhaps the* Earliest *One*

Find it on the globe

Our Debt to Modern Scholars. One of the most remarkable things that modern scholars have done is to push back the "frontiers of time." To our Bible-reading ancestors of Washington's time and even later, Abraham, the Father of the Jews (*c.* 2000 B.C.), stood about at the beginning of history. But we can go much farther back; and, thanks to modern scholarship, we know much more about life in this earlier period than our ancestors did about life in the days of Abraham. Many Euro-American lands are sharing in this thrilling exploit of recovering humanity's lost memory, and none more actively than the United States of America.

2. Making the Desert Blossom

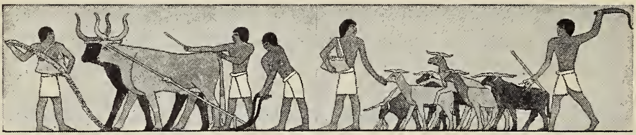
Digging a Trench and Making a Delta. Once upon a time in North Africa, there was no land of Egypt and no river Nile, — only a desert. Then the spring rains and the melting snow of the highlands of east-central Africa found their way northward and, through the ages, wore a deep trench (from three to six hundred feet deep) across the desert to the Mediterranean Sea. At the river's mouth the mud-laden water built up a fan-shaped area which the Greeks called the delta, and through this the river found its way to the sea. Thus two markedly different regions were developed. The delta was the newer, but it was the one into which the early immigrants from Asia first came; so we shall speak of it first. It was about sixty miles long and measured about four hundred miles along the sea,— a region of wide, open spaces, level almost as the sea which bordered it, and much of it was swampy.

An Interminable Corridor. Passing southward, those early immigrants found themselves in what must have seemed an endless corridor, for it extended hundreds of miles. It was flanked on both sides with steep cliffs several hundred feet high, which in some places came down to the very edge of the river and which were rarely more than about a dozen miles apart.

From the head of the delta (about where ancient Memphis stood, and near where modern Cairo now stands), the level river valley enticed the newcomers southward for about 550 miles before they found their progress blocked by the first of the Nile cataracts. This region, stretching from the First Cataract to the sea, came to be the real Egypt, though the Egyptians did get control of parts of the valley farther south.

What the Nile did for Egypt. Each year Egypt underwent a fortunate and extraordinary experience when, about the middle of June, the Nile began to overflow its banks. After about four months the waters had receded, leaving the land thoroughly moistened and renewed with a thin layer of earth, rich in plant food. Thus the flood did for that region what rain and artificial fertilizing do for ours. Egypt was, as Herodotus (p. 230) said, "the gift of the Nile."

How Man Changed his Environment. According to some scholars, man came into this interesting land as early as



FARMING *about Five Thousand Years Ago*

The plow harrows the soil on which grain has been cast (by front man); then the seed is trampled in by sheep, tempted with food held by the man in front of them. (Tomb relief, Vth Dynasty, *c.* 2750 B.C.)

half a million years ago. He found it good, and stayed. We know little about him and his surroundings, but of two things we may be sure: first, that as soon as he came into his new surroundings he began to change them; and, second, that the surroundings began to change him. For example, as soon as he drove out any dangerous animals that he may have found, he changed his environment from an unsafe one to a safe one. When he planted fields or dug canals, he changed it still further.

In short, he did much the same sort of thing in Egypt that man has done (and is still doing) to the land we live in — he changed Egypt as much as he could to make it a more suitable home.

How Man was Changed by his Environment. Meanwhile he himself was being changed. Where at first he was only a wandering huntsman, he gradually became an agriculturist, an irrigation engineer, a pyramid-builder, and so on.

So in innumerable ways man in Egypt changed the things about him, and they in turn changed him; until by the time of the Great Pyramid we find him a civilized man, living in a civilized community, and doing some remarkable things.

Where Civilization Comes from. The sort of thing that happened in the Nile valley was happening everywhere on the globe where there were men, though not to the same degree or at the same rate. It has been happening ever since, and it is still happening today. To state it as a principle (that is, a general rule), we may say that man does things to his environment, and it in turn does things to him. Out of this interaction comes that level of well-being which we call civilization.

3. Kings, Nobles, and Common People

The Old Kingdom. The climbing-up process in Egypt as elsewhere seems to have been incredibly slow until about six or seven thousand years ago. Then more rapid progress was made, due probably to the coming of some Asiatics, whose skulls show them to have had a greater brain capacity than the Hamites, as the native Egyptians are called.[1] They brought with them weapons of bronze, which gave them a great advantage over the natives, with their crude stone weapons.

The small local districts were welded into larger units until there were two kingdoms, the Upper (or southern) and the Lower. These are said to have been united about 3400 B.C. by Menes,[2] king of the Upper Kingdom, who is counted as the first ruler of the First Dynasty of united Egypt.[3] This unified state is known in history as the Old Kingdom, and it lasted until about 2400 B.C. The Great Pyramid, therefore, which we have chosen for our starting-point, does not stand at the beginning of Egypt's history but comes after Egypt had been a united state longer than there have been white men in America.

A Going Concern. By this time Egypt was very much of a going concern, as you no doubt gathered from the inferences suggested by the Great Pyramid on page 9. What strikes us especially in contemplating that vast structure is that these early Egyptians, like ourselves, were living in a great engineering age. But another thing which makes this early age still more impressive is that the Great Pyramid, together with all the complex civilization that went with it, was *created* by the Egyptians, whereas practically everything in our present-day American civilization is *borrowed*.[1] Let us look at some of the main features of Egyptian civilization as it existed about 3000 B.C. If we go somewhat into detail, it is partly because this is our first glimpse of civilized man, but more especially because we shall see how old some of the things are that we still do today, and how persistent are some of the problems of mankind.

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[1] The human family has been classified into races in various ways, such as by the color of the skin, the color of the hair, the shape of the skull, and the character of the language. The whole matter is very complex, but it is enough for our purpose here to say that many scholars group the human family into three main races (white or Caucasian, yellow-brown, and black) and that they call the Egyptians the Hamitic branch of the white race (see table on page 52).

[2] mē′nēz. Menes may well be a mythical character.

[3] Like other early peoples, the Egyptians gave little attention to keeping track of events (see page 30). Our chief source for their dynasties (royal families) is a list compiled by an Alexandrian scholar named Manetho, who did not live until about 3000 years after Menes.

Ruled by an Autocrat as Divine as You. The Egyptians, at about 3000 B.C., were ruled by an absolute ruler (or autocrat) who bore the title of Pharaoh[2] and who was regarded as divine. His rank as a divinity he inherited from his early predecessors, who probably had won it through their skill in constructing works for storing up the Nile waters. Since these waters gave food (and hence life) to the Egyptians, it is easy enough to see how they came to regard their early irrigation engineers as the divine givers of life.

There are one or two things worth noting about the above paragraph. Note, in the first place, that the Pharaoh was no more divine than you are. What divinity he had existed only in people's minds. He was divine merely because they thought he was divine.

A Fundamental Factor. Note next that in the first state we meet with in the ancient world, economic factors (that is, factors having to do with getting a living) are basic. The Egyptian state developed primarily because the people needed it as a means to enable them to get food. This fact, as we shall see, remains at the basis of all states, though it is some-

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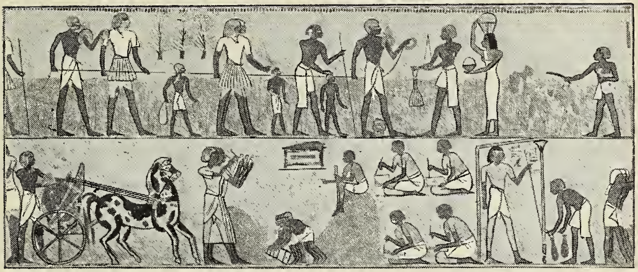
[1] Nothing is more sobering than to list the things you value most in American life, and see how little is left after you have checked off what we borrowed. Most of it came from Europe, of course, but much of that did not originate with the present European peoples. They too borrowed from the Egyptians and the other peoples of antiquity, as we shall see.

[2] fā′rō.



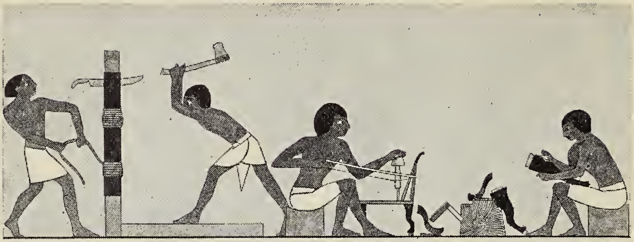
EGYPTIAN TAXGATHERERS *measuring Grain*

times lost sight of. Today we are apt to say that the State exists for the purpose of making the "good life" possible, but you need not analyze that statement very far before you see that the "good life" is hardly possible if most people are starving. So today, as in the days of the Egyptians, economic factors play a fundamental part in the life of the State.

An Old System. Another resemblance between the early Egyptian state and later states is that each needed someone to make rules and to carry them out. One of the main problems from the Great Pyramid to the present day has been to find the best way of getting this done. The Egyptians solved it by letting the whole matter rest with the Pharaoh. The powers which in the United States are distributed among a president, a congress, a supreme court, and any number of religious leaders were all in his hands.

Such a system is utterly opposed to our present democratic ideal, but we shall see our ancestors living under much the same system throughout most of their history.

The Good Prince. Moreover, we have not yet demonstrated that our present-day democratic system does more to further the good life than their autocratic systems did. One-man rule is not necessarily bad rule. It has been bad perhaps oftener than it has been good, but much the same might be said about democratic rule. Each depends for its success upon what happens to the available supply of human



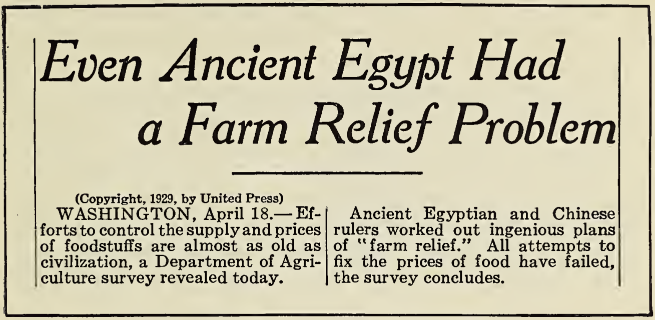
Carpenters *of about Thirty-five Hundred* Years Ago

No. 1 is getting ready to saw a plank lengthwise by lashing it to a post; No. 2 is trimming a plank; No. 3 is boring a hole with a bow drill in a chair seat; No. 4, having shaped two chair legs, is polishing them. From a tomb painting of the XVIIIth Dynasty, *c.* 1500 B.C.

intelligence and good will that there is in the State. In autocracies up to date much available intelligence and good will have been *often excluded* from councils of state; in democracies they have been admitted to the councils, but up to date their influence has been *always diluted* by unintelligence and ill will. So until education becomes really effective throughout the world, there will always be many who prefer to *run the risk* of seeing intelligence and good will neglected by an autocrat rather than to *accept the certainty* that they will be thinned down, often to nothingness, by an ignorant mob.

The thing to remember (not only in connection with this chapter but all through this book) is that there often were absolute hereditary rulers who had a high sense of responsibility for their office, and labored hard to promote the welfare of their people. The greatest drawback of the system was that it provided for no legal way of getting rid of a bad ruler. In this respect modern democratic rule has the advantage.

State Control. In Egypt the government took a more prominent part in regulating business than it has done until very recently in the present-day world. Agriculture was developed on a systematic plan; industry and commerce were highly organized and controlled. Workers were not so free



Even Ancient Egypt Had a Farm Relief Problem

(Copyright, 1929, by United Press)

WASHINGTON, April 18.—Efforts to control the supply and prices of foodstuffs are almost as old as civilization, a Department of Agriculture survey revealed today.

Ancient Egyptian and Chinese rulers worked out ingenious plans of "farm relief." All attempts to fix the prices of food have failed, the survey concludes.

ANCIENT EGYPT *too had a* FARM RELIEF *Problem*

"The modernity of the past, the antiquity of the present." — HENRY VAN DYKE

as with us, but neither were they slaves. Perhaps the best way to think of them is as permanent employees of the State.

Here, early in our story, we have an example of how modern the ancients were; for all over the Euro-American world today economists are talking of the need of economic planning on a national and even a world scale, and in Russia and some other lands national planning is actually being carried out.[1]

The Vanguard of a Never-Ending Army of Food-Producers. Most of the Egyptians were agricultural workers, and most people who came after them followed in their footsteps until modern methods of agriculture came in, only about a hundred years ago, and shifted farm labor from man to machinery. Like the beasts of burden, they belonged to the land on which they toiled,[2] and there they led dull, monotonous lives of hard work, just as most of our forbears did long after, in Europe. They did have, yearly, what would probably seem to us a great excitement, when the Nile covered the land and carried away everything that wasn't firmly fastened down; but no doubt that soon became an old story and struck them merely as a nuisance.[1]

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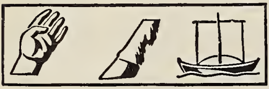
[1] During the World War there was joint economic planning on an international scale by England, France, Italy, Belgium, and the United States, but that peaceable arrangement lasted only while there was war.

[2] All land belonged, in theory at least, to the Pharaoh, but large tracts were assigned to nobles and to temples.

Not All People were Agricultural Laborers. There was a time when practically everyone in Egypt was a food-producer, working in the fields or on the irrigation trenches; but long before the Great Pyramid, agricultural and engineering skill had developed so far that a part of the people could raise enough food for all. Of the others a few were nobles, but most were common folk who worked in the mines or quarries or as household servants, or were artists or craftsmen of one sort or another.

Power. The principal source of power was what it had been for ages — the muscles of man and the four-footed beasts and, at sea, the wind. You might as well learn this sentence by heart, because you can use it for any period from the beginning of history down to about the first Fourth of July (1776). We might call it the Muscle-and-Wind Age, or the Hand-Hoof-and-Sail Age. We shall repeat the accompanying symbol from time to time as a reminder.



4. Meeting the Fundamental Needs

What they Ate. Then, as now, cereals formed the staple food. Bread, we still say, is the staff of life. The common cereals of the ancient world were barley and a variety of wheat called spelt. These, together with fish from the river and vegetables (a favorite one of which was garlic), formed the main portion of the laborer's fare. The well-to-do had a more varied diet, including fruits, wine, honey, and wild and domesticated fowl.

How they Dressed. Garments were few and simply made for men and women alike. They were of white cloth, except in the case of the Pharaoh, who alone could wear colors. Men wore wigs on their shaven heads; on their feet, sandals. If they were well-to-do they decked themselves with much fine jewelry.

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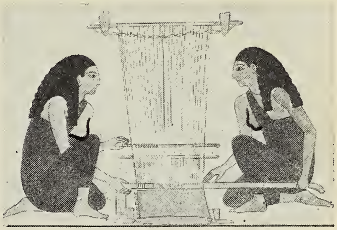
[1] During the flood season, serfs were required to work on the pyramids or on some other enterprise of the Pharaoh or of their immediate lord.

Their wives and daughters painted their cheeks and penciled their eyebrows; they even painted their eyelids with a green pigment made from malachite. They wore beads of carnelian, steatite, and lapis lazuli, and hairpins made of ivory. Their garments were fastened with ornamental pins and buckles.

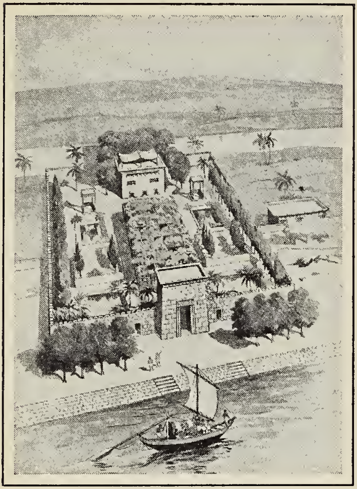


Women Weaving *about Four Thousand Years Ago*

Early Egyptian textiles are still in existence and are of extraordinarily fine texture. (Tomb painting of the XIIth Dynasty, *c.* 2000 B.C.)

Where they Lived. The great mass of the people lived in mean mud huts grouped together in villages, while the nobles lived in lovely villas along the Nile; but both hut and villa were built of the same perishable material, and have long since disappeared. From paintings and models in the tombs, however, we know that the nobles lived in comfort and even in luxury. Craftsmen who worked in precious woods, stones, and metals, as well as in textiles, provided a variety of furnishings — tables, chairs, cabinets, and couches for the living and sleeping rooms. Gardeners looked after the trees, shrubs, and flowers in the villa garden.

Beauty Emerges from Utility. This brief account of how the well-to-do Egyptians lived brings out the important fact that man had begun to bring some beauty into his life. For ages, his forbears had had to be content merely with what was useful (and be glad to get that); but somewhere along the line, as he began to increase his control over nature, a rare individual here and there began to give attention not only to the problem of keeping alive, but to the *quality* of life. Some early father (or, more likely, some early mother) found a pot or pan or box that was just as useful as the others, and in addition more pleasing to the eye. Thus was begun the demand for things combining utility and beauty which has continued to this day, and which is a distinctive mark of civilized life.

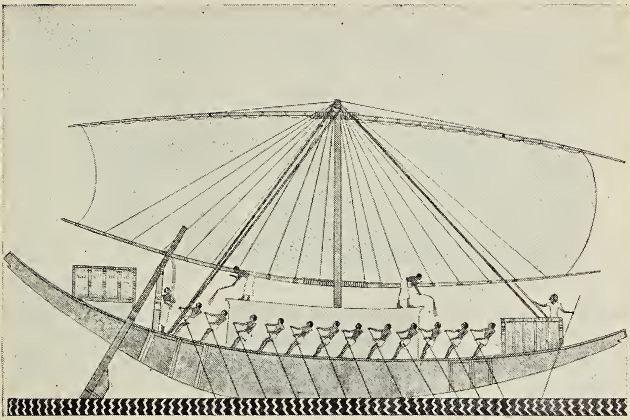


Egyptian Noble's *Villa*

Life was a pleasant thing for the well-to-do and their children, and they probably never dreamed (any more than you do) that their civilization might one day pass away

Manners Follow Along. Other excellences which help to make life agreeable followed along, such as personal cleanliness and table manners. All this was hostile territory, which could be won only by long, laborious struggle; but it had been won by the time the pyramids were built. Not everywhere, to be sure,—only in Egypt and in one other place in the Near East, namely, in the lower part of the Tigris-Euphrates valley (see page 96).

Part of our Living Past. The foregoing statement should be of considerable interest to us, because neither of these places was the home of our forbears who were then on earth. Living in Europe or Western Asia, these forbears were for the most part not far removed from that crude primitive life which the English philosopher John Locke described as "short, brutish, and nasty." Therein lies our debt to the early Egyptians. What they created in the way of making life a finer thing was handed on, with later discoveries of other excellences, until it reached some of our forbears and so came finally to us.



Navigation *on the Nile about Four Thousand Years Ago*

The man at the bow manages the sail and directs the ship; the man at the rudder keeps time for the rowers, who are further encouraged by the two men wielding lashes. Note how the artist has suggested the ripples on the river

How they got About. As yet the horse was unknown to the Egyptians, but they did have the donkey and the camel. They also had the ox for heavy labor, and, of course, they each had the oldest of all means of transportation — a pair of legs. For dragging heavy loads they used a wooden sledge drawn by oxen or by men.[1] But their main means of conveyance was watercraft, for the Nile afforded them a natural highway.

How they got in Touch with One Another. Communication was only by means of the spoken and written word, just as it continued to be until the invention of the telegraph about one hundred years ago. Not only had the spoken word by now come to be common in Egypt, but even the written word had developed so far that by 3000 B.C. the Egyptians almost had an alphabetic system. Indeed, they did have one; it was right under their eyes, but they didn't see it. That is to say, by this time the pictures which originally had stood for whole words and which formed the basis of hieroglyphics (see page 7) had become so modified that there were twenty-four of them which stood for sounds only. If the Egyptians had had the sense to hold on to these twenty-four symbols and let all the others go, they would have had an alphabetic system of writing about two thousand years earlier than they actually got it. But Egyptians were ultraconservative; letting something go was the hardest thing that they could bring themselves to do.

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[1] The wheel was an Asiatic invention and came in much later.

While communication by speech was common, communication by writing was not; for that was a difficult art which only a few mastered, chiefly the priests. They wrote on papyrus with a pointed reed dipped in ink made from vegetable gum.[1]

5. Developing along Practical Lines

A Remarkable Achievement. Most Egyptian learning was of a very practical sort. The Egyptians dealt for the most part only with those matters which were brought to their attention by the affairs of everyday life, just as most of us do. A matter which seemed important to them was that of celebrating religious festivals on the proper day. This led them to devise a calendar. The year was reckoned as three hundred and sixty-five days long (how far wrong was it?) and was divided into twelve months of thirty days each, with a prolonged religious festival at the end to use up the remaining five days.

This remarkable achievement is supposed to date from 4236 B.C., and is counted as the earliest dated event in his-

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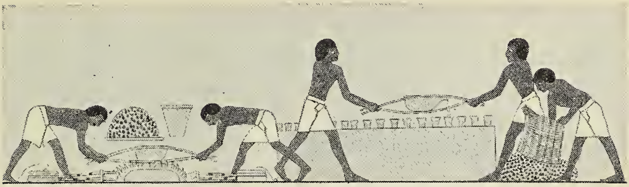
[1] Our paper, about five hundred years old, is a mere upstart compared with papyrus. The latter carried all the learning of Greece and Rome for a thousand years (*c.* 600 B.C.–*c.* 400 A.D.), and the learning of Egypt for more than two thousand years before that. When, during the Middle Ages, the supply of papyrus was cut off, parchment was used until paper came in about 1500 A.D. The Chinese had paper more than a thousand years before western Europe did (see page 591).



METAL WORKERS *of Thirty-five Hundred Years Ago*

The metal is being lifted off the fire when melted, and then poured into molds. The man on the extreme right is emptying a basket of fuel

tory. The dating, however, is a very recent matter, having been done by scholars of our own day.[1]

Seeking to find Meanings in the Stars. The invention of the calendar points to a considerable knowledge of the movements of the heavenly bodies. The early Egyptian stargazers studied them earnestly, because they believed that man's future was written in the stars and could be read there by those who knew what to look for. In other words, they were astrologers, not astronomers.

Learning to Measure the Earth and to Preserve Health. Another practical problem which confronted the Egyptians was that of measuring land and restoring the boundary lines when these were wiped out by the Nile floods. This led them to discover certain elements of geometry (look up the meaning of this word), but they did not go very far with it. The age-old problem of preserving health led to the discovery of the curative properties of certain herbs and other substances, some of which we still use. But even long after the Great Pyramid their knowledge of medicine remained elementary and was involved (like almost everything else in Egyptian learning) with magic.

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[1] Professor J. H. Breasted of the University of Chicago and the late Professor E. Meyer of the University of Berlin. The date on which they first determined (and the one you will find given in most books) was 4241 B.C.; but further study has led Breasted to believe it ought to be 4236 B.C. See his *Ancient Times*, revised edition. Rostovtzeff, *History of the Ancient World*, I, gives "4241 B.C. or 4238 B.C."

6. Religion in Egypt

A Matter of Everyday Life. The learned men in Egypt, as elsewhere in early society, were the priests. At the head of the priesthood stood the Pharaoh, who rather monopolized religious functions by being not only high priest but also a god. Religion and politics were thus more closely united than today — a state of affairs which continued through most of the course of history. Religion, too, was more of an everyday affair than with us; it entered intimately into daily life.

Celestial Bell Boys. Perhaps the principal reason for the greater religiosity of the Egyptians as compared with ourselves was that they felt themselves much more at the mercy of the forces of nature than we do today, and these forces they wished to win over to their side through religious exercises. So before we compare the early Egyptians with ourselves to our own disadvantage, we need to note that we today have nobler religious ideas than they had. This will become clear when we study the development of the Jewish and the Christian religion (see Chapters XXI, XXII). Egyptian religion was still lacking in ethical content; that is to say, there was no connection between religion and morality (conduct). Religion was a mere matter of ceremony, in the performance of which great care was given to every minute detail and in return for which the gods were expected to render service, like glorified bell boys. The idea that these gods might require upright living in place of mere forms and ceremonies does not seem to have developed until long after the Great Pyramid was built (see page 78).

Religion grows out of Experience. The most important point to note is that Egyptian religion, like other religions, grew out of the experiences of everyday life. As might have been expected, the two chief Egyptian deities were the sun god Re[1] and the god of the Nile, Osiris; for upon the

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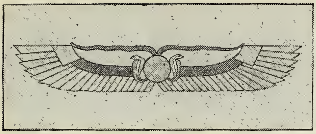
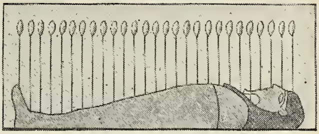
[1] Re (rā) has become better known during the last few years than at any time since Egypt's greatness, thanks to the cross-word puzzle. Two-letter words are scarce in our language.



Winged Sun Disk

How the Egyptians symbolized the sun god sending down his rays to help man



Osiris *Sprouting*

How the Egyptians pictured the life-giving qualities of the Nile

sun and the Nile the well-being of the Egyptians largely depended. Besides these, each locality had its own local god. Quite aside from any material benefits they may have derived from the worship of these gods (such, for example, as good crops), they did derive an important social (or group) result from it; it formed a bond which held them together.[1] This was especially true of their belief in the divinity of the Pharaoh.

Immortality and Archæology. Somewhere along the long upward march some Egyptian conceived a remarkable idea; namely, that death was not an ending, but that there was a life after death. At first, entrance into that much-desired life was reserved for the Pharaoh, and only gradually was it thrown open to all (one of the rare evidences of the democratic spirit in Egypt!). The Egyptian's idea with regard to the future life, however, was quite different from ours today. He believed that it was much like earthly life; therefore he sought to preserve the body of the deceased and to provide it with food and other earthly necessities. This led to the development of embalming, which, though still uncommon in the Pyramid Age, came in time to be very prevalent, and so well done that many mummies of Egyptian dignitaries and their families have been preserved to this day.

This belief in life after death led to an important artistic development. For some time the Egyptian did not intrust his fate entirely to the embalmer (and with good reason, for often the mummies didn't last), but supplemented the mummy with a statue of himself. Some of these portrait statues are among the finest in the world. (See page 73.)

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[1] In the same way, one of the chief bonds which holds the American people and also the Euro-American peoples together is a common set of religious beliefs.

Whatever good these practices may have done the Egyptians, there is no doubt about their value to the Egyptologist. The tombs and funerary[1] temples of the Pharaohs and nobles form veritable museums, from which modern scholars have been able to reconstruct a remarkable picture of early Egyptian culture.

A Mummy Case

Revealing more about Egypt than its occupant ever could have

7. Has it been Worth the Price?

Alone in the World with Something New and Precious. Before we leave this brief sketch of the civilization of the Pyramid Age, let us remind ourselves (1) that nowhere else in the whole world was there at that time any civilization comparable to it, except, perhaps, in the not-far-distant region at the mouth of the Tigris-Euphrates River (Chapter IX); (2) that it was not a *borrowed* or copied thing, but a *created* thing, homemade, built new from the ground up; and (3) that much of what went into it has been at the foundation of all Mediterranean civilizations, and hence of all European civilization, ever since.

It was Fine but Fragile, because it was Artificial. At the same time that we recognize the precious quality of this early civilization, we need to note that the more complex and elaborate it became, the more men put themselves in bondage. That is to say, the farther they got away from the simple, primitive life, the harder it became for them to live without the comforts and conveniences which they had devised. For example, if they let their vast irrigation system (upon which their food supply depended) fall to ruin, they would be worse off than their early ancestors were, who lived long before the days of irrigation trenches and who managed somehow without them.

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[1] You can guess the meaning of this word.

Cairo Museum

Khafre *caused this* Stone Likeness *to be made in case his* Mummy *didn't Last.*

It was so all along the line. On all sides man had encroached on the realm of nature, creating something artificial, and nature waged a continuous warfare with him to win back her lost domain. (She is still at it, as you know if you have ever seen weeds growing in gardens or ever heard the rush of a flood.)

We need, therefore, to note this important fact, which holds true today as much as it did in the Pyramid Age, namely, that after the Egyptians had built up a civilization, *they had to keep it up*, unless they were willing to be engulfed in disaster and be far worse off than their early barbarous ancestors. Only a barbarian can live as a barbarian and be happy.

Summing up the Chapter. Without the Nile there would have been no Egypt as we know it. — By 3400 B.C. the valley formed a single state under an autocrat. Most of the people were agricultural laborers, but some were artists and skilled artisans. There was also a small noble class, which lived in comfort and even in luxury.— For transport the Egyptians had the donkey, camel, and ox, and the river boat.— The priests had a complex system of writing called hieroglyphics, which long after died out, being supplanted by simpler systems.— Some years before 4000 B.C. they devised a sun calendar of 365 days. They knew some of the elements of geometry and medicine. Their religion was chiefly a matter of forms and ceremonies; their chief deities were the gods of the sun and the Nile. Because they believed in an after-life, they embalmed the bodies of the dead.— Civilization does not keep going of itself; if it is to be maintained, men must make the effort to keep it up.— Economic matters have been important factors in state affairs from the beginning.— One-man rule has been commoner in history than democratic rule, and often it has brought much happiness; but most Americans believe that there are greater possibilities for happiness in democratic rule.

Directed Reading

See page 91 for Directed Reading.

Some Key Words

delta
dynasty
hieroglyphics
Re
Memphis
Manetho
papyrus
Osiris
environment
autocrat
4236 B.C.
mummy
Hamite
Pharaoh
astrology
Menes
Hand-Hoof-and-Sail Age
ethical

Questions

SECTION 1. What is the meaning of the time chart at the beginning of this chapter? Why was it placed there? What is meant by "the frontiers of time"?

SECTION 2. What reasons had Herodotus for saying that Egypt was "the gift of the Nile"?

SECTION 3. How can you make the Great Pyramid show you that Egypt was a going concern at 3000 B.C.? (See page 11.) What can you find in the room you are in that was created by Americans, not borrowed? What is meant by saying that economic factors were basic in the life of Egypt? Do you think that the same holds true with us today? Who made and carried out the laws of Egypt? How does our system differ from the Egyptian system? Which has been tried longer? What various occupations were there in early Egypt? Which engaged the greatest number of people? What were their sources of power?

SECTION 4. Tell about early Egyptian food, clothing, and shelter. What things about you are useful but not beautiful? Could they be made beautiful? How? What value, if any, do you see in manners? Compare Egyptian transportation and communication with transportation and communication today.

SECTION 5. What subjects made up Egyptian higher learning? Why did the Egyptians study the heavenly bodies?

SECTION 6. How did early Egyptian religion differ from religion today? What is meant by saying that religion is a social cement? Do you agree with the statement? What effect did the belief in life after death have on Egyptian art?

Things to Do

1. Make a Clock and a Great Circle with movable hands, and adjust the hands for your town and for Memphis in Egypt. (See map, p. 85.)

2. Put the time chart on page 55 on the blackboard and tell in a few words what it means.

3. Begin your time chart for the Near East Millenniums, filling it in as you go along. You may wish to add items not shown on page 129, but don't let the chart get crowded. The most desirable quality of a time chart is simplicity. If you wish to illustrate your chart, see page 728 for suggestions.

4. Draw a cartoon that will bring out the idea of the great power of the Pharaohs.

5. Make a drawing which will bring out Herodotus's idea of Egypt as the gift of the Nile.

6. Gather pictures relating to Egypt for your notebook or the class bulletin board.

CHAPTER VII · Chiefly about how Men first Discovered that Life was the Great Adventure

1. FROM THE OLD KINGDOM TO THE MIDDLE KINGDOM

Khufu and Khafre. The builder of the Great Pyramid (see frontispiece) was named Khufu,[1] or, as the Greeks called him, Cheops.[2] Egypt groaned under the burden of the heavy taxes and heavy labor needed to maintain his court at Memphis, and drag into place the two million huge stone blocks that made up his vast pyramidal pile. His people hated him, and we can sympathize with them; at the same time we cannot help but admire the organizing ability which could build such a structure.

Khufu's successor, Khafre[3] (p. 73), built the second largest pyramid, and possibly also that huge lion-bodied figure with a man's head, called the Sphinx, which crouches on the desert sands of the cemetery at Gizeh (illustration, p. 3). These two Pharaohs belonged to the IVth Dynasty.

The Feudal Age and the Middle Kingdom. The Pyramid Age lasted until *c.* 2400 B.C. Then followed, first, a two-century-long period called the Feudal Age, during which the great nobles became quite independent of the Pharaoh; and then a four-hundred-year period of renewed strength on the part of the Pharaohs, known as the Middle Kingdom (XIth and XIIth Dynasties, *c.* 2200–*c.* 1800 B.C.). During these centuries the center of Egyptian life moved from the delta farther up the river. There the cliff tombs of the nobles, with their papyrus rolls and their exquisite work in stone, metal, and textiles, reveal continued progress in the arts and an interesting development in religious ideas, as we shall see.

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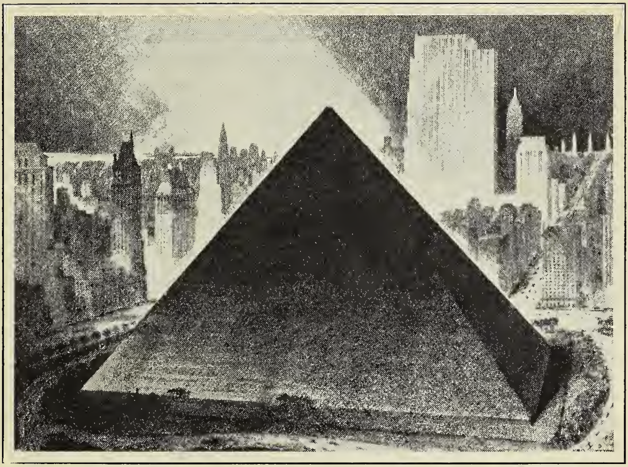
[1] kōō′fōō.
[2] kē′ŏps.
[3] kăf′rā.



© Hamilton Wright

THE GREAT PYRAMID *if moved to* CENTRAL PARK, NEW YORK

The tip would be on a level with the forty-second story of the seventy-story Radio City. According to the figures given by Herodotus, Cheops used up one hundred and eighty million man-days on his burial place. Today we could build eighty duplicates within that time, or, using steel and concrete, we could build two hundred and forty. The latter would probably not last as long as the solid structure, though by covering the steel skeleton with concrete impregnated with asphalt (a newly patented process) permanency might be given to it. Such a structure would cost fifteen million dollars. A solid one would cost ten times as much. — Though we can build faster than the early Egyptians, it is only during the last generation or two that man acquired his present speed as a constructor. And even today builders are awed by the magnificent achievements of their Egyptian forerunners. (The drawing above is by Hugh Ferris, a noted architectural artist)

2. ACHIEVING A HAPPY FUTURE LIFE PAINLESSLY

The Egyptians loved Life. Because we derive from their cemeteries almost all that we know about the Egyptians, it may seem strange to learn that they loved life. But these very cemeteries prove the point; they loved life so much that they wanted to prolong it after death. This was the basis of their belief in a life beyond the grave; they *believed* in it because they *wanted* it.

Discovering the Great Adventure. Like most men before and since, the early Egyptians sought happiness, and sought it in material things — in eating and drinking, in fine raiment and other worldly goods, in pleasure and power. Apparently the results were not entirely satisfying to all. Some found more lasting happiness in acts of kindness and mercy. When they had reached that point, it was only a short step to the belief that their gods were kind and merciful and that they would reward men in the life beyond the grave if they too were kind and merciful. This step seems to have been taken by some Egyptians during the Middle Kingdom. The god whom they thought of as judge was Osiris.[1]

Thus men became aware of life as the Great Adventure. They now had a purpose worthy of them, namely, to strive for the approval of their gods not through mere forms and ceremonies or through gaining material riches and power but through acquiring spiritual riches, earned in the daily round of life. This linking together of morality (or conduct) and religion by the Egyptians occurred hundreds of years before the days of the Hebrew prophets; and throughout history it has been the most powerful force in helping man to achieve his finest and most worth-while possession — character.

Since the days of the Middle Kingdom the great truth, that happiness comes through moral and spiritual qualities rather than through material things, has been lost and found time and again.

A Great Obstacle and How they Got Around it. The Egyptians soon found that living righteously involved some hard and often unpleasant work; so they devised a way of getting around it. They saw that the crux of the matter lay in getting past the judgment seat of Osiris, and for this they brought in their old familiar friend, magic. First they fooled themselves (no doubt, very easily) into believing that if they recited correctly a magic formula which gave them a clear record here on earth, they would get by safely. Later, they didn't even bother to learn the words; it was enough to have them written on a roll of papyrus, or even on the coffin lid. And they put into their tombs paintings and carved models of servants who should do any disagreeable work that might be assigned to them beyond the grave.

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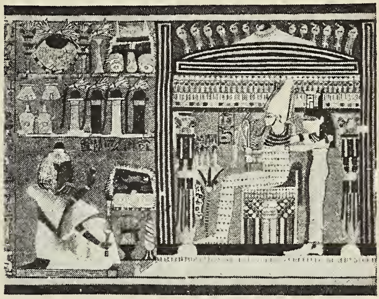
[1] ō sī′rĭs.



British Museum

A Hopeful Seeker *for Prolonged Life making* Offerings *to* Osiris

The Book of the Dead. Certain of the magic formulas, known as the Book of the Dead, have come down to us, and form a most important source for the story of man's great adventure. While they tell us little about how the ancient Egyptian actually behaved, they do tell us how he thought he *ought* to behave.

Before you Smile. The Egyptian thus carried two inconsistent ideas in his mind, namely, (1) that he ought to adopt the new standards of goodness, and (2) that he need not do so, provided he could buy himself a magic formula. Before you smile at him for his unclear thinking, look about you; for once again you can get ideas from the present which will help you interpret the past (see pages 20–21). It is only the rather exceptional person who ever examines his bundle of beliefs and opinions to see whether they are in harmony with one another. Not until the great age of the Greeks, about fifteen hundred years after the Middle Kingdom, do we find a people who on any considerable scale try to think things through; and even the Greeks tired of it after a few centuries. Since then, only a rare individual here and there has ever tried it.

He was Intelligent at Least. Far from thinking slightingly of the early Egyptians, we ought to marvel at their penetration in finding the core of the problem of living — the conflict between the demands of the spirit (of man's higher nature) and the demands of the flesh, the conflict between God and Mammon. Once they became aware of it, they could never forget it entirely; and it did to some extent raise the tone of everyday life and the standard of everyday morality,— at least in such matters as did not demand any great exertion or sacrifice,— just as the presence of churches and synagogues today calls to mind certain moral standards even on the part of those who do not count themselves church or synagogue members.[1]

Summing up the Chapter. Some hundreds of years after the Great Pyramid had been built, some Egyptians got a glimpse of life as the Great Adventure when they came to believe that their gods were not satisfied with forms and ceremonies but demanded upright living. However, most of them soon convinced themselves that they could get a clear record in the hereafter through the use of magic formulas.

Directed Reading

See page 91 for Directed Reading.

Some Key Words

Khufu (Cheops)	**Khafre**	**Sphinx**
Feudal Age	**Middle Kingdom**	**Book of the Dead**

Questions

SECTION 1. Do you think the Great Pyramid would have been built if the people had had a voice in the government?

SECTION 2. How did the Egyptian idea of immortality differ from ours? Do you believe that God expects you to live uprightly? Did you conceive that idea yourself? If not, where did you get it? Can you think of any reason besides the one above why men today live uprightly? How did the Egyptians think they could attain a happy future life without bothering much about how they lived here on earth? Do you think of life as a great adventure?

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[1] According to Breasted's *Dawn of Conscience* (1933) some of our fundamental social and moral ideas had been known to the Egyptians long before the time of Moses and came to us *through* the Hebrews rather than *from* them.

Things to Do

1. Continue your time chart.

2. You have just returned from interviewing the architect of the Great Pyramid. Write up your story for the *Upper Delta Herald* and add headlines. (The public wants to know (*a*) what the person did; (*b*) how he did it; and (*c*) why he did it.) *References:* E. J. Banks, *Seven Wonders of the Ancient World,* and standard encyclopedias.

3. Were there any people living where you live when the Egyptians were building the Great Pyramid? (Consult members of your nearest archæological society.)

4. You might begin on the illustrated map of Egypt mentioned on page 92, No. 2.

CHAPTER VIII · Telling about the Rise and Fall of the Egyptian Empire

1. Two First Greats in History

Ruled for a While by Rude Asiatics. After the XIIth Dynasty there was another period of disintegration (breaking up) which lasted for about two hundred years (*c.* 1780 to 1580 B.C.). During the latter part of this bicentennium[1] Egypt was conquered by some Semites[2] from Asia called the Hyksos,[3] or Shepherd Kings. The invaders, not being as civilized as the Egyptians, caused great havoc, especially in the northern part. Thebes, in the south (where Karnak now stands), remained independent, and it was a Theban

Thọthmes *the Third and* Hatshepsut, *a Royal Pair that did not Get On well together*

It is startling to note the modern treatment of the exquisite beauty of the first great woman in history, with its look of alertness and high breeding, in a piece of stone over three thousand years old prince who later drove out the invaders (*c.* 1580 B.C.) and restored the united kingdom. Under the new dynasty (the XVIIIth) Egypt reached the climax of her power.

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[1] bī′sĕn tĕn′ĭ u̯m. You may not find this word in the dictionary, but from the preceding sentence you can tell what it means. [2] sĕm′īts. [3] hĭk′sōs.

Egyptian Expansion. The war spirit did not exhaust itself with the expulsion of the alien Hyksos, but lasted until the Pharaoh held sway far to the west along the Mediterranean coast, to the south beyond the First Cataract, and (most important of all) far to the northeast, across Palestine and Syria to the headwaters of the Euphrates River. Egypt was now an empire; that is to say, it no longer consisted merely of a single unified area with a common culture: it now included a number of distinct areas with different cultures.

Interestingly enough, Egypt's expansion was furthered by three new things which she owed to the Hyksos invasion,— the horse, the chariot, and the idea of a professional, or standing, army.

The First Great Woman in History. The outstanding Egyptian empire-builder was Thothmes[1] III (1501–1477 B.C.), who is counted the first great general in history. But Thothmes was not great enough to manage his wife. Her name was Hatshepsut,[2] and she was either his aunt or his half-sister (scholars are not agreed). The main point was that, being more closely related to the preceding king than Thothmes was, she got the Egyptians to accept her as ruler. This achievement alone is enough to mark her as a great personage, because the Egyptians had never had a woman ruler, and they disliked very much doing something new.

Hatshepsut convinced them not only that she was their rightful ruler but also that she was as much of a god as her predecessors on the throne had been. The latter feat called for ingenuity, but Hatshepsut or her advisers seem to have had plenty of that; the lady in her divine aspect was shown wearing a beard! (See illustration on page 84.)

The First Great Soldier and Empire-Builder. Hatshepsut ruled alone until her death (*c.* 1479 B.C.), and devoted her energies mostly to peaceful pursuits — to beautifying Thebes and to developing friendly trade relationships with distant lands. After her death, however, Thothmes pursued quite a different policy, pushing the boundaries of Egypt far beyond where they had ever been (see map, p. 85). Through all his governmental activities he could not help remembering Hatshepsut most unpleasantly; but he could, and did, keep posterity from seeing her hated name about, by erasing it or covering it up wherever possible. Modern scholars, however, have undone his work; and Hatshepsut now has her rightful place in history, even though she had to wait for it a long time.

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[1] thŏth′mēz. Also called Thutmose.

[2] hät shĕp′sŭt.

Egyptian Exploration Society

Hatshepsut + Beard = Egyptian God

It took brains to reach this conclusion and make it convincing

2. A Brief but Startling Religious Revolution

Amenhotep[1] IV, who Renamed himself Ikhnaton.[2] About a hundred years after Thothmes III the empire began to decline, and the decline was associated with one of the most remarkable episodes in the history of Egypt. A lad of about your age, Amenhotep IV, on ascending the throne, became the champion of a novel religious idea which was startling in its originality; namely, that there was but one God, who controlled the whole universe. This idea will seem commonplace enough to you because you have probably been taught it from the cradle; but could you have thought it out for yourself?[3]

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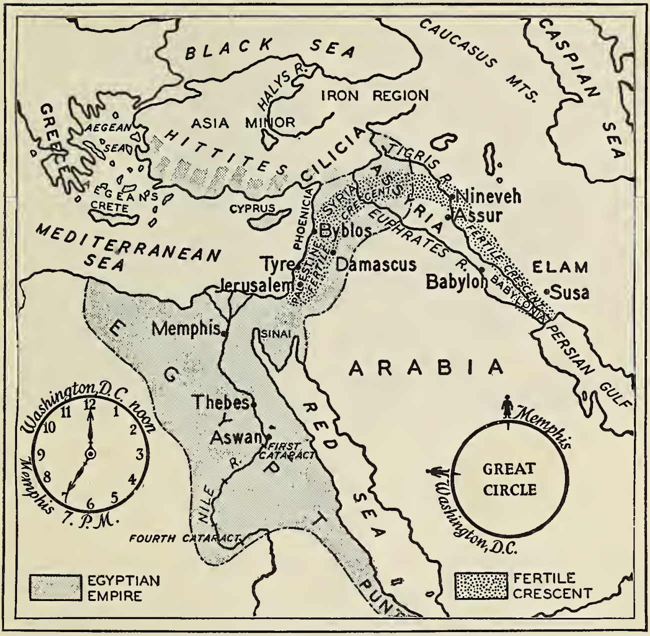
[1] ä mĕn hō'tĕp.

[2] ĭk nä'tŏn.

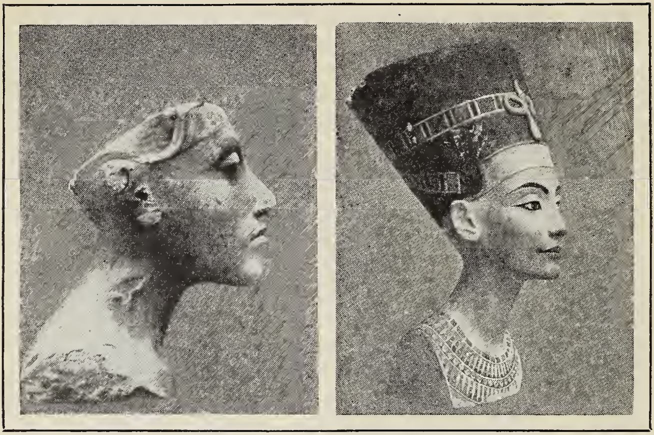
[3] Even the young Pharaoh did not think this out for himself, though he used to be credited with having done so. Polytheism (belief in more than one god) had already given way to monotheism among the educated. What Amenhotep IV tried to do was to make all his people accept monotheism.


BLACK SEA
CAUCASUS MTS.
CASPIAN SEA
HALYS R.
IRON REGION
ASIA MINOR
GREECE
AEGEAN SEA
HITTITES
CILICIA
TIGRIS R.
ASSYRIA
Nineveh
Assur
AEGEANS
CRETE
CYPRUS
PHOENICIA
SYRIA
FERTILE CRESCENT
Byblos
EUPHRATES R.
MEDITERRANEAN SEA
Tyre
Damascus
PALESTINE
Jerusalem
Babylon
BABYLONIA
ELAM
Susa
EGYPT
Memphis
SINAI
ARABIA
PERSIAN GULF
Thebes
Aswan
FIRST CATARACT
NILE R.
RED SEA
Washington, D.C. noon
12 1 2 3 4 5 6 7 8 9 10 11
Memphis 7. P.M.
FOURTH CATARACT
PUNT
Memphis
GREAT CIRCLE
Washington, D.C.
EGYPTIAN EMPIRE
FERTILE CRESCENT

Map of the Egyptian Empire *of about* 1500 B.C.

This map should do more than show you the size of that empire. The Great Circle should remind you (1) that the world is round and (2) that the Egyptian today thinks he is on the top of the world (just as we are apt to do) and that we are hanging on to the side (just as we are apt to think that he is) — another nice instance of relativity. The Clock (1) enables us to tell what time it is now in Egypt and the Near East in general and (2) suggests what a good timepiece the sun is. While men along the Potomac about 1500 B.C. (if there were any) were having their noonday meal, the workers on the Temple of Karnak were having their supper (if there was any). Make a Great Circle and a Clock (each with movable hands) and adjust the hands for your town and your history hour. Find this region on the globe

As a symbol of this One and Only God, Amenhotep used the sun god Aton, who was probably not very different from the ancient sun god Re (p. 70). To link himself more closely with the newly discovered deity, he changed his name from Amenhotep (which means "Amon rests") to



Ikhnaton *and his Wife,* Queen Nefertiti

Not until the European Renaissance, three thousand years later, do we again encounter such a strikingly spiritual quality in art as is shown in the queen's portrait in stone

Ikhnaton, meaning "Aton is satisfied." In a "Hymn to Aton," which he is supposed to have written, he pictures God not only as the creator of all things but as being kindly even to the lowliest of His creatures, whether man or beast, and whether native to Egypt or to a foreign land.

People Hate to Think New Thoughts. Ikhnaton found it difficult to get his religious views accepted. His people were used to thinking in terms of local gods, not in terms of one God operating everywhere; and they found it hard (as people have always done, and still do) to change their way of thinking. For example, they worshiped the sun, but most of them thought of it as their own peculiar possession,—it was Egypt's sun, a sun that had nothing to do with Syria and Babylonia. A few were beginning to learn, chiefly through trade, that there were certain things (like sunshine or the growing of plants) that were found elsewhere; but nobody except Ikhnaton and his group seems to have grasped the idea that there might be only one God, whose realm encompassed all the earth and the heavens above it.

A Modern Parallel. It may help you to understand the situation if you test yourself with a present-day parallel. You and your contemporaries, as well as your fathers and mothers, have been brought up to think about politics in national terms, whether the nation you think of be the United States of America, or Canada, or one of the European states. But some notable men and women of our day hold up before us the vision of a world state.[1] They believe that our civilization cannot endure unless enlightened people come to think in terms of a common humanity, rather than in terms of small national groups. Can you think that way?

It was this sort of thinking that Ikhnaton demanded of his people, and most of them could not do it. Of course they pretended to fall in with his ideas, because he was a forceful and persistent young man, but they really never accepted them.

Moving Too Fast. The rich Theban priests especially were opposed to the new idea, largely because the elevation of Aton meant a loss of prestige for their own god, Amon, and for themselves.[2] The soldiers too were unfriendly, because Ikhnaton was so absorbed in his religious reforms that he gave little thought to military affairs, even though parts of the empire were falling away. As for the common people, they too were unfriendly, largely because they couldn't understand what it was all about. They were used to their own local, intimate god who, they hoped, took a special interest in them, and they could not conceive of one single God for everybody; just as people nowadays are used to thinking of their own comparatively small national state, which they hope will take a special interest in them, and find it difficult to think of one all-embracing world society.

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[1] This new larger vision has been prompted largely by increased communication with other lands, just as in the case of the Egyptians.

[2] One measure which Ikhnaton took to reduce the power of the priests of Amon was to abandon Thebes, which was their stronghold, and to build a new capital, named Akhetaton, farther down the river, where Tell el Amarna now is. Here in 1887 were discovered the so-called Amarna letters, a collection of three hundred and fifty dispatches dealing with the relations of Ikhnaton and his father, Amenhotep III, with various rulers in Asia.

Ikhnaton's reforms were thus destined to have a short life. Within a few years after his death the old gods and their priests were back again, stronger than ever. Even the new capital, Akhetaton, fell into decay, and was rescued from oblivion only by the pick and shovel of present-day archæologists.[1]

3. A New Imperial Outburst and a Long Decline

Ramses II. Neither Tutankhamen[2] nor his successor did much to check the decline begun under Ikhnaton, and the empire was saved from destruction only by the appearance of a new line of kings (the XIXth Dynasty), chief of whom was Ramses[3] II (1292–1225 B.C.). But even he could not restore all the territory that had been lost in Asia.[4]

Ramses was fond of display and lived in great magnificence. He completed the part of the great temple of Karnak called the Hypostyle (see illustration, p. 728), which had been begun by his immediate predecessors.

Ramses and the Bible. Ramses II enters into our cultural history through the Bible, which seems to point to him as the Pharaoh who oppressed the Israelites. It was probably in the reign of his son Merneptah[5] that the Israelites fled to Sinai and began the forty years' wandering which brought them finally to Palestine (see page 263).

Foreign Domination. Ramses II's descendants continued on the throne for about one hundred and fifty years, during

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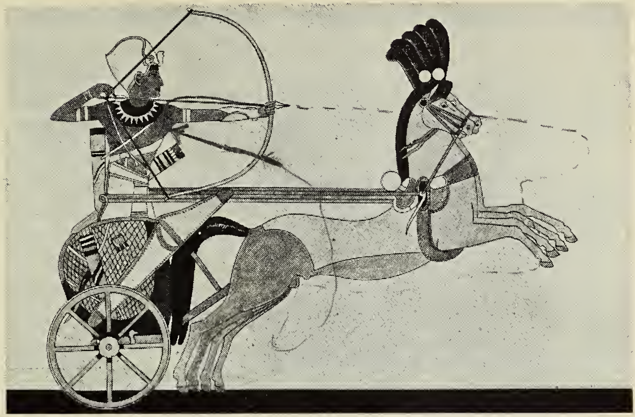
[1] Ikhnaton was succeeded by his son-in-law Tutenkhaton, who changed his name to Tutankhamen and made peace with the powerful priests of Amon. His tomb was discovered about the time you were born, and yielded many rich treasures. Coming in an age of illustrated newspapers, Tutankhamen got such publicity as no Egyptian Pharaoh had ever had; and his name (soon shortened in our democratic fashion to "King Tut") was a household word — for a few days.

[2] to͞ot änk′ȧ mĕn.

[3] răm′sēz.

[4] Only recently his northern outpost (Ugarit in Syria) was brought to light. See the *National Geographic Magazine*, July, 1933, where you will also find a delightful account of an archæologist at work.

[5] mĕr nĕp′tạ.



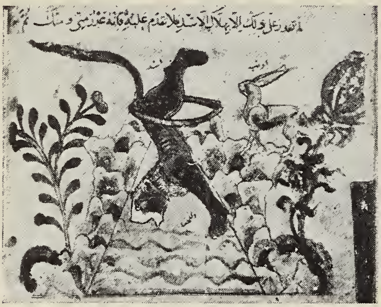
A PHARAOH *at War*

Note that he could shoot an arrow while he drove a chariot. Would he have had any great difficulty in learning how to fly a plane?

the last part of which they were merely puppets in the hands of the priests of Amon. Egypt now ceased to be one of the great moving forces in the world; her power to strike out along new lines was gone. She remained independent for about four hundred years, but merely marked time. Then, about 670 B.C., she became for a brief period a dependency of the Assyrians (p. 105), and in 525 B.C. the Persians became her masters. Thus, at about the middle of our five-thousand-year period, the long story of this pioneer in civilization may well be brought to an end.

4. LOOKING BACK OVER TWENTY-FIVE HUNDRED YEARS IN EGYPT

Taking the First Steps in the Art of Living. What had the Egyptians learned since the days of the Great Pyramid? (1) They had learned how to govern on a larger scale than ever before. Do not be misled by the number of "declines" mentioned above; we have been dealing with a period of twenty-five hundred years, and each of the three great periods (the Old Kingdom, the Middle Kingdom, and the Empire) lasted much longer than the United States of America has been in existence. (2) Through their development of arts and crafts they had added comfort and beauty to life. These, it is true, were largely for the favored few; nevertheless, it meant much to the world, and to us, that somebody should have realized that life *could* be made comfortable and beautiful.



“ Bimeby Brer Lion *git so mad he jump in de* Spring *Headformos’* ”

Uncle Remus’s Brer Rabbit got his start in ancient Egypt and Assyria, and never died. The above sketch is from a thirteenth-century (A.D.) Arabic manuscript now in the Oriental Institute, Chicago, where a complete Arabic text of these delightful tales is being prepared

(3) The well-to-do Egyptians were gay and joyous. They loved bright colors, and used them lavishly on their temples and in their homes. They cherished, if indeed they did not invent, a sense of humor, which kept them from taking themselves too seriously and which restored their poise when the wheel of fortune turned against them. Much of their humor was buffoonery (horseplay), but some of it was subtle and charming in its whimsicality (see Brer Lion above).

Balking at some Higher Steps. The world has come to believe that there is more to life than order and comfort and laughter. Even some early Egyptian wise men tried to point out that goodness too ought to form a part of right living. But goodness often interfered with having fun; so most Egyptians accepted readily the magic scheme whereby they would get all the benefits of being good without having any of the bother.

And Not Seeing Others. Their learning was of the same practical, earthly sort. They solved the problems which came into their path as best they could, but they rarely wondered about things. They found the world good, on the whole, and let it go at that. They accepted things; they did not speculate about them.

A Great Pioneer and Benefactor. Nevertheless, the Egyptians did have much to hand on to those who carried forward the torch of civilization. They furnished in large part the foundations on which others built; and (note well) those foundations were not borrowed, as ours are, but were *created* by them, and at a time when our forbears were still living brief, barbarous lives in the wide, wild spaces of northwestern Asia and Europe. This fact anchors the Egyptians for all time in the history of our own culture.

Now we shall turn to the other great river valley, that of the Tigris-Euphrates, and bring its story up to about 500 B.C.

To Tigris-Euphrates Valley

Directed Reading

You will find the full titles listed on pages 736 ff. Use index and table of contents. Consult encyclopedias too. See note on page 46.

The Land of Egypt: Breasted[1, 2], Erman, Miller, Van Loon[1], Wells[1].
Food, Clothing, Shelter: Same as the preceding.
Arts and Crafts: Same as the preceding; Hibben.
The Great Pyramid: Banks[1], Breasted[2], Miller, Myres.
Religion: Breasted[1, 2], Browne[1], Erman, Gaer, Maspero, Rostovtzeff[1].
City Life: Breasted[2], Church[3], Davis[1], Erman, Maspero, Petrie.
Temples and Tombs: Breasted[2], Faure, Gardner[1], Lamprey, Miller, Reinach, Rostovtzeff[1].
Finding the Tomb of Tutankhamen: Carter, Capart; also *Current History*, June, 1924.
Fiction: EBERS, *Uarda* (fourteenth century B.C.); *An Egyptian Princess* (fifth century B.C.).

Some Key Words

Hyksos
Ikhnaton
Ramses II
Thebes (Karnak)
Amon
525 B.C.
Thothmes III
Aton
Hatshepsut
Tutankhamen

Questions

SECTION 1. What is the difference between a kingdom and an empire? What three Hyksos innovations aided the Theban Pharaohs in extending their power? Why was Hatshepsut so long forgotten?

SECTION 2. What did Ikhnaton try to do? Why did he fail?

SECTION 3. What event in Biblical history occurred during the XIXth Dynasty?

SECTION 4. How long did Egypt remain a leader in civilization? What did she contribute to the world?

Things to Do

1. Continue your time chart.

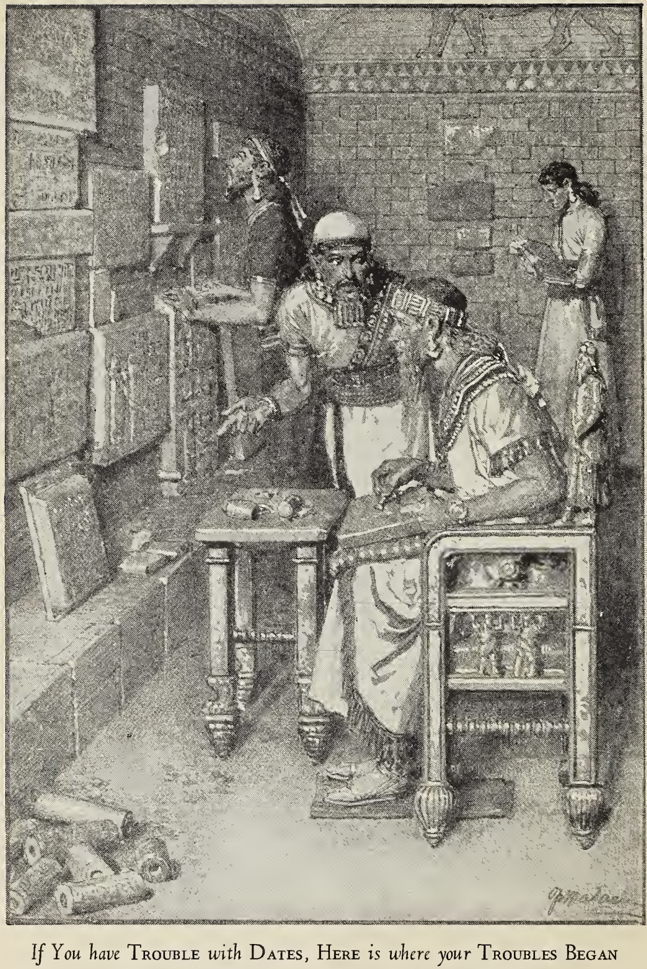
2. If you like to draw, you might make an illustrated map of Egypt like the one for England on page 650. (Perhaps your art teacher will give you credit for it.) Around Gizeh (which was just outside of Memphis) you might put Khufu and the Great Pyramid; also the Sphinx (see page 3) and Khafre, who built it. Around Thebes you might place Hatshepsut, Thothmes III, and the Temple of Karnak (page 728). Between these two places (at Tell el Amarna, where Ikhnaton tried to establish a new capital) you might place Ikhnaton, Nefertiti, and Tutankhamen. Add ships on the Nile and the Mediterranean, farmers working in the fields, and so on. See Breasted's *Ancient Times* and other books for further material.

3. What I saw in the camp of Ramses II (a news article; illustrate it if you can). *Reference:* W. S. Davis, *Readings in Ancient History,* Vol. I, p. 7.

4. Life among the rich and poor in Egypt (a news article). *References:* Davis, op. cit. pp. 9, 15; G. Maspero, *Life in Ancient Egypt and Assyria,* chaps. i and vi.

5. A visit to an Egyptian bazaar (a letter home). *References:* Maspero, op. cit. chap. ii; Davis, op. cit. p. 12.

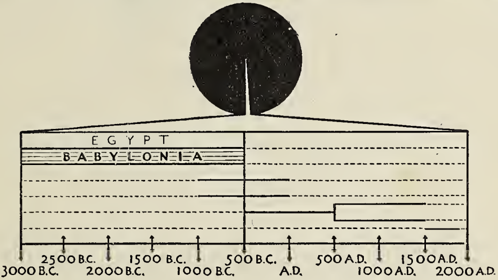
Unit III · *In which the Story of the Fertile Crescent rushes over the Same Two and a Half Millenniums as in Egypt*



If You have Trouble *with* Dates, Here *is where your* Troubles Began

In 747 B. C. the Babylonian Nabonassar decided to keep track of the years. This was long before the Greeks and Romans began to do so, though when they did begin they counted from an earlier date than 747 B. C. (See page 30)

CHAPTER IX · Telling about Sumerians and Semites, noting chiefly the Failure of the Latter to achieve a Lasting Political Unity in the Fertile Crescent



This unit deals with the region and period on the shaded bar.

1. THE FERTILE CRESCENT AND ITS PEOPLE [1]

Another Cradle of Civilization. The Tigris-Euphrates valley forms another region where civilization was early achieved. As in the case of Egypt, most of what we know about its history is due to the labors of modern scholars, some of whom are our fellow countrymen. They are still pursuing their researches in this region, and with astonishing results.

A Fertile Crescent. The Tigris-Euphrates valley forms part of a crescent-shaped area stretching from the head of the Persian Gulf to the Isthmus of Suez. Though much larger

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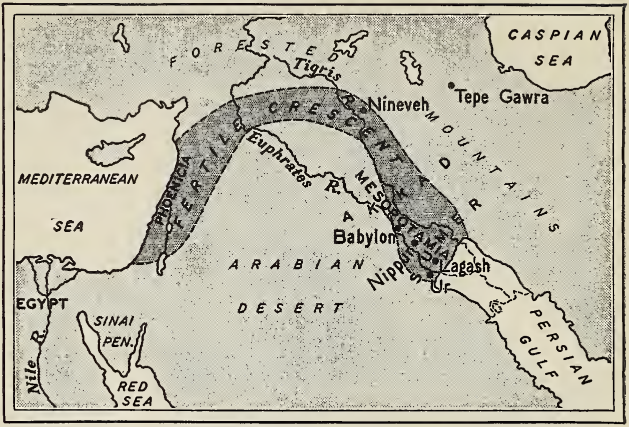
[1] A WARNING. One of the commonest errors made by beginners in history is that of thinking that whatever comes later in the book deals with things which happened later in time. Note, therefore, that in this unit we are going back to about 3000 B.C. and shall cover the first half of our five-thousand-year period again.


FORESTED MOUNTAINS
Tigris R.
CASPIAN SEA
Tepe Gawra
Nineveh
FERTILE CRESCENT
MEDITERRANEAN SEA
PHOENICIA
Euphrates R.
MESOPOTAMIA
AKKAD
Babylon
Nippur
Lagash
SUMER
Ur
ARABIAN DESERT
PERSIAN GULF
EGYPT
SINAI PEN.
Nile R.
RED SEA

Another Early Cradle *of Civilization*

Find this region on a globe or on a map of the world. The newest place marked on the map, which you probably have never seen on any other map, is the newly discovered Tepe Gawra. This oldest known city is thought to date from 3700 B.C. and to have been built by the Sumerians. Note that the Persian Gulf extended farther north than at the present time

than Egypt and more varied in its physical features, this area had a certain unity, in that it was fairly level and fertile and was thus marked off from the desert on its inner rim and from the forested mountains on its outer rim. To this region Breasted gave the expressive name of the Fertile Crescent.

Accustomed to Being in the Limelight. For almost the entire first half of the historic period (that is to say, from about 3000 B.C. to about 500 B.C.) this region, together with Egypt, formed the center of the stage on which the beginnings of our civilization were achieved. Even in the second half of the historic period the Fertile Crescent comes in for a good deal of attention from time to time, down to our own day. For example, the extensive oil fields in Mesopotamia[1] play an

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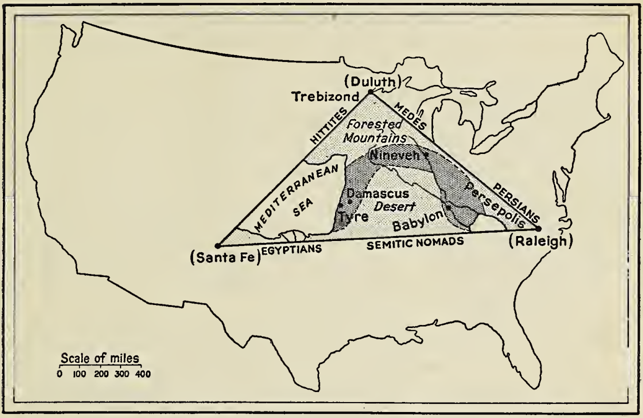
[1] mĕs ō pō tā′mĭ ạ. The region between the Tigris and Euphrates rivers. Look up the derivation of the word.


(Duluth)
Trebizond
HITTITES
MEDES
Forested Mountains
Nineveh
MEDITERRANEAN SEA
Damascus
Desert
Tyre
Babylon
Persepolis
PERSIANS
(Raleigh)
(Santa Fe)
EGYPTIANS
SEMITIC NOMADS
Scale of miles
0 100 200 300 400

The Fertile Crescent *Transferred to the* United States

It may help you to get an idea of the distances on this map if you note the following American equivalents for some of the places mentioned. Persepolis (the ancient Persian capital) = Raleigh, North Carolina; Babylon = Louisville, Kentucky; Nineveh = Chicago, Illinois; Damascus = Kansas City, Missouri; Tyre = Topeka, Kansas; Trebizond (on the Black Sea) = Duluth, Minnesota

important part in world politics today; so does Palestine, where the Jews are trying to establish a national center. It will therefore be worth while to get a good picture of the lay of the land. This can best be done, perhaps, by seeing the area in relation to a region with which you are familiar.

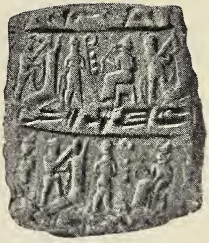
Transferring the Fertile Crescent to America. If you locate Raleigh (North Carolina), Santa Fe (New Mexico), and Duluth (Minnesota) on an outline map of the United States and connect these three places with straight lines, you will have a triangular area of about the size of the one in which the history of the Near East millenniums was lived (see above). Note that it covers about a fourth of the United States; but note also that about a quarter of the area is water, another quarter is desert, and a third quarter is, or was, forested mountains, so that only about one quarter of the triangle afforded a favorable home for man.

More "Heredity and Environment." In this region, as elsewhere on the globe, the course of events was determined by the geographic and the human factors. We have already mentioned the main geographic characteristic, the fertile strip hemmed in by desert and mountain. Another fact worth noting is that from the Persian Gulf the Tigris and Euphrates rivers led *into* the Fertile Crescent and so *toward* Egypt, whereas the Nile River at the western end led southward, away from the Fertile Crescent. Whoever held the lower Tigris-Euphrates valley was therefore more likely to be impelled to get control of the Fertile Crescent than the holders of the Nile valley were.

Three Competing Peoples. As for the human factors, there were three main ones that need to be considered. (1) At the head of the Persian Gulf (as it then was) lived the Sumerians. About them we know little except that they were not of the Semitic race and that they probably had come from the northeast. By 3000 B.C. their chief cities (Nippur, Lagash, and Ur) were already old, but they were no longer an aggressive, expanding power. (2) To the west of them, in the desert land of Arabia, lived the nomadic Semites, full of aggressiveness and eager to escape from their barren land into the more favored region of the Fertile Crescent. (3) On the other side of the Crescent, beyond the mountains, lived various groups of Indo-Europeans, who from time to time tried to get through the forested barrier and into the rich lands beyond. Those in the north and east were the Medes and Persians; those in the northwest were the Hittites. We shall look first at the Sumerians.

2. Some Sumerian Achievements

Inferences from Early Sumerian Remains. The fact that by 3000 B.C. city life was old among the Sumerians would seem to indicate that a long time before that date an agricultural system had been developed which could provide a steady supply of food for city folk as well as country folk; that there were artisans of various kinds who knew how to build houses and furnish them with the necessary equipment; and so on.[1] You can add more inferences by using the method shown on page 11. The houses, built of brick, disappeared long ago; but some of the contents were more durable, and have been recovered from the dust heaps which once formed family shelters. Few as these remains are, they tell us that long before 3000 B.C. the Sumerians had achieved writing and numbers, a calendar, marked artistic skill, and some religious ideas which persisted long after the Sumerians had passed away.



An UNOPENED *Clay* LETTER, *Twice Baked*

After it was baked, an envelope of clay was added, and this too was baked

Another Early Form of Writing. The Sumerians wrote on clay tablets, using a reed cut square at the end. When held at an angle and pressed against the clay, this writing instrument made a wedge-shaped dent; hence the writing is called cuneiform[2] (from the Latin *cuneus*, "wedge").

After having been used for many hundred years, the time came when cuneiform, like hieroglyphics, was forgotten and became an age-long mystery which was unraveled only in very recent times (see page 123).

Sexagesimal System. The Sumerian number system was based on sixty, and hence is called sexagesimal. Remnants of it have persisted to our own day. We count the minutes and seconds by sixties, and also the degrees of the circle (which equal six sixties). Every time, therefore, that you look at your watch or count degrees on the map or in any kind of calculation, the old Sumerian past lives on in you.

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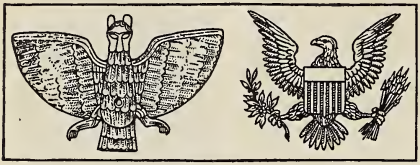
[1] C. L. Woolley, leader of the joint archæological expedition of the University of Pennsylvania and the British Museum, claims that the Sumerian civilization is older than the Egyptian (see his *The Sumerians*, 1929). See also *Cambridge Ancient History*, I, p. 462. On the other hand, G. E. Smith not only gives priority to Egypt but believes that all other early civilizations, even those in Central America, were derived from Egypt (see his *Human History*, 1930). If Tepe Gawra (see note to map on page 96) was built by forbears of the Sumerians of the Tigris-Euphrates valley, the advantage would seem to lie with the champions of the Sumerians, at least for the present.

[2] kū nē'ĭ fôrm.



The Same Bird, *though* Improved *in Looks*

Calendar and Culture. Normally, the Sumerian year was made up of twelve moon-months; but when the calendar got too far behind, they slipped in an extra month. In art they were noted especially for their skill and good taste in seal-cutting and in engraving stone and metal surfaces. The United States and other modern nations owe the eagle on their national coats of arms to these early artists of five thousand years ago. Sumerian builders made use of the arch, the vault, and the dome; but these architectural forms were not widely employed until much later, by the Romans (p. 358).

Economics and Religion. The influence of the Sumerians in religion lasted hundreds of years after they had been absorbed by their conquerors. Their chief deity was the Earth-Mother, whose worship since prehistoric days had centered in Nippur. They believed that she gave fertility to the fields or withheld it — a matter of profound importance to them as to any other agricultural people. Here again we see economic factors playing an important part in civilization. In this instance the need of obtaining an ample food supply gave rise to ideas which men made part of their religion.[1]

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[1] The Sumerian Earth-Mother moved westward with the trend of civilization until the coming of Christianity. The Babylonians called her Ishtar, and the Phœnicians, Astarte; the Greeks linked her with Aphrodite, and the Romans with Venus. There was no place for her in Christianity; but Christians did pray for fertile fields, and still do.

3. An Old Code and an Older Animal Friend

Who would Get the Fertile Crescent? Since the Sumerians seem to have lacked the necessary energy to take possession of the Fertile Crescent, that region lay open to the Semitic desert folk or the Indo-European mountain folk. The Semites got there first and dominated the region for over two thousand years. But they were not organized into a single state, as were the Egyptians in the Nile valley. On the contrary, they formed a number of distinct states, and during most of the long period of their domination no one state was able for any considerable time to maintain control over the others.

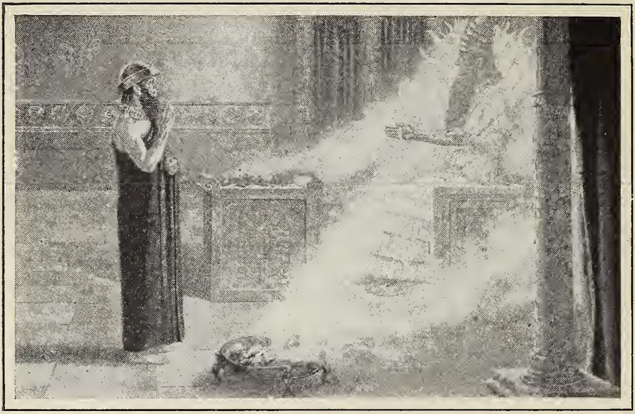
The First Great Semite Ruler. The first Semites to become civilized were those called the Akkadians, who lived nearest to the Sumerians. From the point of view of the latter the Akkadians were a backward race, living in tents and having no written language, no organized warfare, nor many of the other marks of civilization. But they were capable of learning the arts both of peace and of war, and ended by conquering their teachers.

The conquest of the Sumerians was made (*c.* 2850 B.C.) by a great chieftain whom we know as Sargon I. He extended his conquests along the Fertile Crescent as far as the Mediterranean. But his long reign ended disastrously, with his whole empire in revolt. He died before he could restore order, and left no successor capable of doing so.

Hammurapi. It was not until about 2000 B.C. that a successor worthy of Sargon I appeared in Mesopotamia. His name was Hammurapi,[1] and he was king of Babylon. Under his leadership this hitherto unimportant city not only gave the name "Babylonia" to the lower Tigris-Euphrates valley but became the capital of an empire extending from the Persian Gulf to the Mediterranean Sea.

The Oldest Code in the World. Hammurapi drew up a code of laws, the oldest code in existence. Though dating from

[1] hăm o͝o rä′pē.



How the BABYLONIANS THOUGHT *they* GOT *their* LAWS

Hammurapi in the presence of the sun god Shamash (note the flaming shoulders). The drawing is based on a four-thousand-year-old carving on a stone (discovered at Susa in 1901) which bears Hammurapi's code

almost four thousand years ago, some parts of it read like a twentieth-century document. This is the more remarkable because many of the laws date back to the Sumerians of a thousand years earlier.

Its Value to the Historian. The code is of interest to the historian on account of the light it sheds on the civilization of Babylon. By using it as you used the description of the Great Pyramid, you too can make it tell much about life in the days of Hammurapi. For example, starting with the code as a whole, the mere fact that there *was* such a code means that there must have been judges and other officials to carry it out.[1]

A Noble Animal Friend. Soon after Hammurapi's death his empire fell. Its downfall was marked by an event of great interest and importance; for the mountaineers from the east who destroyed it, called Kassites, brought with them the horse. That noble friend of man now makes its first appearance in the pages of history as a domesticated animal.[1] It was to set the pace for man from that day until the automobile ushered in what we often call the Horseless Age, only a few years ago.

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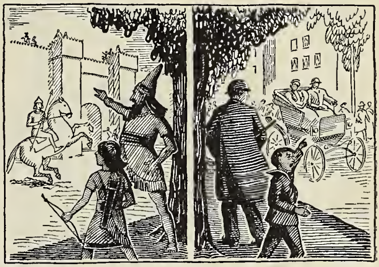
[1] You will find several excerpts from the code on page 108 below, and in the *Directed Studies in Ancient and Medieval History.*



Who do you suppose got the GREATER *Thrill, the* BABYLONIANS *or the* AMERICANS?

Which is more likely still to be "going strong" in 5000 A.D., the horse or the automobile?

" Annihilating Space." Men now had a means of land transportation which combined power, speed, and general usefulness under widely different conditions, to a degree unknown when they had had to depend on the donkey and the camel. The second millennium B.C. saw an increase in the intimate relations between distant lands such as would have seemed unbelievable in the preceding one. The kings in Mesopotamia, Asia Minor, Syria, and Egypt now began to make treaties and alliances, to congratulate one another on happy occasions, and to exchange gifts.

4. Two Powers in the North

The Assyrians. While the Kassites were ruling over the Babylonians, a new Semitic power grew up slowly in the upper reaches of the Tigris. Its center was Assur,[2] a very old city in which emigrants from Babylon had settled long before, and from which the region got the name "Assyria." The newcomers intermarried with neighboring peoples on the east, and thus their civilization became less purely Semitic than that of their kinsmen in the south. They were the only Semites in Asia who showed any marked capacity for political organization, and this may have been due to contact with their eastern neighbors. For hundreds of years, however, they were kept from expanding by their Babylonian kinsmen and by the Hittites of Asia Minor.

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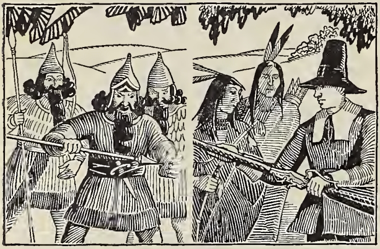
[1] This was about four hundred years before the horse appeared in Egypt.

[2] ä′so͝or.



NEW WEAPONS *have always* DELIGHTED *the* HEART *of* MAN

As he grew older they grew deadlier

The Hittites. The Hittites are one of the finds of modern scholarship. Their state began to develop in Asia Minor about the time of Hammurapi, and gradually spread into Syria. Holding the land bridge between Asia and Europe, they barred the Asiatic peoples from Europe and thus gave early European civilization a chance to develop along its own lines. They were the first people to produce iron on a large scale, and so were the founders of what has been perhaps the most important age in the history of man — the Iron Age.[1]

New War Munitions. Though the Assyrians were long held in check by the Hittites, the latter unwittingly helped them toward their goal by providing them with new weapons; namely, spears and arrows with heads that were made of iron. (It may help you to grasp the importance to the Assyrians of this event if you think what it meant to the American Indians to get a new type of weapon (the rifle) from the white man.) The Assyrians introduced the new "munition of war" on a larger scale than had been known before; they equipped their whole army with it. Another novel thing that

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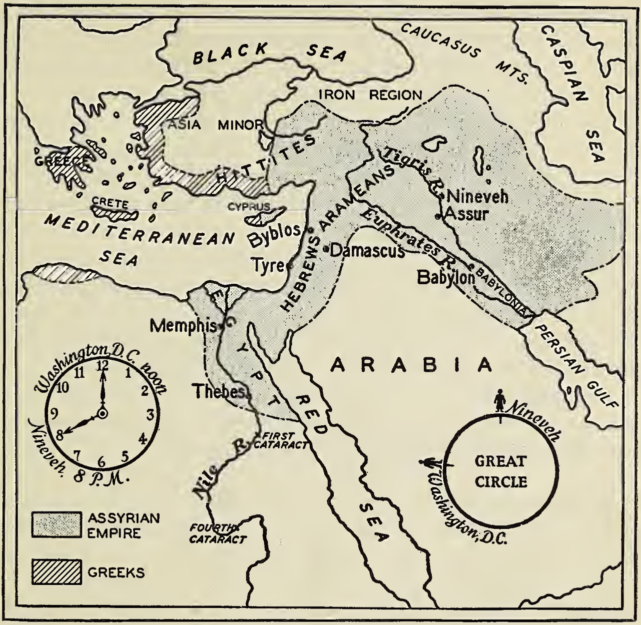
[1] See the map on page 105 for the location of the iron-ore deposits. Egypt was still in the Bronze Age long after the great period of Thothmes III (p. 84). Iron did not become common there until about 1000 B.C.


BLACK SEA
CAUCASUS MTS.
CASPIAN SEA
IRON REGION
ASIA MINOR
HITTITES
GREECE
CRETE
CYPRUS
MEDITERRANEAN SEA
Byblos
Tyre
HEBREWS
ARAMEANS
Tigris R.
Nineveh
Assur
Euphrates R.
Damascus
Babylon
BABYLONIA
PERSIAN GULF
Memphis
EGYPT
ARABIA
Thebes
RED SEA
FIRST CATARACT
Nile R.
FOURTH CATARACT
Washington D.C. noon
Nineveh 8 P.M.
12 1 2 3 4 5 6 7 8 9 10 11
Nineveh
GREAT CIRCLE
Washington, D.C.
ASSYRIAN EMPIRE
GREEKS

The Largest *of Several Ancient* Semitic *Empires*

For a brief period in the seventh century B.C. Assyria had control of Egypt, thus ruling over both of the earliest cradles of civilization

they did was to substitute cavalry for chariots. (What advantage did the Assyrians derive from making this change?)

A General who Knew Some History. It was over a thousand years after the death of Hammurapi before the Assyrians produced a ruler capable of bringing the Fertile Crescent under his control. This was a general who usurped the throne and who linked himself with the greatest Semite ruler by taking the name of Sargon II (722 B.C.–705 B.C.). His dynasty lasted over a hundred years, and for a while it dominated not only the entire Fertile Crescent but Egypt as well.[1] There were constant revolts, however; and in 612 B.C. Nineveh was destroyed, and the empire fell before the combined attack of the Medes on the north and the Babylonians (or Chaldeans, as they were now called) on the south.

The Indo-European Appears. There followed a new splendid period for Babylon, marked especially by the reign of Nebuchadnezzar, who is best known in Bible-reading lands as the ruler who destroyed Jerusalem and took the Jews captive to Babylon (586 B.C.). But in less than seventy-five years this second Babylonian (or Chaldean) empire was overthrown by the Indo-European Persians under Cyrus (539 B.C.) With its fall the long domination of the Fertile Crescent by the Semites came to an end, and they dropped out of the race for world domination for more than a thousand years.[2]

Although the Semites of the Fertile Crescent failed to achieve political unity, they did achieve some cultural unity; and this we shall consider in the next chapter.

Summing up the Chapter. The Fertile Crescent extended over an area about as long as from eastern Tennessee to upper Illinois and down to the center of Oklahoma. By 3000 B.C. civilization was well advanced in Sumer, but soon after that time the Sumerians were absorbed by the Semites from Arabia. However, they contributed markedly to the culture of their conquerors, who, on the whole, were not a creative people either in the field of learning or in the field of statesmanship. From time to time the Semites did produce a great leader, like Sargon I or Hammurapi; but, except for the Assyrians near the end of the two and a half millenniums, they established no powerful and lasting dynasties. — The Babylonians got the domesticated horse from the Kassites, and the Assyrians got iron weapons from the Hittites, who lived on the land bridge between Asia and Europe. — The

---

[1] Sargon II had three able successors, namely his son Sennacherib (705–681 B.C.), his grandson Esarhaddon (681–668 B.C.), and his great-grandson Assurbanipal (668–626 B.C.).

[2] Then, in the seventh century A.D., the Arabs under Mohammed began a new drive for world dominion (see page 439).

Assyrian dynasty of Sargon II, after lasting somewhat over a hundred years, was overthrown in 612 B.C. through the combined efforts of the Medes and the Chaldeans. The Chaldean ruler Nebuchadnezzar acquired notoriety in Hebrew and Christian history by destroying Jerusalem and taking the Jews captive to Babylon. After lasting less than seventy-five years, the Chaldean empire was overthrown by Cyrus the Persian (539 B.C.).

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Sumerian Cities and City Life: Johns, Mills[1], Rostovtzeff[1], Wells[1], Woolley.
The Claim of Sumer: Woolley.
Hammurapi and his Code: Davis[1], Johns, Rostovtzeff[1], Wells[1].
The Hittites: Miller, Mills[1], Rostovtzeff[1].
Hittite Exploration: *National Geographic Magazine*, August, 1928.
King Hiram of Tyre and Kings David and Solomon: The Bible, Rawlinson.
An Assyrian Royal Hunting Party: Maspero.
Fiction: DAVIS, W. S., *Belshazzar.*

Some Key Words

Tigris-Euphrates
Fertile Crescent
Sumerian
cuneiform
Akkad
Semite
Sargon I
Hammurapi
Mesopotamia
Babylonia
Kassite
Assyria
Hittite
Iron Age
Sargon II
Nineveh (612 B.C.)
Nebuchadnezzar
Cyrus (539 B.C.)

Questions

SECTION 1. How does the Fertile Crescent compare in size with the United States? What were the main geographic factors in the Fertile Crescent? the main human factors?

SECTION 2. What are some of the inferences you can draw from the fact that city life was already old in the lower Tigris-Euphrates valley by 3000 B.C.? How did the Sumerians make envelopes? Why is Sumerian writing called cuneiform? What elements of the Sumerian sexagesimal system have you made use of today? How did the need of abundant harvests influence the religious ideas of the Sumerians?

SECTION 3. Who put Babylonia on the map? Who gave the Babylonians a code of laws? Why is the code of value to the historian? From whom did the Babylonians get the domesticated horse?

SECTION 4. Which of the Asiatic Semites showed the greatest capacity as political organizers? How were these helped toward world empire by the Hittites? What evidence is there that Sargon II knew something of the early history of his race? Who was the first great Indo-European soldier to appear on the scene?

Things to Do

1. Adjust the hands of the Clock and the Great Circle as you go through the chapter.

2. Put the time chart (p. 95) on the board and tell what it means.

3. Continue your time chart for the Near East Millenniums.

4. Here are a few excerpts from the code of Hammurapi. Using them as you did the picture of the Great Pyramid (p. 11), draw all the inferences you can about the civilization of Babylonia in Hammurapi's day:

a. "If a man has stolen an ox, or a sheep, or an ass, or a pig, or a ship from the priests or the king, let him pay thirtyfold. But if he has stolen from a poor man, he shall repay tenfold." (If you need a hint to get started, note that they had (1) thieves and (2) a system of counting. What else?)

b. "If a man has set his face against his son, and declared to the judges, 'I intend to cut off my son,' then the judge shall seek his reasons; and if the son is not guilty of a crime which destroys his rights of sonship, the father may not cut him off."

c. "If a physician cures the shattered limb of a man of rank, the patient shall give him five shekels of silver. If the patient is the son of a poor man, he shall give three shekels of silver."

d. "If a man has shattered the limb of a man of rank, let his own limb be shattered. If he has shattered the limb of a poor man, let him pay one maneh of silver."

5. Try to write your name in cuneiform symbols. (Use an encyclopedia.)

6. Make a clay tablet and a stylus, and "impress" your name in cuneiform on the tablet. Bake the tablet; add an "envelope" and bake again.

CHAPTER X · Recounting some of the Ways in which the Semites achieved Cultural Unity during their Long Period of Domination in the Fertile Crescent

1. THROUGH KINGS AND PRIESTS

Lore of the Stars. The peoples of the Fertile Crescent acquired a certain amount of cultural unity (that is to say, common ways of doing, or thinking about, things), partly through the activities of kings, but more, perhaps, through the activities of traders. The kings, in their desire to have their own particular god or gods recognized over a wide area, contributed largely to the spread of religious ideas.

Some of the most willingly accepted religious ideas were those evolved by the temple priests, who studied the movements of the heavenly bodies in the belief that they could learn thereby what good or evil was to befall any son of man. In this branch of learning, called astrology, the Semites went farther than any other people. By the time of Nebuchadnezzar, Babylonian stargazers had been accumulating the lore of the heavens for several thousand years. Now they grouped certain of the stars into twelve constellations, each with a sign; these signs we call, as the Greeks did, the signs of the zodiac (see page 93).

PROF. J. DOE JONES
World's Foremost
ASTROLOGER
Predicted the OCT. BREAK in the
STOCK MARKET
A YEAR IN ADVANCE

The New Readings for 1930 are now ready. Why not find out what the Stars hold in store for You during the coming year? These Astrological Forecasts deal with business and social affairs, such as signing papers and contracts, seeking employment, speculation, stocks and bonds, travel, love, courtship, marriage, health, accidents, lucky days, etc.

Should WALL STREET *engage this* OFFSHOOT *of* BABYLONIA?

Assurbanipal *pouring* Libations *over Dead* Lions

This Assyrian ruler established the earliest library known in Asia. After lying for twenty-five hundred years amid the ruins of the palace, some thousands of the clay inscriptions were dug up and are now in the British Museum. Many of them have been translated

Of the planets they knew Venus, Jupiter, Mercury, Mars, and Saturn, and counted the Sun and Moon as planets.

Astrology is Still Alive. What led them to make this endless study of the heavens was their belief that man's fate could be read in the stars. This has had a more continuous existence than perhaps any other belief.

Most of us reject astrology, because we think that in modern science we have a better way of explaining things; but even today, in our own enlightened land, a good many people make a living as astrologers. And if you have ever said that you were "born under a lucky star" or ever thanked your "lucky stars" for some unexpected good fortune, you have helped to keep alive the ideas of the old Babylonian astrologers.[1]

Astrology leads to Astronomy. One more thing to note is that, though at a later time learned men rejected the fortune-telling part of the work of the astrologers, they nevertheless did accept the careful records made of the movements of the stars. So we must credit the Babylonians, together with the Egyptians, with having laid the foundations upon which the science of astronomy was built.

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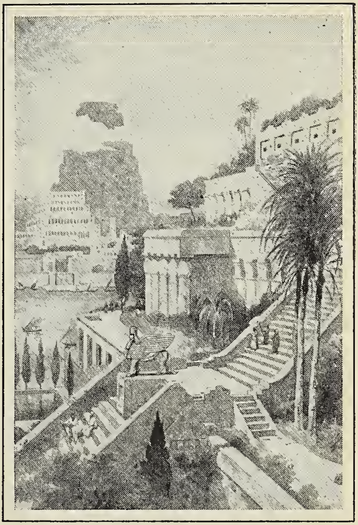
[1] It is reported that the general feeling of hopelessness that prevailed in Europe after the World War let loose "more quacks, fortune-tellers, astrologers, and other mystery-mongers than [had] ever [been let loose] before in human history."

Temples and Palaces. With the ideas about the gods went ideas about the sort of place in which they ought to be worshiped, that is to say, ideas about religious architecture. Both the Babylonians and the Assyrians were distinguished for their skill in building and decorating temples. One characteristic feature of the Babylonian temple was the zikkurat, or temple tower.

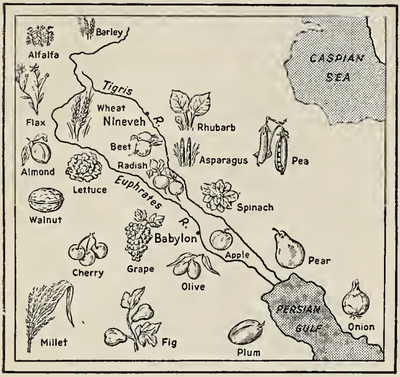


Palace of NEBUCHADNEZZAR *in* BABYLON, *showing the* HANGING GARDENS, *one of the* SEVEN WONDERS *of the* ANCIENT WORLD. *In the Background, the* TEMPLE TOWER

The Semitic monarchs provided good housing for themselves as well as for their gods. Nebuchadnezzar's palace in Babylon, with its Hanging Gardens, was counted as one of the Seven Wonders of the ancient world. (Do you know the other six? What would you list as the Seven Wonders of the modern world?)

2. THROUGH MERCHANT PRINCES AND HUMBLE PEDDLERS

What did the Traders have to Contribute? The traders spread over the Fertile Crescent a wide variety of things and ideas. Their first concern was with buying and selling various useful or desirable commodities, such as cloths; metal wares of copper, iron, bronze, gold, and silver; ivory; precious stones; foodstuffs, plants, and animals; and so on. A list of what the peoples of the Fertile Crescent achieved in the realm of plant life alone shows how much there was for traders to carry (see illustrated map). Incidentally it shows, moreover, how much these peoples enter into our Living Past.[1]


Barley
Alfalfa
CASPIAN SEA
Tigris
Wheat
Nineveh
R.
Rhubarb
Flax
Beet
Asparagus
Pea
Almond
Radish
Lettuce
Euphrates
Spinach
Walnut
R.
Babylon
Apple
Pear
Cherry
Grape
Olive
PERSIAN GULF
Onion
Millet
Fig
Plum

A Few *of the* Many Parts *of* Your Living Past
which got their Start *in the* Near East

Drugs and Medical Lore. A precious part of the trader's store consisted of medicines of various sorts. The Babylonians especially knew a good deal about the medicinal properties of the opium poppy, mandrake, hemp, licorice, and other plants, and compiled a pharmacopœia[2] such as our druggists still use, telling how various medicines were to be prepared and used. Hemp was called "sorrow-wort" because of its intoxicating effect, which quickly helped men to forget their troubles; licorice was, as now, a "drug for coughing."

3. Arameans and Phœnicians

Improved Means of Communication. Though all branches of the Semites engaged in trade to a greater or less degree, the chief traders were the Arameans[3] and the Phœnicians,[4] the former on land, the latter on the sea. Each of these trading peoples helped tremendously to pull the scattered groups of Semites together through their contributions to language. The Arameans developed a dialect which came to be accepted as the official one for business matters and which was used generally by the common people throughout the entire region. Even so early as the days of Jesus the common speech of Palestine was not Hebrew but Aramaic.[1]

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[1] A cuneiform record of *c.* 700 B.C. lists over fifty different vegetables raised in the royal gardens at Babylon.

[2] fär mạ kō pē′yạ.

[3] ăr ạ mē′ạnz.

[4] fē nĭsh′ạnz. Look out for this word, which is more commonly mispronounced than any other word in ancient history.

***ABC* to *XYZ*.** As for the Phœnician contribution to ease of communication, you need not be told that that had to do with the alphabet. But perhaps you have the idea, taught when your father was in school, that the Phœnicians *invented* the alphabet. That theory is no longer held by scholars. Nowadays it is believed that our alphabet was evolved by Semites living nearer to Egypt. The contribution of the Phœnicians lay mainly in spreading it throughout the Mediterranean world. Though based on hieroglyphics, it was an infinitely superior system; for whereas most of the hieroglyphic symbols still stood for syllables or whole words, the new symbols stood for sounds only.

This first alphabet had twenty-two symbols, or letters, all of which stood for consonants. The Phœnicians taught it to the Greeks, who added vowel sounds. The Greeks taught it to the Romans, and through the Romans it came to western Europe and thence to us.[2] So, as you read these words, they ought to remind you that the Phœnician past is not dead but very much alive. See illustration on next page.

Geographic Factors operating in the Fertile Crescent. Geographic factors can well be seen at work in the case of the Arameans and the Phœnicians. The former, living on the highway which linked Egypt, Babylonia, and Asia Minor to-

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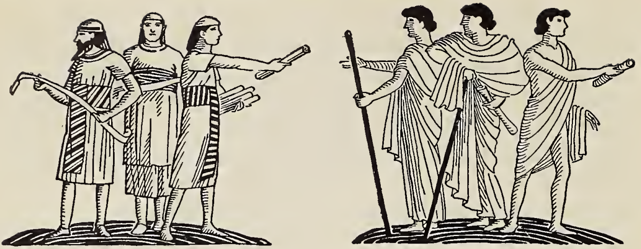
[1] According to Dr. C. C. Torrey, professor of Semitic languages in Yale University, the Gospels were not written first in Greek, as is generally held, but in Aramaic. See *The Four Gospels: A New Translation* (1933).

[2] The Romans had all but one of our letters, namely w, which was developed in the Middle Ages. From its name and form you can tell that it came from two letters which the Romans used interchangeably. Which were they? The Romans developed the style of lettering in which this book is printed.



The Phoenicians The Greeks

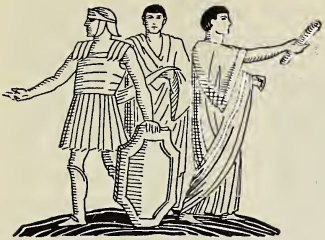
How *the* ALPHABET

gether, were in a favorable position to become traders on land. The latter, living on the coast, were in a favorable position for becoming middlemen between the Fertile Crescent and the Mediterranean world.

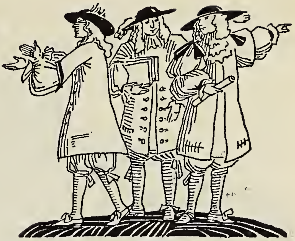
A New Kind of Geographic Influence. The geographic factor had its drawbacks as well as its advantages. If merchants and traders could move easily along the level stretches of Syria and Palestine, so could armies; and they did. From the time that the horse brought Egypt, Babylonia, and Asia Minor fairly close together, their armies surged back and forth destructively over this region.

This suggests another influence of geographic factors: they help to determine not only what men shall *do* but also what they shall *think* and what they shall *hope for*. It was probably no accident that a man from this intercontinental highway should have been the one to utter the hope that some day men would beat their swords into plowshares and their spears into pruning hooks (Isaiah ii, 4); and the hope was probably not original with him, but had sprung up in the hearts of millions of men and women in that region long before.

Life was Pleasant. The Aramean cities, notably Damascus, became rich and powerful. Camel trains from all quarters lumbered in and out of the market places, bearing ivory, rare woods, and precious stones from Egypt, dyed cloth from



The Romans



The English

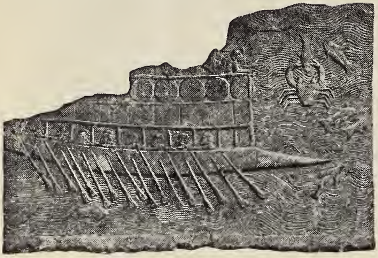
came to Us

Phœnicia, iron from the Black Sea, and textiles and spices from Babylon. Their leadership in trade on land is well attested by the fact that their dialect (Aramaic) became the language of business throughout the Fertile Crescent and continued so for hundreds of years.

Life was pleasant for the children of the rich Aramean traders, and it probably never occurred to them that their civilization would one day pass away.

Phœnician Cities and Cargoes. The Phœnicians learned shipbuilding and seamanship from the Cretans (p. 139); and after the downfall of Crete they took the lead in maritime trade and kept it for hundreds of years.

The chief city-states of the Phœnicians were Tyre, Sidon, and Byblos. It was a king of Tyre named Hiram who supplied King Solomon with the cedars of Lebanon with which to build the temple at Jerusalem (see page 266). Because the Greeks got most of their papyrus from Byblos, they came to apply that name to writings. Finally the Christians applied it to their holy writings; so our word "Bible" ought to remind us of that long-departed Phœnician town. The leading colony of the Phœnicians was Carthage (founded by Tyre, *c.* 800 B.C.; see map, p. 143). They were skilled workers in metal, wood, and ivory, but perhaps their best-known product was a deep red cloth, called Tyrian purple, which was widely used by kings and great men.



A Phœnician *Ship*

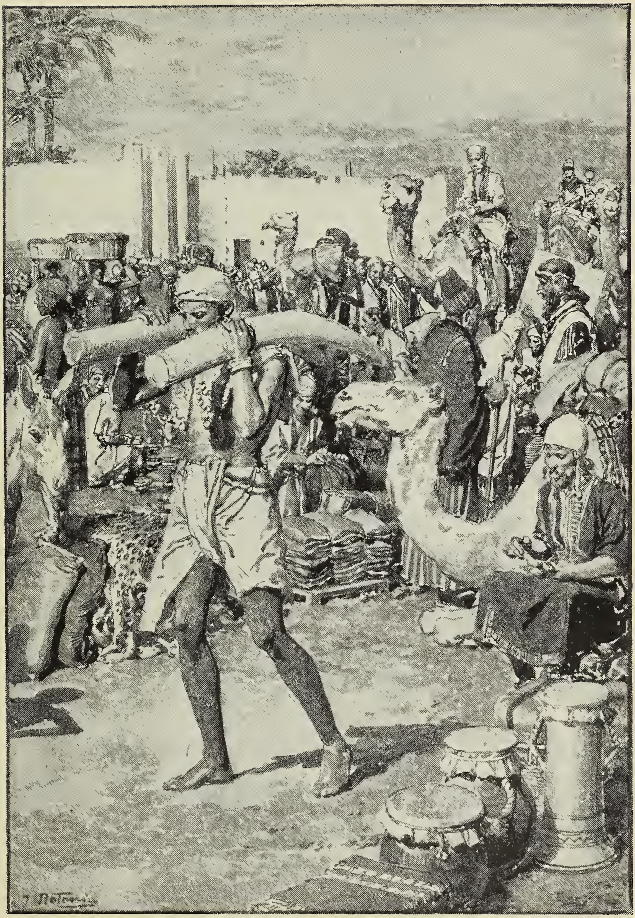
From an Assyrian bas-relief, seventh century B.C.

Spreaders of Culture. Like their Aramean kinsmen, the Phœnicians spread ideas as well as merchandise. This makes their activities of more interest to us than are those of their land-traveling kinsmen (the Arameans), because the Phœnicians traded with the peoples along the coasts of Europe, from the south of Russia to Italy, France, and Britain. In all probability some of their wares were purchased by our early European ancestors, and some of the ideas they brought along helped to make those rude forbears of ours a little less barbarous.

What was not so pleasant (but perhaps just as interesting to us) is the fact that they probably kidnaped some of our early ancestors and sold them into slavery. Almost all early traders dealt in slaves, and when there were none to be bought they kidnaped free persons rather than return without a cargo.

What the Trader has Meant to Civilization. Before we leave these first great trading peoples, let us try to grasp the contribution which they were making to world understanding and world unity. Every time an Egyptian got some new plants or drugs from Babylon, or a Babylonian got some new fabrics or metal wares from Egypt, the number of ideas the two peoples had in common was increased. As a result the barriers which separated them were lowered in some degree, and to that degree (no matter how slight it may have been) the chance of their understanding each other was increased.

We shall see in the course of the story that trade often led to war, but this should not blind us to the fact that, by increasing the "like-mindedness" of people, trade has also been a great factor making for peace.



How the Near East *exchanged* Things *and* Ideas *and grew in* Like-mindedness

Summing up the Chapter. Although the Semites failed to achieve political unity in the Fertile Crescent, they did acquire some cultural unity, partly through the spread of ideas about religion, art, astrology, and medicine, and partly through the spread of common articles of commerce. The main carriers on land were the Arameans, whose dialect became the language of business throughout the Fertile Crescent. The main sea carriers were the Phœnicians, who made the alphabet known throughout the Mediterranean world.—Many of the foodstuffs which these traders carried were first cultivated in the Fertile Crescent. — Geographic factors help to determine not only what occupations people shall engage in but also what they shall think and what they shall hope for.—By making for like-mindedness, trade is a factor which makes for peace.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

The Hanging Gardens: Banks[1], Johns, Miller, Mills[1].

Babylonian Life and Customs: Same as the preceding; Maspero, Sayce, Wells[1].

Babylonian Temples: Faure, Gardner[1], Hammerton[1], Lamprey, Reinach, Rostovtzeff[1].

Babylonian Gods and Goddesses: Browne[1], Davis[1], Hammerton[1], Mills[1], Rostovtzeff[1], Sayce, Wells[1].

Some Key Words

astrology
astronomy
zikkurat
Hanging Gardens
pharmacopœia
Phœnician
Aramean
Damascus
Byblos
Tyre
alphabet

Questions

SECTION 1. What is a planet? (See dictionary.) Which planets did the Babylonians know? Which additional ones do you know? (You may want to refresh your memory with an encyclopedia.) What is the difference between astrology and astronomy?

SECTION 2. What are some of the plants which were cultivated, perhaps for the first time, in the Fertile Crescent? What is a pharmacopœia? What are some of the plants which the Babylonians used for making medicines?

SECTION 3. Why are the Phœnicians more a part of our Living Past than the Arameans? What was their greatest contribution? Why is an alphabetic system an improvement over a syllabic system?

Give two examples of how geographic conditions help to determine what people do. Give an example of how they may help to determine what people think or hope for.

Things to Do

1. Make a soap carving of an Assyrian relief. Color your carving if possible. (See the colored picture in Breasted's *Ancient Times*, p. 164.)

2. Copy into your notebook John Masefield's poem "Cargoes." Find an appropriate picture for the first verse or make an original drawing. (Later do the same for the other verses.)

3. Do for land transportation what Masefield did for water transportation. Your first verse might deal with an Aramean caravan going from Egypt to Babylon. Illustrate your verses.

4. You have been the guest of the king of Assyria on a hunting party. Write a news letter, illustrated if possible. (Begin with G. Maspero's *Life in Ancient Egypt and Assyria*, chap. xiv.)

5. Do the same as above for a visit to Assurbanipal's library. (Maspero, loc. cit. pp. 287–302.)

CHAPTER XI · Telling about Some Indo-Europeans who built the First World Empire that had Any Great Element of Permanence

1. THE INDO-EUROPEAN BEGINS TO TAKE THE LEAD

Some Distant Kinsmen of ours Get into the Picture. The ancient Persians set a new record in world leadership by building up a vast empire which lasted more than two hundred years. Like all Indo-Europeans, they traced their lineage back to the grasslands around the Caspian Sea; but, whereas our Indo-European forbears migrated westward, theirs migrated south into the Iranian plateau. (See map on next page.)

Cyrus and the Original Crœsus. Cyrus took the first steps toward world empire when he welded the various Persian tribes into a strong state. His next step was to get himself accepted as leader of the Medes, to whose royal family he is supposed to have been related. This he accomplished about the year 553 B.C. His growing power caused alarm, especially to the ruler of a rich trading state in Asia Minor which had arisen from the wreck of the old Hittite empire. This was Crœsus,[1] king of Lydia, whose name we still use as a synonym for great wealth. His capital was Sardis. To his kingdom is attributed the honor of having invented coinage, thus providing mankind with a convenient substitute for barter and for the clumsy method of trading with bars of gold or silver.[2]

Downfall of Crœsus. Crœsus tried to get Babylon and Egypt to join him in holding Cyrus in check. He also consulted the Greek oracle at Delphi (p. 169) as to his chances of success.

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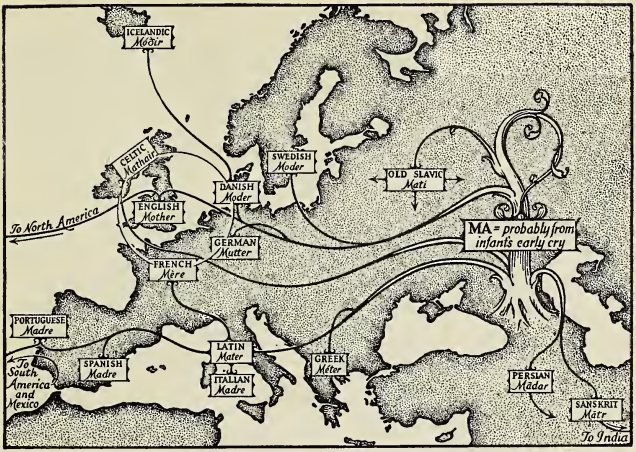
[1] krē′sụs.

[2] It has been said that, next to speech, coinage was man's greatest invention; that as speech was the language of thought, so coinage was the language of self-interest. What do you think of this statement? What do we mean by saying that "money talks"? Later on we shall speak of the relation of money to you (p. 489).


ICELANDIC Móðir
CELTIC Mathair
SWEDISH Moder
DANISH Moder
OLD SLAVIC Mati
ENGLISH Mother
To North America
GERMAN Mutter
MA = probably from infant's early cry
FRENCH Mère
PORTUGUESE Madre
To South America and Mexico
SPANISH Madre
LATIN Mater
ITALIAN Madre
GREEK Méter
PERSIAN Mādar
SANSKRIT Mātr
To India

How Euro-Americans are LINKED TOGETHER *and Linked to Millions of Asiatics by* LANGUAGE

The circle shows how the three western streams came together in our own tongue, which draws from the Germanic, Latin, and Celtic in the ratio of about 6 : 3 : 1

Babylon and Egypt did not act quickly enough; Delphi acted uncertainly. It gave Crœsus to understand that if he fought with Cyrus a great kingdom would be destroyed, but it did not specify which one. Crœsus, however (being very much like most of us), believed what he wanted to believe, and went ahead with his plans. His army was utterly crushed, and Sardis was taken (546 B.C.).

The Fall of Babylon. Seven years later Cyrus took Babylon (539 B.C.), and now his Persian empire stretched from the Plain of Iran to the Mediterranean and Ægean[1] seas. In Babylon he found the Jews whom Nebuchadnezzar had taken captive. Many of them were homesick; so he allowed those who wished to go back to Jerusalem to do so.[2]

His son Cambyses added Egypt to the empire (525 B.C.).

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[1] ē jē′ạn. [2] Cyrus was probably glad to have them build an outpost in that part of his empire.

Darius I. This vast empire was to last twenty decades, in spite of the fact that it had no common language, religion, or interests. That it did last so long was owing largely to the organizing genius of Cambyses' successor, Darius (reigned 521–*c.* 486 B.C.).

2. ZARATHUSTRA

Persian Culture. When the Persians came out of their mountain home they were fighters, stock-raisers, and tillers of the soil, and such in the main they continued to be when they reached the plains. They looked upon commerce as an unworthy pursuit and left it to their Semitic subjects.[1]

Their outlook upon life is shown by their aims, or "objectives," in education. They taught their boys (so Herodotus tells us) "to ride, to shoot with the bow, and to speak the truth."[2] In art and architecture they showed little originality, but copied from their Babylonian and Assyrian predecessors. Their main achievements were in government and in religion.

Life was pleasant for Persian children of the well-to-do, and they probably never dreamed that one day their civilization might pass away.

Why we believe that Zarathustra Lived. The Persians had a great religious teacher who is known as Zarathustra[3] (Persian) or Zoroaster[4] (Greek) and who probably lived about 1000 B.C., though some scholars place him several centuries later. About him we know little, and that only through tradition, so that, as in the case of other religious leaders, some scholars doubt whether he ever lived. Most of them, however, believe that he did live, if for no other reason than that it seems more reasonable to believe it than to doubt it.

---

[1] The Assyrians before them and the Romans after them were likewise scornful of trade and commerce. All, however, were glad to have merchants to tax.

[2] The Persian educators had one advantage over present-day American educators in that they could easily test the results of their work. As S. M. Crothers, an American essayist, pointed out in one of his delightful essays, if a Persian boy told lies, missed the bull's-eye, and kept falling off his horse, you *knew* he wasn't educated! Have we any such simple tests of an educated lad?

[3] zä ra̮ tho͞os'tra̮.

[4] zō rō ăs'tẽr.

Early Highway Publicity. Part of the BEHISTUN ROCK[1]

Darius's first years were devoted to putting down revolts. As a warning to future rebels he caused his success to be recorded on a high cliff (the Behistun Rock) overlooking the great caravan route from Babylon to Iran. In order that all might read as they jogged along, the record not only was made in cuneiform symbols in three languages (Persian, Babylonian, and Susian), but was also illustrated so that even the dullest could get the idea that "You can't win" against Darius.

But death and oblivion won first against Darius, then against his kingdom, and finally even against the languages he wrote, so that no one was left who could read his inscription. Many centuries passed; then, about a hundred years ago, a gifted English lad named Henry Rawlinson (1810–1895), who was not much older than you (seventeen), joined the army of the East India Company. After some years his duties took him to Persia, where, among other things, he organized the Shah's army. The Behistun Rock intrigued him, and, clambering up the three-hundred-foot cliff, he made a copy of the three inscriptions. For years he wrestled, almost unaided, with the mystery, and finally made the hitherto unintelligible Persian and Babylonian signs give up their meaning. Thus, thanks to Darius and his distant Indo-European kinsman Rawlinson, the thousand-year-old story of the grandeur of Babylon and Nineveh, long concealed in cuneiform inscriptions, began to be revealed.

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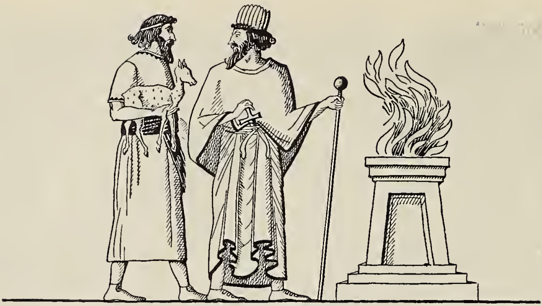
[1] Reproduced by permission of the trustees of the British Museum.



Once *they* Sacrificed *their* Sons *to their* Gods

Then they used intelligence and substituted a goat. Since then most men have become so sensitive that they can kill with a clear conscience only in war

We know from the *Avesta* (the Persian sacred books) about certain lofty religious beliefs. Obviously some person must have been the first to proclaim these. That person, according to tradition, was named Zarathustra; and since tradition is the only evidence we have, that name will do as well as any other.

"Thus spake Zarathustra." Zarathustra taught that there were two forces struggling to rule the world, Good and Evil. Ahura Mazda, the Wise Spirit, the source of light and life, waged incessant warfare against Ahriman, the source of darkness and death.[1] Between these two contending forces man had to choose, and happiness beyond the grave came only to those who had chosen Ahura Mazda. The test of whether he had chosen Ahura Mazda was the uprightness of his character and the helpfulness of his conduct in the fight against Evil.

It is this emphasis on the sort of thing a person *did* in his everyday life and the sort of person he *was*, rather than on the number of "sacrifices and burnt offerings" he made to his gods, which measures the advance of the religion of Zarathustra over most of the Semitic religions of that day.

---

[1] It was from Ahriman that the Jews (and through them the Christians) derived the idea of Satan.

Some noble souls did try to live up to Zarathustra's teachings and so kept them alive. But that was too hard a task for the rank and file not only of the people but of the priests themselves. The latter, called Magi (from which we get our word "magic"), went back (no doubt very easily) to the crude religious practices of early days, which many of the common people had never entirely given up.

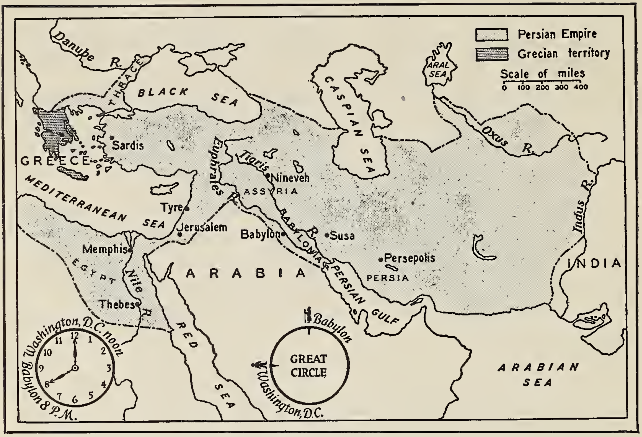
A Precious Heritage. Nevertheless Zarathustra's teachings remained as a precious heritage, and the few who tried to live up to them helped to give to Persian civilization a higher moral tone than most of the other civilizations had. They were honest and brave, and not given to inflicting pain and hardship needlessly.

3. Asiatic Aryan meets European Aryan

Persia Repulsed. Darius was not only an organizer but a conqueror as well. He added the Punjab on the east and Arabia on the west. Then he crossed the Hellespont into Europe and received the homage of Thrace and Macedonia.

What Might Have Been *if* Marathon *had been* Lost

That was a momentous hour in the story of mankind. It looked as though all Europe lay at the mercy of Persia's vast military machine and would inevitably become a province of an Oriental despot, ruled by Oriental satraps from Susa and nurtured on an Oriental civilization. The obstacles in the way seemed trivial — a number of petty city-states scattered over the tiny Greek peninsula and the islands of the Ægean. These Greeks had many fine qualities, but teamwork was not one of them.


Persian Empire
Grecian territory
Scale of miles
0 100 200 300 400
Danube R.
THRACE
BLACK SEA
CASPIAN SEA
ARAL SEA
Oxus R.
Sardis
GREECE
MEDITERRANEAN SEA
Tyre
Jerusalem
Euphrates R.
Tigris R.
Nineveh
ASSYRIA
BABYLONIA R.
Babylon
Susa
Persepolis
PERSIA
PERSIAN GULF
Indus R.
INDIA
Memphis
EGYPT
Nile R.
Thebes
ARABIA
RED SEA
ARABIAN SEA
Babylon
GREAT CIRCLE
Washington, D.C.
Washington, D.C. noon
Babylon 8 P.M.
11 12 1 2 3 4 5 6 7 8 9 10

The First Great ARYAN EMPIRE (*c.* 500 B.C.) *and the Tiny* CRADLE *of* EUROPEAN CULTURE

If you had been a gambling Greek, should you have bet on the home team in 490 B.C.?

If ever the stars in their courses stopped to look down on man, it must have been when the professional soldiers of the Persian king stood face to face with the citizen soldiery of tiny Athens on the shores of the Ægean at Marathon.

Darius was checked at Marathon (490 B.C.), as we shall see (p. 174), and his successor, Xerxes,[1] was checked at Salamis[2] ten years later. Thus Europe won the chance to become Europe, and not a mere second Asia Minor.

Summing up the Chapter. Cyrus welded the Indo-European Medes and Persians into a strong state and made himself master of the Fertile Crescent and Asia Minor. Cambyses added Egypt to the empire, and Darius got a foothold in the Indus valley.—The Persians surpassed the Babylonians and Assyrians in their ability to think in large terms.

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[1] zûrk′sēz.

[2] săl′ą mĭs.

Darius, for example, thought of his empire as being a single unit, — not an aggregation of lesser units, as the Semite rulers had done. And Zarathustra thought of religion not in terms of many more or less unrelated gods and goddesses, but in terms of two vast forces operating everywhere, namely, Good and Evil, or Light and Darkness. They thus helped to break down the barriers which kept peoples apart and to bring about world unity. But the unity was one imposed from above, and under the successors of Darius it became as oppressive as it had been under the Assyrians. The Persians were Asiatic in their outlook on life, and they would have made Europe Asiatic, too, if they had been able to do so. Their failure to do so marks the end of one era and the beginning of another, — the European era, in which we are still living.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Zoroaster: Browne[1], Davis[1], Gaer.
Persian Customs: Davis[1], Jackson, Miller.

Some Key Words

Aryan (Indo-European)
Cyrus
Crœsus
Cambyses
Darius
Behistun Rock
Rawlinson
Zarathustra
Ahura Mazda
Magi
Punjab
Greeks

Things to Do

1. Using the key words as guides, draw up appropriate questions for this chapter.

2. Continue your time chart for the Near East Millenniums.

3. Adjust the hands of the Clock and the Great Circle as you go through the chapter.

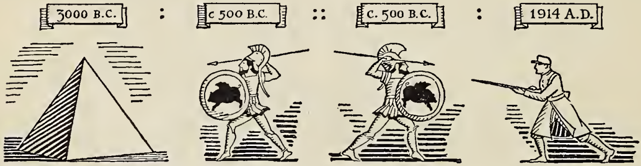
4. Find some names and ideas in present-day advertisements that came out of ancient Persia.

5. Find some advertisements of present-day astrologers. If you have ever visited one, tell the class about your visit.

CHAPTER XII · Summing up what Two River-Valley Civilizations had Achieved in Twenty-five Hundred Years and noting Some Things which they had Not Achieved

1. Some Things Achieved

A Gallop through the Centuries. In a very hasty manner we have gone over a period of two and a half thousand years. Try to grasp the meaning of those words. From our starting-point at the Great Pyramid to the battle of Marathon was as long as from the battle of Marathon to the present time. Perhaps the formula you learned in studying proportion may help to impress this fact on you:

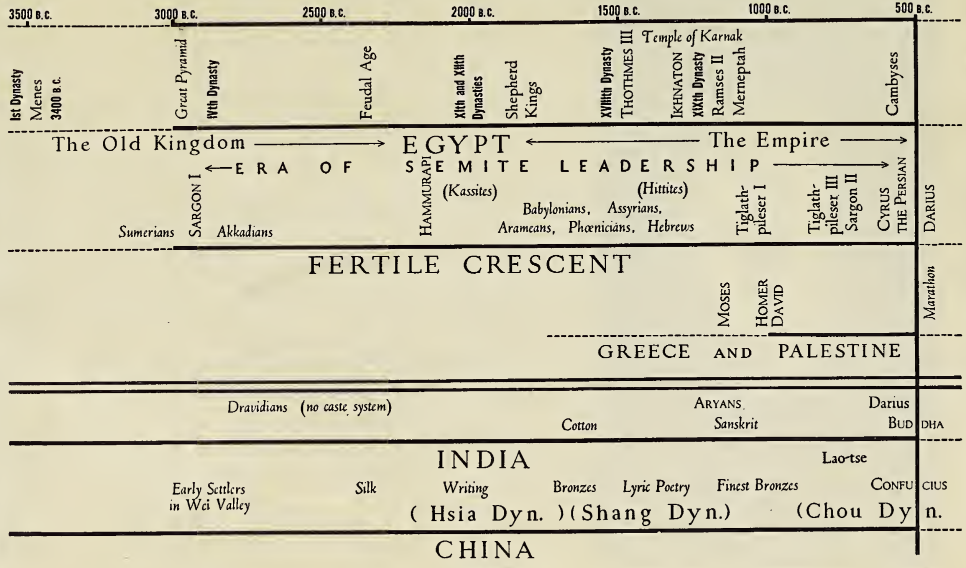

3000 B.C.
:
c 500 B.C.
::
c. 500 B.C.
:
1914 A.D.

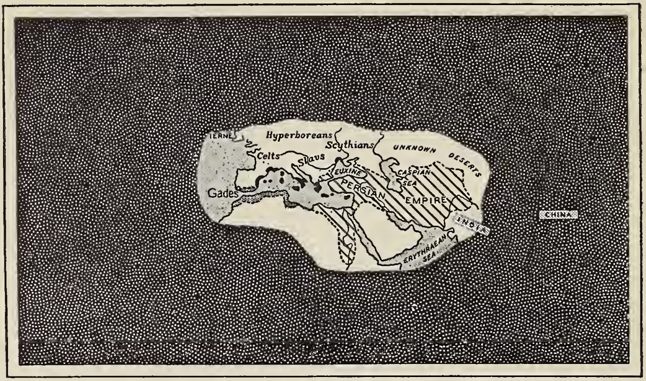
The Great Pyramid *is to the* Battle *of* Marathon *as the* Battle *of* Marathon *is to the* Battle *of the* Marne

Putting it in a Nutshell. The Persian world had many of the things which still form the basis of our own civilization. We can get some idea of how basic these are if we try to imagine what would happen to us today if some of them (say, language or numbers) were suddenly to be wiped out.

Much of what the people of that day had, had come to them from the far-distant past. They were for the most part not creators but conservators, just as most of us are. The past lived on in them, just as it does in us.

THE NEAR-EAST MILLENNIUMS





The World *as known to* Mediterranean Peoples, *c.* 500 b.c. (See page 383)

Only the best-informed knew even the little that the map tells about the Mediterranean region. Some few may have heard of India, but probably none knew of China. The Hindus and Chinese knew little of each other and less about the peoples of the West; and probably no one on the entire globe knew that it was a globe

The most notable cultural achievements which man had made between 3000 and 500 B.C. were in (1) empire-building, (2) temple-building, (3) road-building, (4) alphabetic writing, and (5) coinage. The last three were invaluable instruments for helping people to exchange ideas and goods, and hence to grow in like-mindedness.

Besides adding to the stock of ideas, man had by 500 B.C. also spread these ideas over wide areas which in 3000 B.C. had been barbarous. This was done largely by traders, who were sometimes merchant princes but more often humble peddlers and sailors.

2. Some Things Not Achieved

The Free Citizen. Among all the ideas the early traders had to spread, the two we value most highly today were missing: that of the free citizen and that of the free mind.

By "free citizen" we mean a person who can do pretty much as he chooses so long as he does not interfere with the rights of his fellow men, and who, moreover, has some voice in determining how he shall be governed. There were no free citizens in the great states we have been considering. All men were subjects of absolute rulers, whose word was law.

The Free Mind. By "free mind" we mean the mind of a person (1) who tries to find out why he does what he does or why he believes what he believes and (2) who asks himself whether his reasons for doing or believing are the best ones he can find. He asks himself, for example, "Why do I belong to such and such a political party? Is it because most of my friends belong to it? Do I know anything about the other parties?" Or he asks, "Why should I wait until the moon is in a certain quarter before I plow my field? [People still do this in some parts of the world.] Is there any connection between the moon and good crops? Is there anything else that has a greater effect on good crops than the moon?" and so on. You can think of other examples.

The Free Mind calls for Intelligent Reasons. After such questioning a person may decide that he is in the right political party after all, or that the moon does have a great deal to do with good crops. That isn't the point. The point is that now he has more intelligent reasons for doing as he does than the poor reason that "it has always been done."

Men in the early Oriental empires did very little of this sort of questioning. The world lay about them as a great mystery. Most of the questions they were likely to ask about it had long ago been answered in myths about good spirits and evil spirits. Fathers handed these explanations on to their sons, generation after generation, and the sons accepted them. The sons thereby became at once as old (mentally) as their fathers were, and as old as they would ever become if they lived to be a hundred.

Our Ideals of Manhood and Happiness. Our ideal of manhood today, then, is different from the one which prevailed in the empires of antiquity. It calls (1) for a man who uses and keeps on using his intelligence and good will in dealing with the problems of life and (2) for a man who is free to make himself count for as much as he is worth. The rights which we claim for every human being just because he *is* a human being would not have been understood by the people of the old Near East.

Our ideal of happiness is different, too. It lies in striving actively to make the world of nature less and less of a mysterious, hostile force and more and more of an instrument for ministering to the well-being of all men.

Where we Got these Ideals. Where did these ideals come from, and when and how? Before they could arise, the world needed more questioners than it had had heretofore. (1) It needed men who would persistently ask questions about the world — about plants and animals, about everything that there was in nature — and seek answers to these questions; and (2) it needed men who would persistently ask questions about man himself and his relation to the world: Why was he here? What ought he to be doing while he was here?

4.

The Turning Point. Our ideals of manhood and of happiness were long in the making and longer in the spreading. Their earliest beginnings date back to the dawn of history, but in the form in which we know them they date especially from the first millennium before Christ (1000 B.C.–1 A.D.); and they come not so much from the peoples who had thus far occupied the center of the stage — the Egyptians, Babylonians, Assyrians, and Persians — as from two peoples who thus far have been mentioned only incidentally, namely, the Greeks and the Hebrews. Both were rich in men of great spiritual vision, — men who caught glimpses of a high goal for humanity and who tried to reach that goal.

So we shall turn to them. We can safely leave the Egyptians and Babylonians for a while, for when next we need to observe them we shall find them doing things in much the same way as they had been doing for generations.

Why we don't turn to Western Europe. Why not speed up the story by proceeding at once to our own people? After all, not many of us came out of Greece and Palestine.

One of several possible answers will suffice: *we shouldn't know where to look to find our people.* At 500 B.C. most of the men and women who were to become our ancestors in Europe and America were wandering about somewhere in northwestern Asia or northern Europe, living much as the American Indians did in 1492. When they finally did become civilized, it was because they came in contact with what the Greeks and Hebrews (and, later, the Romans) had achieved. So if you wish to know how you came to be as you are, you can't afford to overlook what took place in Greece and Palestine.

The Greeks and the Hebrews went their own way for hundreds of years; so we shall take up their stories separately — first the Greeks, then the Hebrews.

Some Key Words

the Free Citizen

the Free Mind

Questions

Do you accept the statement of our present-day ideals? If not, how would you modify it? Where did these ideals come from?

Things to Do

1. List a few of the things you owe to men of the pre-Greek period. Do you believe in acknowledging debts even if you can never repay them? Would you have known about your debt to early man if it had not been for the work of archæologists and historians? Get out the answers you wrote to the question on page 13 (*Cui bono?*) and see if they still represent your views.

2. A drama to be given by the class, — "The Near East Millenniums," — either improvised or carefully prepared. See *Directed Studies in Ancient and Medieval History* to accompany this text.

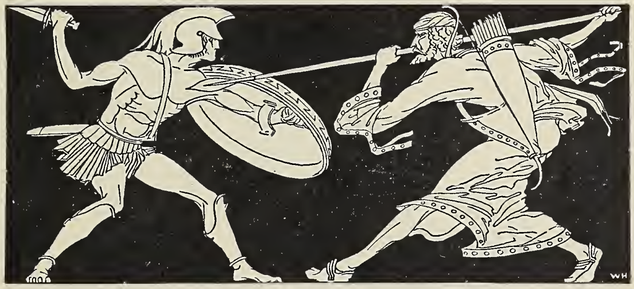
Fifty Links to Marathon

The Millennium of Greece and Palestine is the middle one of the five with which this book deals. About the middle of this millennium came the Persian Wars (the central fact in Greek history), which divide the five thousand years we are considering into two fairly equal halves. The list below may help to make the second half seem less long than it probably seems to you now. It is to be read as follows: "I was . . . years old when Edison died (1931); he was twelve years old when Metternich died"; and so on. How many of the names are already familiar to you?

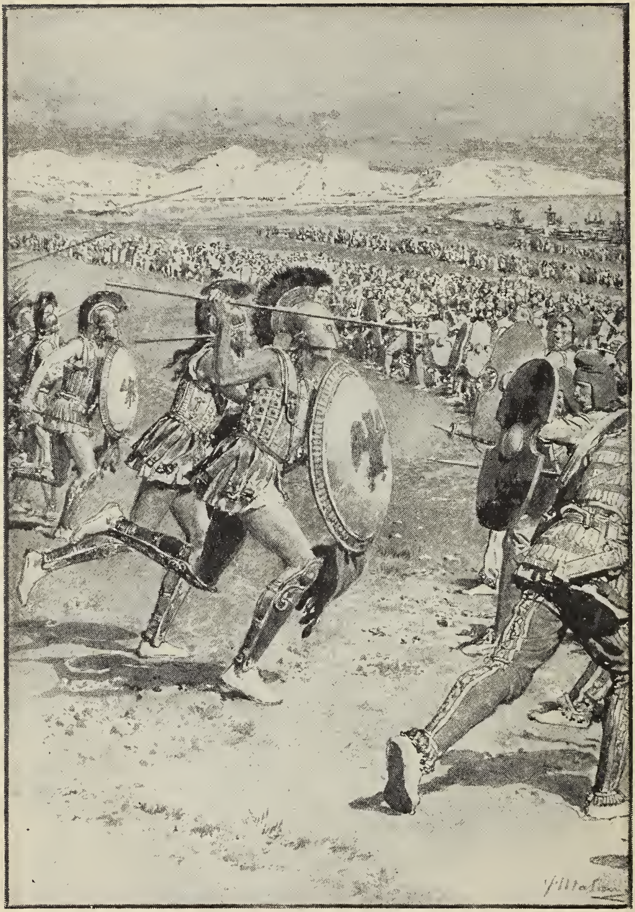
1 Yourself ( )
2 Edison (12)
3 Metternich, Austrian statesman (17)
4 Benjamin Franklin (9)
5 Louis XIV of France (4)
6 Galileo, Italian scientist (34)
7 Philip II of Spain (9)
8 Erasmus, scholar (4?)
9 Gutenberg, inventor of the printing press (3?)
10 Chaucer, English poet (34?)
11 Petrarch, Italian scholar (17)
12 Dante, Italian poet (29)
13 Roger Bacon, scientist (12?)
14 St. Francis of Assisi (7)
15 Henry II of England (9)
16 Abelard, French scholar (8)
17 William I of England (8)
18 Canute, king of England (2?)
19 Hugh Capet, king of France (4?)
20 Athelstan, king of England (6)
21 Alfred the Great, king of England (6)
22 Lothair I, Emperor of the West (19)
23 Charlemagne, Emperor of the West (62)
24 Alcuin, English scholar (1?)
25 Bede, English writer (5)
26 Aisha, favorite wife of Mohammed (19)
27 Mohammed (34?)
28 Pope Gregory the Great (15?)
29 Justinian, Emperor of the East (43)
30 Theodoric, king of the Ostrogoths (7?)
31 Pope Leo the Great (40?)
32 St. Augustine, Church Father (19)
33 Athanasius, Church Father (41?)
34 Constantine, Roman emperor (41)
35 Diocletian, Roman emperor (9?)
36 Origen, Church Father (15?)
37 Galen, Greek physician (8)
38 Hadrian, Roman emperor (3)
39 Pliny the Elder, Roman writer (14)
40 Tiberius, Roman emperor (56)
41 Augustus, Roman ruler (19)
42 Cæsar, Roman statesman (14?)
43 Marius, Roman general (8?)
44 Cato the Elder, Roman statesman (22)
45 Archimedes, Greek scientist (4?)
46 Euclid, Greek mathematician (1?)
47 Alexander the Great (9)
48 Plato, Greek philosopher (2?)
49 Herodotus, Greek historian (24?)
50 Themistocles, who was about forty-seven when he led the Greeks at Salamis, which was ten years after the battle of Marathon, 490 B.C.

PART III · WHAT HAPPENED IN THE MILLENNIUM OF GREECE AND PALESTINE FROM ABOUT THE TIME OF HOMER AND DAVID TO THE TIME OF JESUS

(ABOUT 1000 B.C.–ABOUT 1 A.D.)



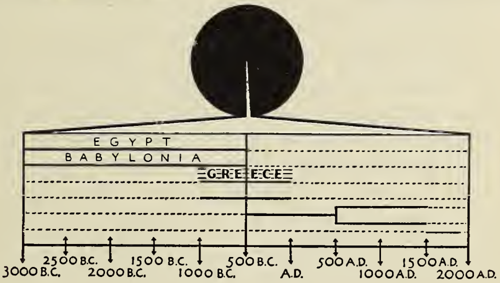
UNIT I. *In which the Greeks win a Place in the Sun*



In the 72*d* OLYMPIAD (490 B.C.)

Where "the mountains look on Marathon,
  And Marathon looks on the sea,"
(As once again at Lexington)
  Men gave their lives to make Man free.

CHAPTER XIII · Showing how Some Indo-European Barbarians reached Two Kinds of New Frontiers


EGYPT
BABYLONIA
GREECE
3000 B.C.
2500 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
A.D.
500 A.D.
1000 A.D.
1500 A.D.
2000 A.D.

Units I, II, and III deal with the region and period on the shaded bar.

1. YOU CAN'T GET AWAY FROM THE GREEKS

"A Cloud of Witnesses."[1] If you are still unconvinced that the past is a Living Past, try to get away from the Greeks. You will have to start right from where you are at this moment, reading history, because if it had not been for the Greeks, it might never have become the custom for civilized people to write about the past. The two earliest histories we possess were written by Greeks, and they were written so well that they have influenced the best historical writing ever since their appearance (see page 231).

You might have forgiven the Greeks if they had never begun this particular custom, but you are probably glad that they made reading an art easy enough for you to master. This they did by adding vowels to the all-consonant alphabet they got from the Phœnicians. (Copy this page, omitting all the vowels; then try to read it.) They even created the idea that you *ought to know* how to read, because you are a citizen; indeed, they created the idea of citizenship itself, that is, the idea of man as a participant in the government of the state.

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[1] Hebrews xii, 1.

It won't help you to drop your book and go out to play, for the Greeks have beaten you to it there. You probably know that it is from them that we get the term "Olympic Games." They were the first civilized people to realize the value of athletic games for developing a well-rounded personality. Getting hurt on the athletic field won't help you either, because the doctor who attends you has taken an oath to live up to the noble code of his profession, which was written by a Greek physician named Hippocrates. If a further attempt at flight leads you to your automobile (the first half of the word is Greek), you work the gearshift (which is based on a Greek invention) and speed away to the movie, only to pass through a portal with Greek columns or some other Greek architectural elements, and find that the "features" are a comedy and a tragedy (both of which dramatic forms were created in Greece) and a Mickey Mouse version of a fable by Æsop, who was a Greek.

In despair, you may turn to the church as a refuge for harassed souls, and get there just as the minister ends his reading from the New Testament (which was written in Greek) and announces as the text of his sermon the eleventh verse of the thirteenth chapter of Paul's Epistle to the Corinthians (who were Greeks), "When I was a child I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." So you give up trying to get away from the Greeks and go back to your lesson, wondering perhaps whether a sermon on that verse from Paul's Epistle might not have some value for you.

2. THE ÆGEAN REGION BEFORE THE GREEKS CAME

Greek Invaders and American Invaders. We saw that the cradle of the Indo-European race was probably near the Caspian Sea, and that from there some families had moved southward to become Persians and Hindus (see map on page 121). Others moved westward. Henceforth through most of this volume we shall move with them as "westward the course of empire takes its way" until it reaches the continent on which we live.

In this Unit we shall deal with a remarkable group of Indo-Europeans who, after a long sojourn in the Danube valley, migrated southward to the peninsula which we call Greece and became masters of the Ægean region. They moved into Greece for the same reason that our forbears came to America — to better their lot. There they found what they wanted, and they took as much of it as they could, just as our people did when they came to America. Before they got control they had destroyed much of the civilization which they found; but they built up a greater civilization than the one they destroyed, just as the white man did in America.

What the Newcomers found in the Ægean. The Ægean civilization centered in the island of Crete and dated back almost to the time of the Great Pyramid. It differed from those of Egypt and Babylonia in that it was a maritime rather than a land civilization. The Cretans were great sailors long before the Phœnicians; they were the first great seafaring people in history. They learned much from the Egyptians, and carried Egyptian ideas and things to various parts of the Mediterranean, particularly to the Ægean region.

But the Cretans were more than mere middlemen. They were skilled workers in clay, metals, and precious stones. Their vases and pottery, as well as their bronze weapons, found markets throughout the eastern Mediterranean. Their carved gems too could compete with those of Egypt and Babylonia, while their work in ivory and gold was unequaled then and long after. (See illustration, p. 140.)

The Sea Kings of Crete. According to legend, the first Cretan navy was built by a king named Minos. There grew up several other important centers in the Ægean, notably Mycenæ,[1] Tiryns,[2] and Troy. Like Crete, these cities occupied strategic positions for controlling trade. Mycenæ and Tiryns controlled the routes to the Gulf of Corinth and northern Greece; Troy controlled the water routes to the Black Sea and the land routes between Europe and Asia (see map, pp. 146–147).[3]

Maybe a Cretan Goddess *or only a* Court Snake-Charmer

In any case, this exquisite ivory figure of over three thousand years ago is gowned very much as your grandmothers were in the "gay 90's"

How we know what the Danubian Newcomers Found. The story of how we know about early Ægean civilization is almost as interesting as the story of the civilization itself. Until less than a hundred years ago we knew little about it except what was told in the great Homeric poems, the Iliad and the Odyssey.[4] The first of these tells about a war between the Trojans (people of Troy) and their kinsmen on the Greek peninsula; the second recounts the long and thrilling adventures of the Greek hero Odysseus[5] on his way home after the war. These poems give us a picture of early Ægean civilization. But how much is fact and how much is poet's fancy?

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[1] mī sē′nē.

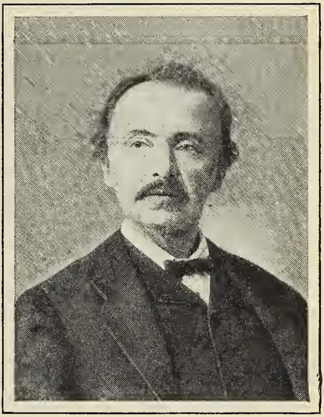
[2] tī′rĭnz.

[3] Later Troy's place was taken by Byzantium, which became Constantinople (see page 384), and which still owes its importance to its strategic military and commercial position.

[4] ŏd′ĭ sĭ.

[5] ō dĭs′ūs.

A Business Man as Scholar. For long it looked as though no answer would ever be found to this question. Then, about a hundred years ago, a German boy named Heinrich Schliemann[1] (1822–1890) read the old Greek epics and came to love them. After a career more exciting than the average (during which he was a grocer's clerk and then a cabin boy; was shipwrecked off the Dutch coast and became a clerk in Amsterdam; made a fortune in trade, and accidentally became an American citizen by happening to be in California in 1850, when California was admitted into the Union), he took his earnings and started on the real adventure of his life (1870).



HEINRICH SCHLIEMANN

Schliemann serves to remind us that not all business men are business men because they want to be, but that they often had boyhood dreams of becoming something quite different

Layers of Towns. He believed so sincerely that there once had been such a Troy as Homer described that he went to Asia Minor to find it. He was well rewarded: instead of finding one Troy, he found a number of them, one on top of another! At least nine cities had been built during successive ages on the same site, each new one on the ruins of the old.

The last one had long ago fallen to ruin, too, so that what Schliemann began to dig into was nothing but a mound about one hundred feet high, formed largely from the dust of crumbled houses. This the Turks, who ruled in Troyland, called Hissarlik.[2] As a result of the researches of Schliemann and his successors, it seems to be well established now that the sixth city, dating from about 1500 B.C., was the Troy of the Iliad.

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[1] shlē′män.

[2] hĭs sär′lĭk.

Schliemann *dug into this* Mound *and found* Homer's Troy

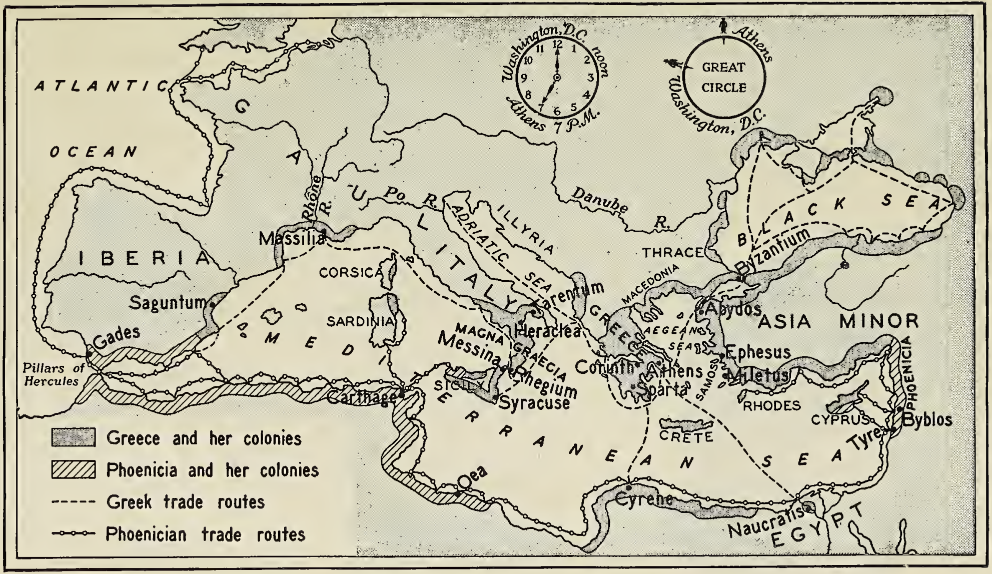
Widening the Area of Exploration. Schliemann next set out to find traces of Mycenæan civilization; for Agamemnon,[1] king of Mycenæ, had been a leader of the expedition against Troy. Again Schliemann was successful. By now archæologists had become alive to the possibilities of the Ægean region as a field for research, and from that time to this they have been busy bringing the old civilization to light. One of the most active workers in the field has been Sir Arthur Evans, and one of the most important results of their labors has been to show that the Greeks owed much more to their forerunners in the Ægean region than used to be thought.

3. A Barbarian Invasion

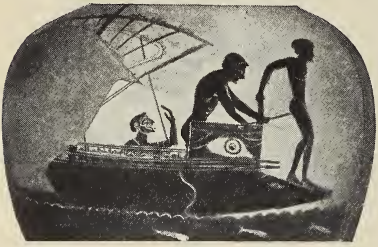
A "Backward Race." The invaders from the Danube region came in several waves — Achæans,[2] Æolians,[3] Ionians, and Dorians. We don't know much about these various groups in the early period except that they destroyed the old Ægean civilization, which was no longer in its prime, and on its ruins built up a new one, which we call Greek or Hellenic.

They were rude warriors, with few of the ways of civilized men. If the Cretans had had the expression, they would probably have called them a "backward race." But, while

[1] ăg a̮ mĕm′nŏn. [2] a̮ kē′a̮nz. [3] ē ō′lĭ a̮nz.


Washington, D.C. noon
Athens 7 P.M.
Athens
GREAT CIRCLE
Washington, D.C.
ATLANTIC
OCEAN
GAUL
IBERIA
Rhône R.
Po R.
Danube R.
ILLYRIA
ADRIATIC SEA
ITALY
THRACE
MACEDONIA
BLACK SEA
Byzantium
Massilia
CORSICA
SARDINIA
Saguntum
Gades
Pillars of Hercules
MEDITERRANEAN SEA
Carthage
SICILY
MAGNA GRAECIA
Messina
Rhegium
Syracuse
Heraclea
Tarentum
GREECE
Corinth
Athens
Sparta
AEGEAN SEA
SAMOS
Abydos
Ephesus
Miletus
ASIA MINOR
RHODES
CRETE
CYPRUS
PHOENICIA
Byblos
Tyre
Oea
Cyrene
Naucratis
EGYPT
Greece and her colonies
Phoenicia and her colonies
Greek trade routes
Phoenician trade routes

How the Greeks *and* Phœnicians *spread over the Mediterranean World* the newcomers had much to learn, they were quick learners. They took especially to the sea, and before long they were as much at home on water as on land. Among the many gifts they got from the Cretans one of the most precious, therefore, was the ship.



DIVING *from a* FISHING BOAT

A Greek vase painting

The Greek World. The body of water which was to play such an important part in the life of the Greeks (as we shall henceforth call the newcomers[1]) was the Mediterranean Sea. This "sea between the lands" is the largest inland body of water on the globe. If it were placed within the United States, about half of the land area would be submerged. (See page 145.) It is a salt sea, but a tideless one.

Three peninsulas jut out into it from the north — the Greek, the Italian, and the Iberian. Each of these has a mountain barrier on the north — the Balkans, the Alps, and the Pyrenees. These barriers tend to cut the peninsulas off from Europe and make them part of the Mediterranean world. On the northeast another peninsula (Asia Minor) reaches out into the sea. It too is cut off from the "hinterland" by mountains. The rest of the eastern and most of the southern coastal plains are closely hemmed in by mountain or desert.

The unity of the Mediterranean basin is as important for us to grasp as it is difficult. From our custom of studying geography in terms of continents, we are apt to think of Europe, Asia, and Africa as unrelated areas and of the Mediterranean merely as a water boundary on the south of

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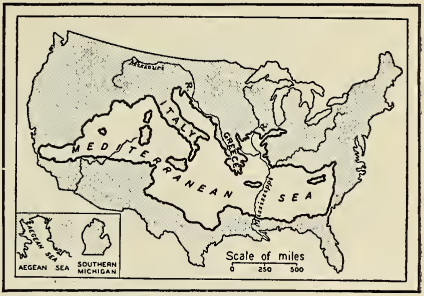
[1] They called themselves Hellenes (hĕl′ēnz), after a legendary ancestor named Hellen; and they called their land Hellas. It was from the Romans that we derived the terms "Greek" and "Greece."

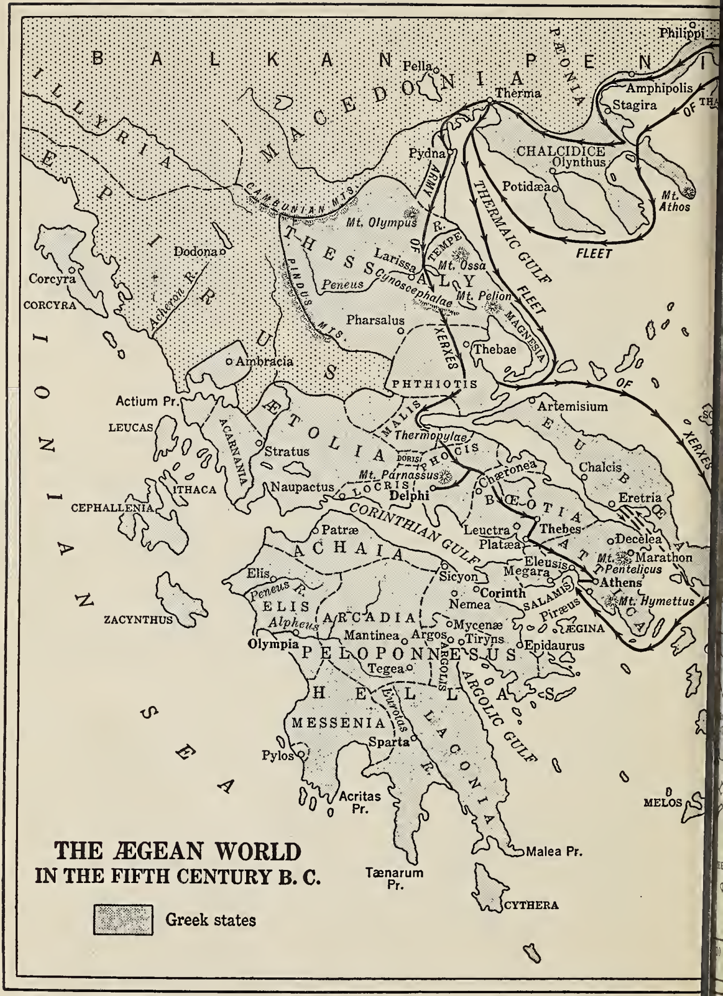
Europe. But to the Greeks (and later the Romans) the *sea* rather than the continent of Europe was the center of their world. They knew little about what took place north of the Balkans and the Alps, but they were constantly in touch with the Asiatic and the African littoral (shore).



Comparative Areas of the United States *and the* Mediterranean Sea

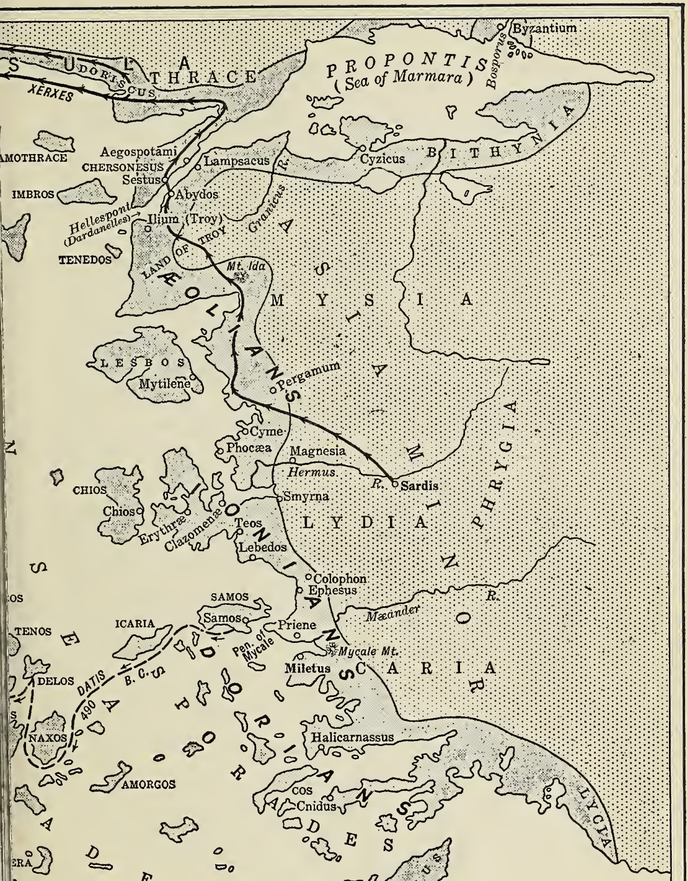
Why the Newcomers became Sailors. The "lay of the land" did much to make the Greeks sailors. In the first place, no part of the peninsula, especially in the south, was far from the sea. Next, the mountains cut the peninsula up into a number of small areas, most of which were more easily reached by water than by land. In the third place, the arable regions were few and small, so that the opportunities for getting a living from the soil were limited. The sea, on the other hand, offered an abundance of food, and opportunities, too, for getting a living through trade and piracy. The oar and the sail played as important a part in their economic life as the plow did.

Most of all, the sea gave them the chance to continue their migration. They were not entirely satisfied with the limited resources of the rather barren peninsula, and their power of expansion was by no means exhausted. They knew of richer lands to the east and south, and toward these they headed their ships as soon as they had learned to sail them. They conquered the islands of the Ægean and many of the cities on the east coast. This was as far as they were able to get on their first drive to the east. It was far enough, however, to have wide-reaching results, as we shall see in the following sections.



THE ÆGEAN WORLD
IN THE FIFTH CENTURY B. C.

Greek states
BALKAN PENINSULA
Philippi
Pella
MACEDONIA
PÆONIA
Therma
Amphipolis
Stagira
OF THA
CHALCIDICE
Olynthus
Potidæa
Pydna
ARMY
Mt. Athos
FLEET
THERMAIC GULF
FLEET
ILLYRIA
EPIRUS
CAMBUNIAN MTS.
Mt. Olympus
R.
TEMPE
Mt. Ossa
Dodona
THESSALY
Larissa
Cynoscephalae
Peneus
PINDUS MTS.
Mt. Pelion
MAGNESIA
Corcyra
CORCYRA
Acheron R.
Pharsalus
XERXES
Thebae
Ambracia
PHTHIOTIS
OF
Actium Pr.
Artemisium
EUBOEA
XERXES
LEUCAS
ACARNANIA
ÆTOLIA
MALIS
Thermopylae
Stratus
DORIS
PHOCIS
Chæronea
Chalcis
Mt. Parnassus
LOCRIS
Naupactus
Delphi
ITHACA
CEPHALLENIA
BŒOTIA
Eretria
CORINTHIAN GULF
Leuctra
Thebes
Patræ
Platæa
Decelea
Mt. Pentelicus
Marathon
ACHAIA
Eleusis
Megara
Athens
ATTICA
Mt. Hymettus
Elis
Sicyon
Corinth
SALAMIS
Peneus R.
Nemea
Piræus
ELIS
ARCADIA
Mycenæ
ÆGINA
Alpheus
Mantinea
Argos
Tiryns
Epidaurus
Olympia
PELOPONNESUS
ARGOLIS
Tegea
HELLAS
ARGOLIC GULF
IONIAN SEA
ZACYNTHUS
MESSENIA
Eurotas
Sparta
LACONIA
R.
Pylos
Acritas Pr.
MELOS
Malea Pr.
Tænarum Pr.
CYTHERA


T H R A C E
Doriscus
XERXES
Byzantium
Bosporus
P R O P O N T I S
(Sea of Marmara)
B I T H Y N I A
Cyzicus
Lampsacus
Granicus R.
Aegospotami
CHERSONESUS
Sestus
Abydos
SAMOTHRACE
IMBROS
Hellespont (Dardanelles)
Ilium (Troy)
LAND OF TROY
TENEDOS
Mt. Ida
AEOLIANS
M Y S I A
A S I A M I N O R
LESBOS
Mytilene
Pergamum
Cyme
Phocæa
Magnesia
Hermus R.
Sardis
PHRYGIA
CHIOS
Chios
Erythræ
Clazomenæ
Smyrna
Teos
Lebedos
L Y D I A
IONIANS
Colophon
Ephesus
Mæander R.
SAMOS
Samos
ICARIA
Priene
Pen. of Mycale
Mycale Mt.
Miletus
C A R I A
TENOS
DELOS
NAXOS
DATIS 490 B.C.
SPORADES
DORIANS
Halicarnassus
AMORGOS
COS
Cnidus
CYCLADES
LYCIA
RHODUS
Lindus
CARPATHUS
Scale of miles
20
40
60
80

4. New Frontiers on Land

Where European Culture was Born. The Greeks seem to have moved across the Ægean along three routes, the Dorians occupying the southern coast of western Asia Minor, the Æolians the northern coast, and the Ionians the middle coast. Each group controlled the near-by islands (see map, p. 147). The Ionian settlements became the most important; and of the Ionian cities the most important one was Miletus.[1]

The new Greek frontier thus established on the coast of Asia Minor played a part in Greek history that cannot be overestimated. It was here especially that the old East and the new West met and mingled, often in friendly trade and often in war. Out of this meeting of a fresh, vigorous, intensely curious people with others who had more advanced culture but who had lost their capacity to strike out along new lines, there began a new civilization which we call European.

At first, of course, the newcomers were learners, but presently they had learned all that the old East could teach them; then they proceeded to improve upon what they had learned. For example, they learned the Phœnician alphabet and improved it by adding vowel sounds. They learned how to grow the grape and the olive and how to make pottery (all of which they passed on to their fellow Greeks on the islands and the peninsula), and presently Greek wine and olive oil and Greek jars and vases equaled or excelled those of Asia.[2]

Greek Colonizers. The Greeks make us think of our own pioneers, especially those of the early nineteenth century. Both were influenced very decidedly by frontier conditions.[3] Both were newcomers in a land full of sunshine and clear air — alive, energetic, and tireless. The restless energy of the

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[1] mī lē′tu̥s.

[2] They probably learned about pottery-making from the Cretans too.

[3] For example, the water frontier made the Greek landsmen into sailors; our forest frontier turned many former townsmen into skillful hunters and trappers. You can probably name other changes.

Greeks demanded an outlet; and when they found they could not move farther eastward into the old settled region, they moved out to the unsettled regions north and west (see map, p. 143). In much the same way we expanded from the Atlantic to the Pacific; but whereas we planted our settlements farther and farther inland, they planted theirs on the sea.

North and West Frontiers. Throughout the first third of the millennium before Christ (*c.* 1000–*c.* 600 B.C.) this colonial expansion was the most striking feature of Greek activity. All the leading city-states took part — cities of Asia Minor like Miletus, island cities like Samos, and cities on the peninsula like Corinth. Miletus alone established about sixty colonies.

Such new settlements were to be found all over the Mediterranean world, from Naucratis[1] in the Nile Delta to Saguntum on the Iberian Peninsula, but most of them were in the north Ægean and Black Sea regions and in southern Italy and Sicily. Some, especially those in southern Italy and in Sicily, became rich and powerful and surpassed many of the mother cities as centers of culture. Chief among them were Syracuse and Tarentum.

What Caused the Greeks to Colonize. The main reasons for Greek colonial expansion were the same as those which led to the colonizing of America. In some instances the colonizers did not like the way they were being governed at home; in others, they were in debt or out of a job; in still others, though they were satisfied with conditions at home, they wished to develop markets in which to buy what they needed and sell what they produced.

Colony and Metropolis (Mother City). Politically the Greek colonies were independent of their mother city. This did not mean, however, that the colonizers wished to cut themselves off from the Greek world; on the contrary, they took pains to remain linked with it. Thus they formed important outposts of Greek culture and played an important rôle in developing a uniform Mediterranean civilization.[1]

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[1] nô′krạ tĭs. Naucratis was not, strictly speaking, a colony, but a trading post which the Pharaohs allowed the Greeks to establish. After the founding of Alexandria (p. 242) Greek trade with Egypt centered there.

5. New Frontiers of the Mind

Forced to use Intelligence. The Greeks were like our pioneers, too, in their readiness to try new things. They had no thousand-year-old tradition to hold them down, as the Egyptians and Babylonians had. They were faced with new conditions and had to use their intelligence to solve their problems, just as our pioneers had to do. When they found the Egyptians doing a thing one way, the Phœnicians doing it another, and the Babylonians doing it still another, the situation forced them to do some thinking. It forced them to decide which of the three ways they would follow, or whether they would combine the best elements of all three, or whether they would even create something brand-new.

They Wanted to Know. The Ionians especially had an extraordinary gift for asking unusual questions about common, everyday things. All sorts of ideas "occurred" to them which apparently had never occurred to anyone else. Thus, after they had sailed the seas for many years, it occurred to Anaximander[2] (*c.* 575 B.C.) to put what they had learned about the earth's surface in graphic form; that is, to draw a map.

Xenophanes[3] "wondered" about what force directed the world. He rejected the idea that the power was distributed among many gods and believed that there was only one. This god was a just god, and man, if he used his reason, could learn to be just, too. This view, as we shall see later, was quite different from the Hebrew idea that man learned about God through God's revelation of himself to the prophets.

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[1] There is an interesting parallel between the Greek colonies and the present-day offshoots of Europe in North and South America, Australia, and South Africa. The latter, like the Greek colonies of old, are independent politically, but are bound to Europe by sentimental and cultural ties. Much as they may resent European interference, they nevertheless have quite a different feeling toward the European world from what they have, say, toward China, Japan, or India.

[2] ăn ăk sĭ măn′dẽr.

[3] zē nŏf′ą nēz.

A Great Questioner. The greatest of the early Greek questioners was Thales[1] of Miletus (*c.* 600 B.C.). He and his contemporaries were impressed by the fact that things were continually changing. Plants and animals grew up and died, wood turned to dust or ashes, iron rusted, ice melted, and so on. Everything was continually becoming something else. Now they asked, What were these things like in the very beginning? Were they always different from one another, or did they all come from the same substance? If they all started as the same substance, what was that substance?

Some Answers. Thales said that in the beginning there was nothing but water; Anaximenes[2] said air; Heraclitus[3] (who lived later) said fire. These answers were not mere wild guesses about a foolish problem; they were the result of long and hard thinking about a problem which scientists still regard as important.

Today physicists say that all matter is made up of atoms of electricity, which in turn are made up of electrons and protons. That is as far as they have got up to the present, but it may be far enough to baffle you. It may be just as easy for you to agree with Thales as with the modern physicist.

The Answer wasn't so Important. The important thing, however, was not Thales' answer, but the fact that he *asked the question.* Millions of men, apparently, had gone on for thousands of years without ever thinking to ask it. They merely *accepted* the world they lived in, just as most of us still do. Thales' question therefore marked the opening of a new era. He had made a start at trying to *understand* the world he lived in; and the more men came to *understand* the world, the more they became able to *control* it.

The Gods and Eclipses. Another thing that Thales questioned was the relation of the gods to eclipses. The Greeks of his day believed that eclipses were caused by the anger of the gods. But Thales, while studying the astronomical records of the Egyptians, noticed what apparently no one ever before

[1] thā′lēz.

[2] ăn ăk sĭm′e̯ nēz.

[3] hĕr a̯ klī′tu̯s.

had noticed, namely, that the eclipses occurred at certain regular intervals. So he predicted (that is, inferred) the date of the next eclipse. He said there would be one in 586 B.C., and there was! Thales had done a remarkable thing. He had shown that eclipses were due to natural causes and that the gods couldn't bring one on, no matter how angry they got.

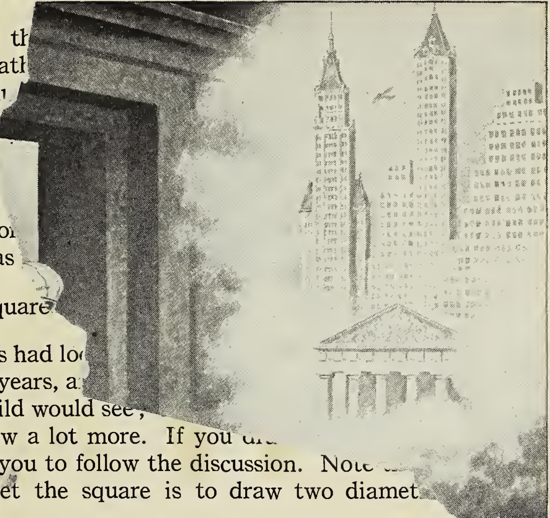
This, of course, ran counter to the old explanation, and many Greeks didn't like it because they (just like ourselves) were attached to their old ideas. But some of the thoughtful ones accepted it, and so they changed their ideas about gods and eclipses.

Four Important Steps. If you follow through the steps in this affair, you will have a key which will be very helpful in understanding history, because the same sort of thing has occurred again and again and is still happening. The steps were these: (1) The Greeks had certain ideas about the power of their gods over eclipses. (2) Then Thales had a new idea. (3) Then Thales proved his idea; so (4) the Greeks had to modify their old ideas. (Can you fit the story of Columbus and the popular fifteenth-century idea about the shape of the earth into these four steps?)

The Greeks had a Living Past. Of course the Greeks borrowed from other peoples (and they were always ready to admit it); but they added so much to what they borrowed that, when they got through, the result was so different as to amount to something quite new. We may take Thales again as an example. He deserves to be remembered more than most people mentioned in history because he was the pioneer Greek thinker; and if we of today can do any straight thinking, it is largely because the Greeks showed us how.

6. THE BEGINNING OF HIGHER MATHEMATICS

Triangles and Semicircles. We saw that man took a new step toward *controlling* nature when Thales tried to *understand* it. But not much progress could be made until man got better intellectual tools than he then had.

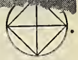


One of th
higher matl
the calcul
ments an
Here Th
seems to
his Greek

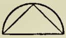
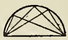
The sto
Thales was

tion, a square

Egyptians had lo
sands, of years, a
than a child would see,
Thales saw a lot more. If you
will help you to follow the discussion. Note
way to get the square is to draw two diamet

angles to each other and connect the ends, like this: .

These diameters are very helpful; Thales himself must have drawn them, at least in his mind's eye, because they play an important part in his discovery.

Now note that every angle of the square is a right angle (you can test this by measuring it with a square); also that every right angle of the square is within a semicircle, like this: . We must imagine that Thales now "wondered" if he would get a right angle by drawing lines from *any* point on the circle to the ends of the diameter, like this: ; and that he found he would. Thus he arrived at one of the first propositions you meet in geometry, which is generally stated in this brief form: An angle inscribed in a semicircle is a right angle.

Simple as it may seem to you, it nevertheless marked one of the great turning points in the history of man. Thales had taken two distinct and separate things (semicircles and right

had noticed, namely, that the eclipses occurresal relation-
regular intervals. So he predicted (that is, inferralways holds
of the next eclipse. He said there would be one on the arc,
and there was! Thales had done a remarkable tiormed by
had shown that eclipses were due to natural causes *ny* right-
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many Greeks didn't like it because they (just likees' work is
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ones accepted it, and so they changed their idea
and eclipses. several other

Four Important Steps. If you follow thrned in geometry.
this affair, you will have a key which wich-making. Once
in understanding history, because the same others could and
occurred again and again and is still that time down to our
were these: (1) The try and other higher mathematics de-
power of ththout these it is hard to see how man could ever
new idea railroads, airplanes, radios, and skyscrapers.[1]

Under Lydians and Persians. The Greek cities of Asia Minor were exposed to attack on the land side, and by the time of Thales (*c.* 600 B.C.) they had come under the control of the kings of Lydia, who forced them to pay tribute. This state of affairs continued after Cyrus the Persian overthrew Crœsus the Lydian (546 B.C.). Leadership in the Greek world then passed to the Greek peninsula, especially to Athens; so we shall turn our attention thither. There, best of all places, we can trace the development of the free citizen and the further development of the free mind.

Summing up the Chapter. The Greeks, or Hellenes, were Indo-European invaders from the Danube valley who conquered the Ægean region. There they built up a new, Hel-

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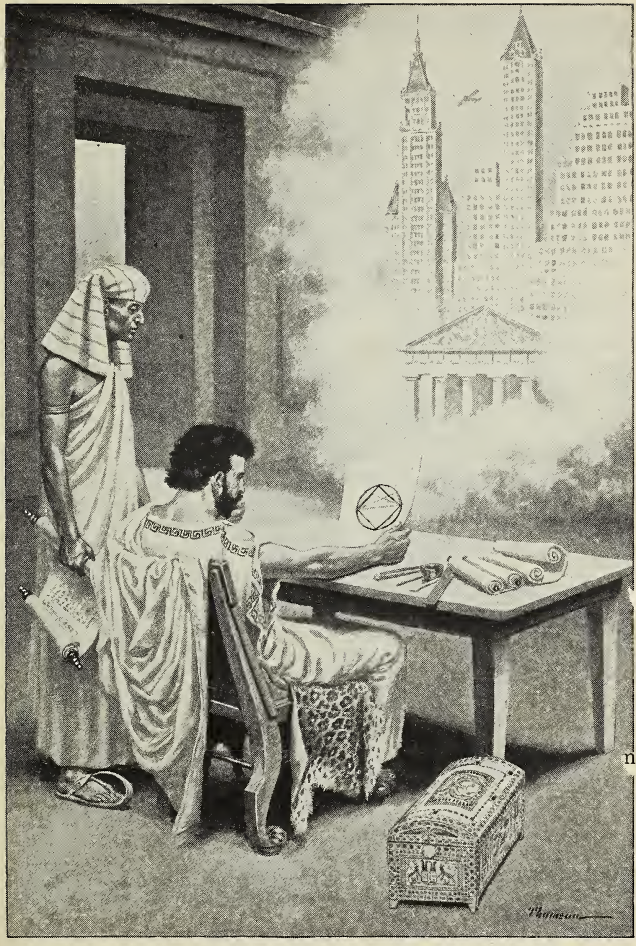
[1] Another example of the Greek capacity for reasoning is shown in the fables of Æsop, a contemporary of Thales. When the Lion asked the Fox why he had not come to pay his respects, the Fox replied, "I beg Your Majesty's pardon, but I observe that other animals have called on you, and while I see many hoof marks going in, I see none coming out." Here you have the germ of the modern detective story.



The Speculative Mind *and the* Acceptive Mind — Thales *and an* Egypti

It is probably safe to say that Thales did not see skyscrapers and airplanes in his mind's eye; but it is probably just as safe to say that we should not have had skyscrapers and airplanes if we had not learned to think as the Greeks thought lenic civilization on the ruins of Crete and Mycenæ. We know about the early Ægean world from the writings of the ancient Homer and the researches of modern archæologists. — The Mediterranean Sea played a much larger part in the lives of the Greeks than the European hinterland did. They established many colonies on the shores of the Mediterranean and the Black Sea, and thus spread Greek ideas and customs over a wide area.— The first important steps toward creating a distinctly European culture were taken not by the European Greeks but by the Greeks in Asia Minor, notably those in Miletus, of whom the foremost one was Thales. Their main contribution lay in trying to find a more reasonable explanation of the world and its workings than the one given in the generally accepted myths and legends. Since they were newcomers, they did not regard these myths and legends as sacred knowledge which must be accepted by all without question, as the people around them did. On the contrary, they felt free to ask whether these old stories were such as reasonable men ought to accept. Often they answered in the negative, and this led them to seek more reasonable explanations. Their capacity to see new meanings in old familiar facts led to several notable discoveries, as, for example, in astronomy and geometry. — After the Persian conquest of Asia Minor, leadership in the Greek world passed to Athens.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Cretan Civilization under the Sea Kings: Baikie, Gardner[1], Miller, Rostovtzeff[1].

Schliemann, his Life and Work: Baikie, Ludwig[1], Miller.

Homer and his Epics: Auslander, Bury[1], Davis[1], Drinkwater, Gayley, Mahaffy[1], Mills[2], Quennell[3], Rascoe, Wright.

The Mediterranean World: George, Semple, Zimmern.[1] Also school geographies.

Fiction: BERRY, E., *The Winged Girl of Knossus.*

Some Key Words

Ægean
Crete
Cnossus
Minos
Homer
Schliemann
Troy (Hissarlik)
Hellenes
Miletus
metropolis
Thales
geometry

Questions

SECTION 2. How do we know about what the Greeks found when they came into the Ægean region? What advantages did Crete derive from her location? Mycenæ? Troy?

SECTION 3. Name one of the great gifts that the Greeks got from the Cretans. What elements give unity to the Mediterranean region? How far did the Greeks get on their first drive to the east?

SECTION 4. What did the Greeks learn from the Near East? In what respects do the Greek colonizers remind us of the American pioneers? Show how their new environment changed the Greeks. Do the same for the American pioneers.

SECTION 5. What is meant by "new frontiers of the mind"? Who were some of the early Greek questioners? Who was the greatest of these? Tell about some of the important questions he asked.

SECTION 6. What discovery did Thales make in higher mathematics? How did the Egyptians contribute to it?

Things to Do

1. Adjust the hands of the Clock and the Great Circle for Athens.

2. Begin your time chart for the Middle Millennium (see page 274).

3. List all the evidences of the Greek Living Past in your community that you can think of. Add to the list as you go through the chapters on Greece.

4. To show that the Greeks had a Living Past, look at a picture of a Greek ship or a Greek vase and draw as many inferences as you can which point to the past (see page 11).

5. An interview with Schliemann (J. Baikie, *The Sea-Kings of Crete*, chap. iii, or an encyclopedia).

6. Using W. S. Davis's *Readings in Ancient History*, Vol. I, pp. 65–71, draw all the inferences you can regarding the civilization of the Homeric Greeks.

CHAPTER XIV · Recounting how the Greeks Managed their Affairs and how they were Bound Together

1. THE GOVERNMENT OF ATHENS

Why the Greeks had City-States. When the Greeks came into the Ægean region they settled down in small groups, and after a while a number of near-by groups joined together to form a city-state. Throughout Greek history this remained the usual form of political organization, and the one which the Greeks liked best. It consisted of an urban center, with more or less territory around it — enough, if possible, to produce all the food the city-state needed. Thus the Athenian city-state included not only the city of Athens but all Attica (see map, p. 179).

Heredity and Environment. Why were the Greeks not organized into a single large state, as the Egyptians and Babylonians were? The reasons may be summed up in the two words "heredity" and "environment." (1) The Greeks were by nature a freedom-loving people, and (2) the scattered islands and the irregular mountain ranges on the peninsula made conquest difficult. If the Greek world had been as unified as the valleys of the Nile and the Tigris-Euphrates, it might very soon have become welded into a single state. But here we are dealing with a new sort of area. The Greeks were the first people to build a great civilization in a region in which sea and mountains rather than river valleys played a leading rôle.

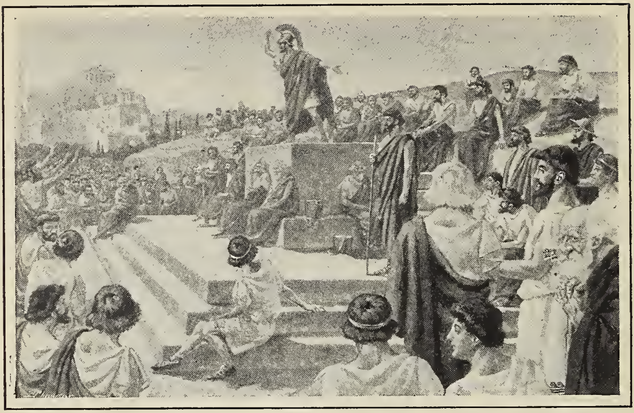
Two Ever-New Problems. Being long unmolested by outside powers, the peninsular Greeks were free to work out their problems. These problems were the same as those which men before and since that time have faced, down to our own day — namely, (1) how to keep the worth-while things of life which they already had and (2) how to get more of them.

One thing that the Greeks thought worth while, and so wanted to *keep*, was the freedom and equality they had had in the old wandering life. One thing that they wanted to *get* was the good order necessary for successful community life. These two desires often conflicted then, and they have done so ever since. The problem before the Greeks was therefore just what it is today — namely, how to organize a society which would be orderly and yet which would allow men to be as free as possible to do what they pleased and to make themselves count for as much as they could. This was the ideal they aimed at.

They did not always *reach* their ideal, but it was a remarkable thing that they should have *had* such an ideal. Egypt and Babylonia did not have it, as we have seen. The Greeks' experiment of trying to establish a society in which *many* should enjoy freedom and equality was another one of their great contributions to mankind. We can still learn much both from their successes and from their failures with this experiment.

Early Form of Government. The Greeks brought with them from the north a tribal organization in which there was a great deal of freedom and equality. According to the Homeric poems, they settled matters in an assembly, at the head of which was the king. The latter was advised by a council of elders, chosen from the nobles. The nobles were not his servants, as were the nobles in Egypt, Babylonia, and Persia; they were his helpers, and they had almost as high a social rank as he did. He was little more than *primus inter pares* (first among equals).

The ordinary fighting men too had a higher position than did the soldiers in the Near East. They belonged to the assembly in which the laws were made. This points to another very important difference between the Greek and the older civilizations. In the latter the laws were made (so they thought) by their god and revealed to their king by him;



How the Greeks *Knew they got their* Laws

Compare with the Babylonians, p. 102. The bema (speaker's stand) at the Pnyx (the meeting-place) in Athens. In the background the Acropolis

therefore they could not be changed by men. But among the Greeks laws were thought of as rules which were made by men to meet a definite need; and if the need changed, the laws could be changed. The test of their worth lay not in their age or their origin; it lay in the appeal which they made to the common sense of reasonable men.

Among the early Greeks, then, the rank and file had a very real share in the government. Sometimes the share was greater, sometimes less; but it never disappeared entirely, and the ideal was never forgotten.

Private Property brought Trouble. Turning now to the city-state we are to study — Athens: When the newcomers settled down, some became farmers, and before long each began to regard the piece of land he cultivated as his own. Thus the Greeks came to have private property in land. Others began to engage in piracy and, especially after the introduction of coinage in the seventh century B.C., in trade and manufacture; this led to private property in ships and merchandise. Soon inequalities of wealth such as were unknown in the old wandering days appeared; for there were individual differences among the Greeks, just as there are among us. Some made good in these new callings; others were failures and became poor, landless, and, in some instances, enslaved.

2. Trying Intelligence and Good Will

Kings Supplanted by Elected Magistrates. With the growth of the city, the king needed advisers; and these in time supplanted him entirely, so that by about 750 B.C. the government of Athens rested in the hands of nine magistrates, called archons.[1] They were chosen from the nobility and represented the landed aristocracy. The three most important ones, called senior archons, were the chief archon; the polemarch,[2] or judge; and the king-archon, or head of the state religion. They were assisted by six "junior archons" who had charge of judicial matters.

The right to vote for magistrates was not as widespread as it became later in Athens nor as widespread as it is with us, but it did extend to all the well-to-do citizens.

Conservatives and Liberals. Most of the nobles were not at all disturbed by the social and economic changes that were taking place in Athens. But there were some liberal-minded nobles who came forward as champions of the poor, and with the support of the rising class of merchants and manufacturers they succeeded in putting through some reforms.

The First Publicly Chosen Social Reformer. Chief among them was an aristocrat named Solon,[3] who had traveled widely and who was counted among the Seven Wise Men of Greece. Chosen to be chief archon, he set about to solve the various legal, political, and economic problems (594 B.C.). On the legal side he drew up a new code of laws which made it easier for all classes of citizens to get justice, and which provided for law courts where cases were settled by groups of citizens acting as judges. All citizens were eligible to serve

[1] är′kŏnz. [2] pŏl′ė märk. [3] sō′lǫn.

in these courts. On the political side he divided the citizens into four classes or groups, according to their wealth, and gave them all the right to vote in the assembly. The chief offices, however, were reserved for the wealthy nobles, as in the past. This was not as unfair as it might seem, because at that time office-holders were not paid, and only the nobles could afford to serve the state without pay.

The most drastic of Solon's measures were on the economic side. He canceled mortgages on land, and any debts which threatened to reduce a freeman to slavery.

What Came of the Settlement. Solon failed to restore peace and order permanently. On the one hand, many of the nobles soon came to feel that they had been asked to give up too much — still a common feeling on the part of those who have anything to give up. On the other hand, many of the poor felt that the rich had not given up enough — still a common feeling on the part of those who have nothing of their own to give up. The result was that soon Athens was in as disturbed a condition as before. Her citizens were beginning to realize what many Euro-Americans are learning today, namely, that it is a difficult matter to make a complex civilization work successfully, because this calls for a widespread sense of fair play, which has never been common among men.

A Settlement based on Force. Peace and order were finally established for a while by a so-called "tyrant," a noble named Pisistratus.[1] The word "tyrant" had not yet come to mean a harsh ruler, as it does today; it meant merely one who had not been made head of the State in the regular manner. Pisistratus kept the old machinery of government, but he managed matters so that either he or his friends held the chief offices. He took the part of the people against the nobles and thus removed some of the causes of discontent. The State was well protected by an improved army and a powerful fleet, trade and industry were encouraged, and the city was beautified. The Athenians, seeing their city acquire an importance in Greek affairs such as it had never had

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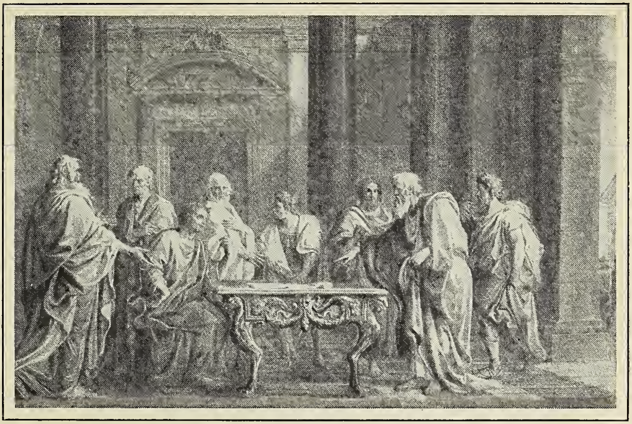
[1] pĭ sĭs′tra̮ tŭs.



ATHENIAN *Creditors did* NOT ENJOY *having Debts* CANCELED *any more than* MODERN *Creditors* DO; *so* SOLON *had to* LISTEN *to Many* HARANGUES

A painting by Coypel, in the Louvre

before, were on the whole satisfied with their "tyrant." He did keep order and he did get things done.

But the sons of Pisistratus (Hippias and Hipparchus) did not measure up to their father. All went well enough for eighteen years; then Hipparchus was assassinated, after which Hippias began to rule harshly, and soon he was driven out of the city. This happened about 510 B.C.

Another Settlement Based on Intelligence. The Athenians, having had enough of one-man rule with the second generation, went back to government by the people. Under the leadership of another noble, named Clisthenes,[1] they again revised the constitution and made it even more democratic than Solon had done.

Clisthenes saw that the chief cause of disorder was the power of the old aristocracy. In order to break this power he divided the Athenians into ten tribes, each of which was made up of nobles and non-nobles. As each tribe had a good deal of business to transact, the members were frequently called together and thus got to know each other. Among other things, each tribe elected a military leader (called a strategus), and fifty representatives to a Council of Five Hundred (called the Boule[1]), which prepared and recommended measures to be enacted by the popular assembly (Ecclesia). The popular court (heliæa[2]), which had been established by Solon, continued to deal with judicial matters.

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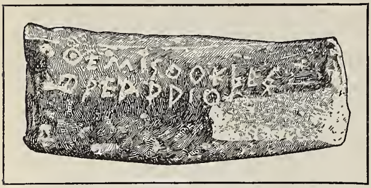
[1] klĭs′thē nēz.



A VOTE *to Exile* THEMISTOCLES.
Inscribed c. 475 B.C.

If this had happened ten years earlier, the history of the world would probably have been changed profoundly. (See page 175)

A Safety Valve. One other innovation was ostracism, a device for getting rid of influential persons who were likely to become centers of political disturbance, by voting them into exile for ten years. The name was derived from the bits of pottery, called ostracons, on which the names of candidates for exile were written. (See illustration above.)

Pulling Together. The constitution of Clisthenes went into effect in 502 B.C. Looking back, we can see how much Athens owed to it; but at the time, of course, no one knew whether it would work or whether it would fail. It did not cure all the ills of the Athenian state, but Athens found herself on a firmer basis than she had been for a long time. More Athenians than ever before felt that their own welfare was linked up with the welfare of the State; that they and the State were one.

It was none too soon. Already (as we know) the shadow of the Persian was beginning to fall across their path.

Before we take up the Persian conflict, we need to consider one other Greek city-state, namely, Sparta.

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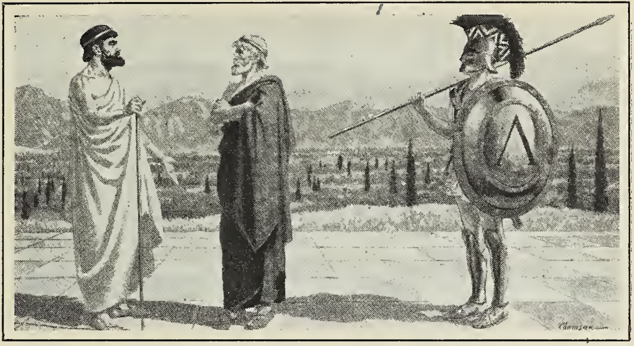
[1] bo͞o′lē.

[2] hē lĭ ē′ạ.



The SPARTANS *had* TWO KINGS *and* ONLY ONE *Type of* CITIZEN

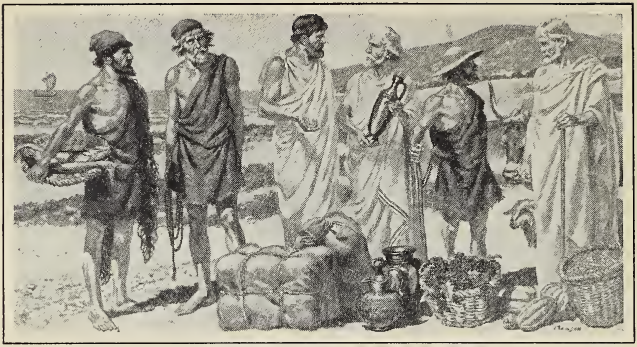
Compare with the picture on page 166

3. SPARTA

The Soldier's City-State. As Athens was the leading Ionian city, so Sparta was the leading Dorian city. Their governments were much alike. Sparta still had kings, but this did not make as much difference as one might think, because Sparta had not one king but two, and each was apt to check the other. Moreover, their powers were very limited. So, just as in Athens, the real power lay in the hands of the citizens. There was a citizen assembly, a council of elders, and five chief magistrates, called ephors[1] (that is, overseers).

Citizenship in Athens and Sparta. The main difference between the two cities was in their attitude toward citizenship. The ranks of Athenian citizens included a wide range of persons: sailors and fishermen; workers of all kinds, whether in shop or factory or along the docks, and whether artisan or artist; merchants and factory-owners; and landowners, great and small. As citizens all these might be called on for military service, but they thought of themselves, first of all, as citizens rather than soldiers.

[1] ĕf′o̤rz.



A Reminder that Not All *Athenian Citizens were* Poets *and* Artists

In Sparta it was the other way about: the citizens thought of themselves as soldiers, first, last, and all the time. All their activities, from their earliest youth on, centered about the military calling. The whole political, social, and economic life was organized for the single purpose of making them good soldiers and thus making the State a great military power.[1]

Spartan Training. Only healthy babies were allowed to live; deformed or sickly ones were put on the mountainside to die. Those who got a clean bill of health were brought up by their mothers, assisted by public nurses. At the age of seven the boys were taken in hand by the State, and their soldier training began. Their teachers aimed to make them skillful in fighting with sword and shield, and in practicing deceit on the enemy. Stealing was not a punishable offense, but getting caught at it was. Their punishments were severe.

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[1] This had not always been the case. The Iliad (p. 140) pictures the court of her king, Menelaus, as one of the richest and most enlightened in the Ægean world. The reason for developing a purely military state was probably that the Spartans, who were comparatively few in number, were being weakened by ease and luxury, and their leaders feared they would not long be able to keep the peoples they had conquered in subjection.

As further means of hardening them, they were given only the simplest of foods and made to sleep on rude beds of reeds gathered from the banks of the Eurotas. At the age of eighteen they became full-fledged citizens. Then they married, but they did not spend much time at home. When they were not drilling or fighting or attending meetings of the assembly, they were likely to be at their military clubs, and there they ate their meals.

Vatican Museum

SPARTAN GIRL *Runner*

Spartan girls too were given a vigorous athletic training to make them fit to become mothers of a sturdy race of warriors

A Planned State. These drastic social reforms of the sixth century B.C. were later attributed by the Greeks to Lycurgus; but modern scholars doubt whether such a person ever lived, and believe that the reforms were probably made gradually and by a number of lawgivers. What is more interesting is the fact that here we have a state that was planned from top to bottom for a definite purpose, and on a basis which today we should call "state socialism."

In Sparta, but Not Of it. What made it possible for Spartans to be free from many of the ordinary duties of life was the fact that there were two other social classes, made up of conquered peoples, who attended to such things. First came the periœci,[1] who managed the estates and carried on what little business the Spartans had with the outside world. They lived in small towns with local self-government, and apparently were treated well enough to remain loyal to the State.

Below the periœci were the helots. They worked on the land, but they belonged to the State and not to the individual citizen. Their lot was a wretched one, and they often revolted.

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[1] pĕr ĭ ē'sī.

The Peloponnesian League. Sparta was the leading state in the Peloponnesus[1] (as the region south of the Gulf of Corinth was called) and head of the Peloponnesian League. This league included the Spartan lands of Laconia[2] and Messenia (which together were called Lacedæmon[3]) and most of the other states of the Peloponnesus, which were bound to Sparta by treaties (see map, p. 146). Laconia was the Spartan homeland; Messenia was conquered territory. It is probable that the periœci and helots were chiefly descendants of conquered Messenians.

There were Many Greek City-States. Athens and Sparta were merely the most important Greek city-states of this period. There were hundreds of others, all over the Mediterranean world. Some of them took Athens as a model; others took Sparta. Generally speaking, each was as independent of the others as modern nations are. What, then, held all these widely scattered Greek states together?

4. GREEK GODS AND GAMES

What Held the Greeks Together. 1. The Greeks spoke a common language. They did not all speak it alike, any more than all Americans speak their common language alike; nevertheless, Greeks from distant parts could understand one another without much difficulty.

2. They had a common literature, notably the Homeric poems, and this gave them many ideas and ideals in common. The fact that their ideals were so different from those of the Near East peoples helped to make the Greeks think of themselves as a distinct and separate people.

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[1] pĕl ȯ pǫ nē′su̮s.

[2] The Spartans were sometimes called Laconians. From their habit of using words sparingly (as though they were talking in telegrams) we get the phrase "laconic expression." A classic example of a laconic expression is Cæsar's report of the battle of Zela, *Veni, vidi, vici,* "I came, I saw, I conquered" (p. 341). Another comes from American history: "We have met the enemy, and they are ours." Who said that?

[3] lăs ê dē′mǫn.

3. They believed that they were all descended from a common ancestor, Hellen, and that therefore they were all of one blood. As a matter of fact they were of mixed blood, for their early immigrant ancestors had intermarried with the peoples they had conquered.[1] But it often happens in history that in order to understand a people it is as important to know what they believed to be true as it is to know what actually was true.

4. They believed in the same gods.

5. To honor these gods, they often came together for religious festivals and games. We need to say a word more about Greek gods and games.

Greek Gods. The Greeks were well supplied with gods. Some were chiefly local deities, like Athena, the guardian of Athens; others were worshiped by Greeks everywhere. Some of the latter were Zeus, father of gods and men; Hera, wife of Zeus; Apollo, god of music and of foretelling the future; Aphrodite,[2] goddess of love and beauty; Hephæstus,[3] god of fire; Poseidon,[4] god of the sea; Hermes,[5] messenger of the gods; and Ares,[6] god of war.[7]

These and others were supposed to live on Mt. Olympus, but they do not seem to have been there much of the time. According to the myths, they were fond of roving about, like the Greeks who worshiped them. Some of the temples erected in their honor came to be national shrines, like those of Zeus at Dodona (in Epirus) and at Olympia (where the Olympian games were held) and the one of Apollo at Delphi. These shrines were also oracles; that is, places where men (non-Greek as well as Greek) came to learn about the future.

Greek Festivals and Games. The best-known religious festivals and games were those held every four years at Olympia, in honor of Zeus. They played such an important part in Greek life that in the third century B.C. the Greeks came to

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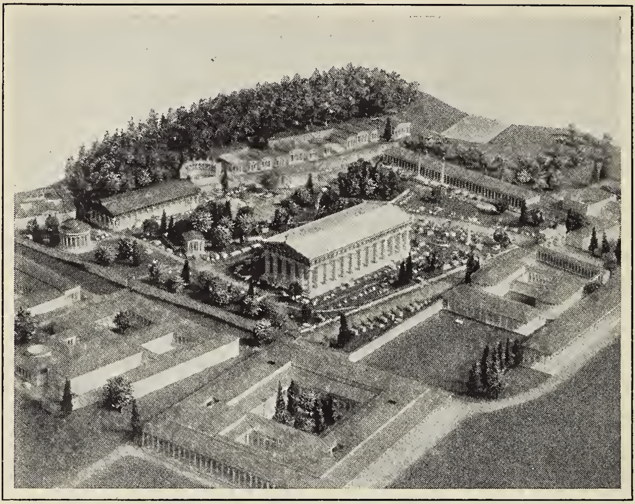
[1] J. L. Myres, *Who Were the Greeks?* (1930), p. 531.

[2] ăf rō̇ dī′tē. [3] hē fĕs′tu̥s. [4] pō̇ sī′do̥n. [5] hẽr′mēz. [6] ā′rēz.

[7] The corresponding Roman names for these deities are, in order, Jupiter, Juno, Apollo, Venus, Vulcan, Neptune, Mercury, and Mars.



A Reconstruction *of Part of* Olympia, *where the Quadrennial Games were held*

Metropolitan Museum of Art, New York. Note the inner courtyards

reckon time in four-year periods, called Olympiads. (It was as though people in the United States were to reckon time by presidential administrations, or "Presidentiads.") The games lasted almost a week and drew great crowds from all parts of Hellas. Much of the time was given over to athletic contests, but poets and dramatists also competed for prizes.

The earliest athletic event was a foot race called the stadium, which was much like our 220-yard dash, and it was the winner of this event who gave his name to the Olympiad.[1] Other events were the broad jump, throwing the discus and the javelin, wrestling, boxing, chariot racing, and horse racing. (Compare this program with that of the modern

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[1] The earliest recorded winner was Corœbus (776 B.C.). Note that while the Greeks counted from an earlier date than the Babylonians did, they did not begin to do so until about 300 B.C. (see page 94).

Olympic Games, begun in 1896.). Similar games and festivals were held in Athens, Corinth, and Delphi.

A Distinctive Euro-American Trait. Nothing is more distinctly Greek, and nothing about the Greeks can be more easily grasped by us, than these competitions, carried on to bring out individual excellence. An Egyptian or Babylonian would probably not have known what to make of such contests, but we should just as probably have found ourselves very much at home, at least during the sports part of the program. As for the rest, we shall have to admit that we don't flock to hear poets read their works, as the Greeks did; but, on the other hand, we can claim that we are more interested in the work of scientists and technologists than they were. The differences between us, however, are not so great as the resemblances. What we have especially in common with them (and we owe it largely to them) is an eagerness to see brought out whatever excellences an individual may possess. This seems to be a distinctive Euro-American trait, and the Greeks were the first to exhibit it.

Effective Bonds. In the various ways mentioned the Greeks were held together and came to feel that they were a distinct people, quite different from the Phœnicians, the Persians, and the other peoples about them. It is true that they never united into a single state, and that they often waged war on one another. But when the Persian attack came, the Greek spirit of unity was strong enough to make many (though by no means all) of the Greek city-states willing to stand together.

Summing up the Chapter. The absence of geographic unity in the Ægean world helped the freedom-loving Greeks to form and retain their city-state organization. Those who came into Attica brought with them a spirit of equality among men; but after they settled down, private ownership of land brought about sharp distinctions between rich and poor. Power passed from the king to a group of nine magistrates called archons, chosen from the nobility. These elected officials are something new in history. The same is true of the attempt of Solon as an elected official to improve the political and economic condition of the poor through reforms made by popular consent. His reforms (*c.* 594 B.C.) were not entirely successful, but they served as a model for the more lasting reforms of Clisthenes, at the end of the century (*c.* 502 B.C.).— Athenian society now rested on a broad democratic basis, whereas that of Sparta was narrowly militaristic.

While the Greek city-states were independent politically, they were bound together by ties of sentiment and culture, just as is the case with the various Euro-American states today.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Solon, his Character and Career: Bury[1], Davis[1], Plutarch, Rostovtzeff[1].
Athens under Pisistratus: Breasted[1], Mills[2], Rostovtzeff[1].
Lycurgus: Davis[1], Plutarch.
Greek Gods and Oracles: Browne[1], Davis[3], Gayley, Guerber, Gulick[1,2].

Some Key Words

Attica
heredity
environment
archon
conservative
Solon
Pisistratus
Clisthenes
ostracism
periœci
helots
Peloponnesian League
laconic
Zeus
Mt. Olympus
Olympia
Dodona
Delphi
oracle

Questions

SECTION 1. Why did the Greeks have city-states? How did Hellas differ geographically from Egypt and Babylonia? What two problems which the Greeks had are still with us? What ideal of society did the Greeks have that the Egyptians and Babylonians did not have? How did the early Greeks govern themselves? What advantage did the Greeks derive from the fact that they made their own laws? Compare them in this respect with the Egyptians and Babylonians. What economic and social changes came with settled life? (Get clearly in mind the meaning of "economic" and "social." You will meet these terms frequently in this book.)

SECTION 2. What did Solon do to improve conditions in Athens? What modern word do you know that would lead you to infer that an Athenian *strategus* was a military official? Why was ostracism useful and probably necessary in ancient Athens? Why don't we have it today?

SECTION 3. Wherein were the governments of Athens and Sparta alike? Wherein were they different? Had Sparta always been militaristic? What sort of student did the Spartan educators try to produce? Compare the aims of Spartan educators with those of present-day educators. What two social classes were there in Sparta whose privileges were more or less restricted? What inferences about Spartan culture can you draw from your knowledge of the aims of Spartan education? What inferences about American culture can you draw from your knowledge of American educational aims?

SECTION 4. What bonds held the Greeks together? What bonds hold the Europeans together? What bonds hold the Americans together? What bonds hold the Europeans and Americans together? Distinguish between Mt. Olympus and Olympia (these are often confused). Name some of the leading Greek gods. From the paragraph on the downfall of Crœsus (p. 120) can you infer what is meant by the expression "oracular reply"? If not, see dictionary. What connection is there between the Olympian games and Greek chronology? (See pages 169 and 170.)

Things to Do

1. Continue your time chart for the Middle Millennium.

2. You are sent to interview Solon about his reforms. Include a description of the man and especially any "human interest" touches (Plutarch, *Lives*; L. W. Hopkinson, *Greek Leaders*, pp. 1–17).

3. You are sent to report the Olympian games (E. M. Tappan, *Story of the Greek People*, pp. 73–77; J. A. Harrison, *Story of Greece*, pp. 151–162; W. S. Davis, *Readings in Ancient History*, Vol. I, pp. 94–97).

4. Compare the Greek Olympian games with the modern Olympic games.

5. Write an article on "A Day in Old Sparta" (Plutarch, *Lives* (Lycurgus), or Davis, op. cit. pp. 103–111).

CHAPTER XV · What Happened when Greek Citizens met Persian Subjects in Battle

1. MARATHON (490 B.C.) AND AFTER

An almost Inevitable Conflict. A conflict with Persia was almost inevitable. That power had reached the Ægean when Cyrus overthrew Crœsus, and there was no good reason why it should stop there. On the contrary, there were very good reasons why it should move farther west, because the Greek cities of Asia Minor could not be controlled unless the islands of the Ægean were controlled, and these, in turn, could not be controlled unless the Greek mainland was likewise controlled. So Persia had either to move forward into and across the Ægean or run the risk of constant trouble with the Greek cities of Asia Minor. She had an example of what she might expect when, in 499 B.C., some of the Ionian cities revolted and were aided by Athens and other Greek states.

The Ionian Revolt and Marathon. It took five years to put down the revolt, but it was put down effectively. The Ionian cities were crushed, and Miletus, the leading one, was burned to the ground. Then the Persians prepared to continue their expansion westward, and in 490 B.C. an expedition landed on the shore of Attica, where "the mountains look on Marathon, and Marathon looks on the sea." Its goal was Athens, which for helping the Milesians had come to the (scornful) attention of the mighty king Darius. "Who are these Athenians, anyway?" he asked. He was now to learn. At Marathon the Athenian army, led by Miltiades[1] and supplemented by some Platæans, routed a considerably larger force of Persian troops with all the prestige of a great empire behind them, and drove them back to their ships (see map, p. 179).

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[1] mĭl tī′ạ dēz.

Only the First Round. The battle of Marathon was a glorious victory; it is one of the great landmarks in history. But note that its importance is due quite as much to what happened *afterwards* as it is to what happened on that fateful day in 490 B.C. What happened then was only the first round; no one knew that better than the Athenians. But at least they *had* won the first round, and this gave them confidence with which to prepare for the next one. Moreover, the actual landing of the Persians on Greek soil, together with the prestige which Athens had gained at Marathon, made Sparta, Corinth, and other Greek cities more willing to coöperate with Athens than they had been before.

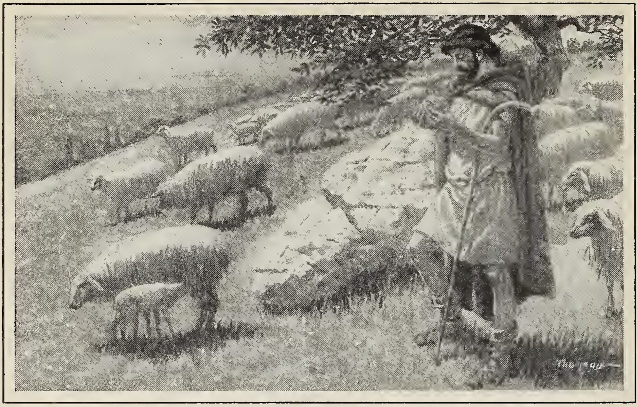
Luck was on their side. Darius was kept busy for some time with troubles at home, and before he could prepare a new expedition against the Greeks he died (*c.* 486 B.C.). Several more years went by before his successor, Xerxes, got his army on Greek soil, so the Greeks had ten precious years in which to get ready for the second round.

The Resources of Athens. Another piece of good fortune during those ten years was the fact that a bit of shining rock, which a shepherd on Mt. Laurium chanced to pick up, turned out to be silver ore (*c.* 483 B.C.). Athens suddenly had a new source of wealth.

Her greatest resource, however, lay not in silver but in the character and intelligence of her people. During this decade Athens had a quite happy and contented body of citizens (thanks largely to the wisdom of Clisthenes' reforms, p. 163), with intelligence enough to choose able leaders. And these leaders had intelligence enough to make good use of all the resources of the State — human, economic, and geographic.

A Big-Navy Man. The outstanding man of the time was Themistocles.[1] He believed that the only chance of success lay in destroying the Persian navy, because so long as the Persians controlled the sea they could keep on sending over more men and supplies. Moreover, the Greeks as a whole, and especially the Athenians, were very much at home on the

[1] thē̇ mĭs′tȯ klēz.



A Lucky Find. (See page 175)

sea. So Themistocles urged the Athenians to use the newly found silver and all their energies toward building up a fleet. He won them over, and the result showed that he had not made a mistake.

2. Thermopylæ and Salamis (480 b.c.)

A Tidal Wave of Asiatics. The Persians came by land and sea — an armed host such as the world had never seen. As the army moved through Asia Minor and crossed into Europe on a specially constructed bridge across the Hellespont, the fleet followed the shore (see map, p. 179).

Long before, Persian agents had been busy in the Greek cities, trying with bribes to hinder preparations and to persuade the cities at least to remain neutral. It need not surprise us that in many instances they were successful, because the outlook for the Greeks seemed hopeless (see map, p. 126).

Sparta at her Best. The first real clash came at Thermopylæ,[1] where a small band of Greeks led by three hundred

---

[1] thẽr mŏp'ĭ lē.

Spartans under King Leonidas tried to stem the tide at a narrow pass. The Spartans proved themselves worthy of their city. Every one of them fought till he fell; every one fell facing the enemy. The pass was lost, but not until it was clear that, man for man, the Greeks fighting for home and freedom could outfight the Persians. The battle was a moral victory for the Greeks, just as the defeat at Bunker Hill in 1775 was a moral victory for the American colonists. The brave stand made by those who perished put new courage into the Greeks who were left to carry on the struggle.

While the pass was being fought for, the opposing fleets met off the northern end of Eubœa, near Artemisium. The battle was not decisive, but at least the Greeks kept the Persian fleet from coöperating with the Persian land forces.

Themistocles at his Best. Now the Persian military machine moved on southward. It seemed as though nothing could stop it. Where should the Greeks make the next stand?

Sparta was for withdrawing to the Isthmus of Corinth and trying to block the enemy there. But Themistocles saw that as long as Persia controlled the sea, she could land troops *south* of the isthmus and so attack the forces stationed there from both sides. So he stuck to his original plan of meeting the Persians on the sea. He won his point, and the allies agreed reluctantly to await the Persian attack in the Bay of Salamis.

One Way to get Men to Fight. Herodotus gives a vivid account of the battle, which you ought to read. The story is briefly this: Themistocles realized that he should have to bring on a battle before his lukewarm allies took it into their heads to sail away. He accordingly sent a secret message to the Persians, telling them that the Greeks were beside themselves with fear (which, no doubt, was largely true), and that if during the night the Persians blocked both exits from the Bay of Salamis they could destroy the Greek fleet at leisure on the morrow.

A Great Naval Victory. The Persians did just what Themistocles had hoped they would do, and so did the Greeks. The

Persians blocked the exits and attacked in the morning, and the Greeks preferred fighting to surrendering. And, just as Themistocles had expected, when the fighting began it turned out that the Persians had too many ships to move about effectively in the narrow waters. They kept getting into each other's way. So the Greeks won.[1]

A Great Land Victory. Now that Xerxes had lost control of the sea, he feared that he should be stranded in Greece. He therefore hastened home, leaving part of his army under his brother-in-law, Mardonius. It followed him soon after, though under a new leader; for Mardonius was killed when his forces were routed at Platæa by the Spartans under Pausanias (479).

Why the Greeks Fought. We have called attention several times to the influence of economic forces in history. Lest you get the impression that they are the only ones, note that it was not economic motives that made the Greeks fight the Persians. As far as the economic side was concerned, the Greeks would probably have profited by becoming part of a vast empire in which they would be allowed to trade freely. But they wanted independence more than they wanted wealth. They were different from the Persians, and they knew it and wanted to be themselves.

New Questions and Answers. Now that the Persians were gone, a number of questions clamored for answers. Would they come again? Could the Greeks feel safe while the Persians still held part of the Ægean? Now that they had the Persians on the run, wasn't it only good sense to keep them

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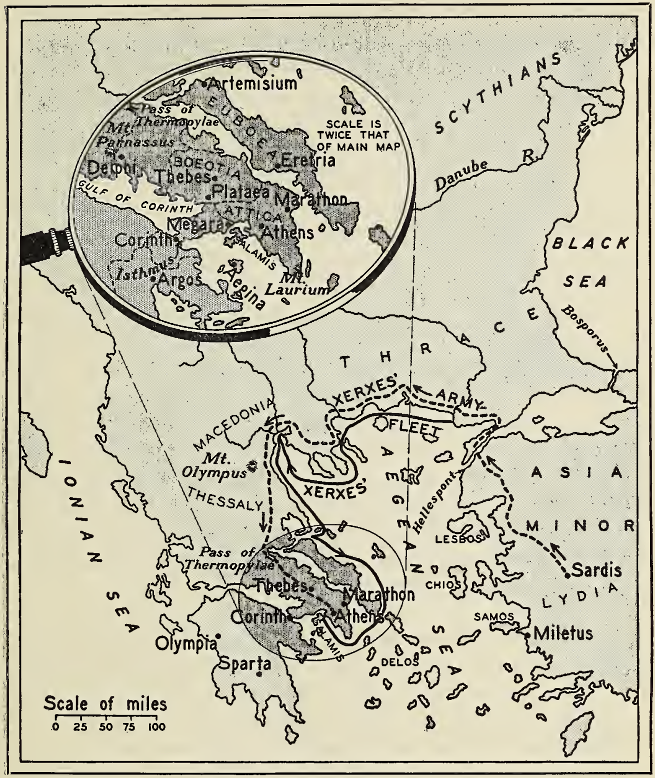
[1] In the same year (480 B.C.) the Greeks in Sicily won a great victory at Himera over the Carthaginians, who stood for the Asiatic as against the European spirit, and who had been encouraged by Xerxes to attack the west Hellenic states. Thus Orientalism, as represented by the Persians and the Carthaginians, lost all along the line to Occidentalism (or Westernism), as represented by the Greeks. The Greek leader in the West was Gelon, tyrant of Gela, who had recently built up a considerable empire which included the important city of Syracuse (see map, p. 307).

Up to the present our knowledge of Marathon and Salamis has been based on Greek sources; but now that archæologists are digging in the ruins of Persepolis you may before long find our newspapers publishing, for the first time in history, the Persian side of the story.


Artemisium
Pass of Thermopylae
Mt. Parnassus
Delphi
EUBOEA
SCALE IS TWICE THAT OF MAIN MAP
BOEOTIA
Thebes
Eretria
Plataea
Marathon
GULF OF CORINTH
ATTICA
Megara
Athens
Corinth
SALAMIS
Isthmus
Argos
Aegina
Mt. Laurium
SCYTHIANS
Danube R.
BLACK SEA
Bosporus
THRACE
XERXES' ARMY
FLEET
MACEDONIA
Mt. Olympus
XERXES'
THESSALY
AEGEAN SEA
Hellespont
ASIA MINOR
LESBOS
CHIOS
Sardis
LYDIA
SAMOS
Miletus
DELOS
IONIAN SEA
Pass of Thermopylae
Thebes
Marathon
Corinth
Athens
SALAMIS
Olympia
Sparta
Scale of miles
0 25 50 75 100

This Map Shows the Persian *Land and Sea* Route *of* 480 b.c., *together with a* " Close-up " *of the* Heart *of Ancient* Greece

on the run until they were cleared out of the Ægean? If so, who should lead in the chase, Athens or Sparta?

You can guess how they answered these questions. They decided to go forward, and, since their route lay on the sea and Sparta was primarily a land power, the leadership went to Athens. Before the year was over they had won another great victory over the combined Persian army and navy at Mycale,[1] near Miletus, 479 B.C.

A Greek Maritime League. Now Athens organized a league of maritime states (*c.* 477 B.C.) called the Confederacy of Delos, from the tiny Ægean island on which were the league's headquarters and treasury.[2] It included all of Asiatic Greece, most of the ports on the north coast of the Ægean, and those on the islands (see map, p. 193). Matters were settled in an assembly over which Athens presided. Each state contributed ships or money to the amount fixed by the Athenian leader, Aristides,[3] who had such a reputation for fairness that he was called "the Just." The drive against the Persians was carried on vigorously, and by 465 B.C. they were out of the Ægean.

"Trade follows the Flag." In the wake of the Delian League's fleet came the Greek traders; for, then as now, "trade followed the flag." And just as Athens led in naval affairs, so she led in trade. The whole Ægean region lay open for her to develop commercially. But she did not confine herself to the Ægean; she spread over all the Mediterranean world. Thus she acquired the wealth which made possible the Golden Age of Athens, and the Golden Age of Athens was the Golden Age of Greece.

Summing up the Chapter. By 490 B.C. it was apparent that European culture as represented by the Greeks was different from Asiatic culture, and the events of the next eleven years (Marathon, 490; Thermopylæ and Salamis, 480; and Platæa and Mycale, 479) determined that European culture was to remain different, and not succumb to Orientalism as represented now by Persia. Darius, Xerxes, and Mardonius met their match in Miltiades, Themistocles, and Pausanias.— To keep the Persians out of the Ægean, the Athenians organized the Confederacy of Delos.

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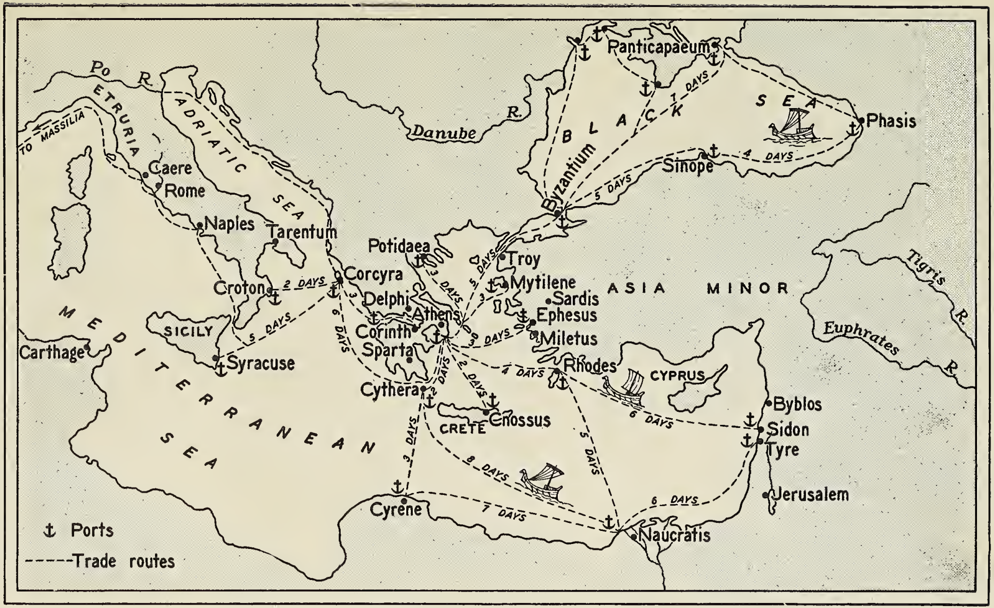
[1] mĭk′ạ lē.

[2] Delos was centrally located and was a familiar gathering-place of the Greeks, for it had long been a religious center for the worship of Apollo. The Athenians wisely refrained from seeking to make their city the headquarters, on account of the jealousy this would stir up among the allies.

[3] ăr ĭs tī′dēz.


Po R.
ETRURIA
TO MASSILIA
ADRIATIC SEA
Danube R.
BLACK SEA
Panticapaeum
Phasis
Sinope
Byzantium
Caere
Rome
Naples
Tarentum
Potidaea
Troy
Corcyra
Croton
Delphi
Mytilene
Sardis
ASIA MINOR
Tigris R.
Euphrates R.
Athens
Ephesus
Miletus
Corinth
Sparta
SICILY
Syracuse
Carthage
MEDITERRANEAN SEA
Rhodes
CYPRUS
Cythera
Cnossus
CRETE
Byblos
Sidon
Tyre
Jerusalem
Cyrene
Naucratis
1 DAYS
4 DAYS
5 DAYS
3 DAYS
5 DAYS
3
3 DAYS
2 DAYS
6 DAYS
3
5 DAYS
2 DAYS
4 DAYS
2 DAYS
6 DAYS
3 DAYS
8 DAYS
5 DAYS
7 DAYS
6 DAYS
⚓ Ports
-----Trade routes

Main Routes of Greek Shipping

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Miltiades and Marathon: Abbott[3], Bury[1], Davis[1], Mills[2], Plutarch.
Themistocles and Salamis: Same as the preceding.
Aristides and the Confederacy of Delos: Same as the preceding.
Fiction: Davis, *A Victor of Salamis.* Snedeker, *Theras and his Town.*

Some Key Words

Ionian revolt
Darius
Miltiades
Marathon (490 B.C.)
Xerxes
Mt. Laurium
Themistocles
Thermopylæ (480 B.C.)
Leonidas
Artemisium
Salamis (480 B.C.)
Mardonius
Platæa (479 B.C.)
Confederacy of Delos
Aristides

Questions

Section 1. Why was it almost inevitable that the Greeks and the Persians should clash? Wherein was the battle of Marathon important? Why was the discovery of silver on Mt. Laurium important? Which is more important in war, wealth or character and intelligence? Which is more important in peace?

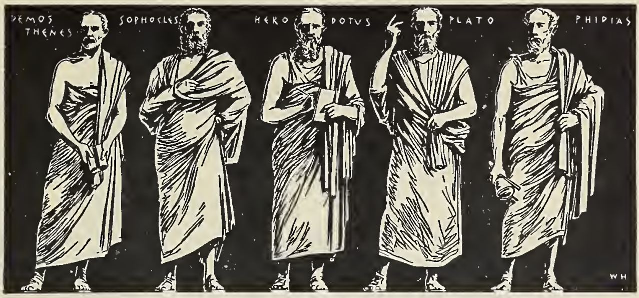
Section 2. What was the route of the Persians in 480 B.C.? In what respect was the battle of Thermopylæ like the battle of Bunker Hill? What new questions faced the Greeks after the battle of Platæa? How did they answer them? What part did geographic factors play in the events of 480 B.C.? Would a textbook for pupils in India or China pay as much attention to the battles of Marathon and Salamis as this book does? Give reasons for your answer.

Things to Do

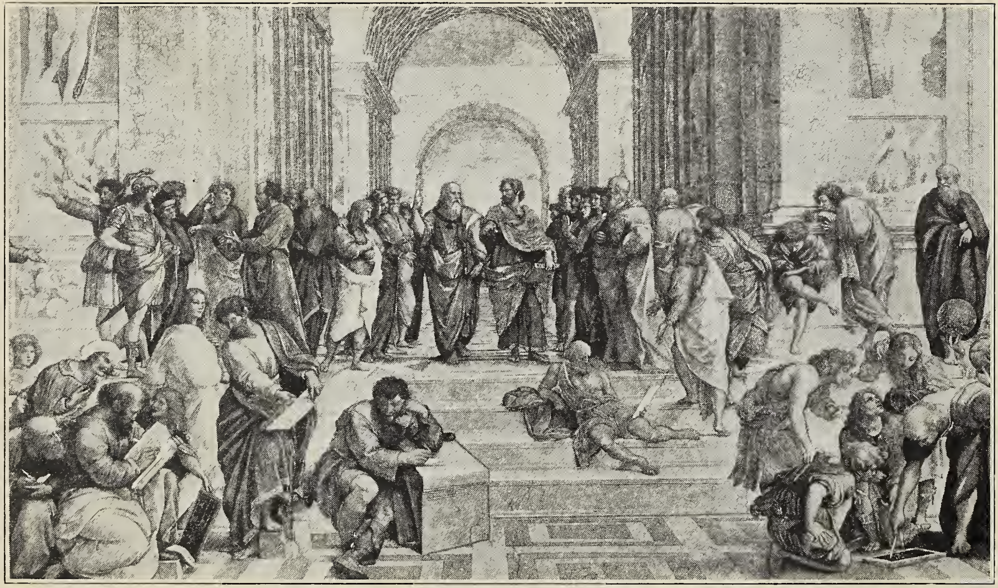
1. Continue your time chart.

2. Remember that the battle of Marathon didn't "just happen." The Persians *decided* to attack and the Greeks *decided* to resist. With this in mind go to interview either Darius or Miltiades and find out why each side decided to act as it did.

3. Write a couplet that will help you to remember 490 B.C. or 480 B.C. (see page 440 or 535).


DEMOS
THENES
SOPHOCLES
HERO
DOTUS
PLATO
PHIDIAS
WH

Unit II · *In which the Greeks establish their Place in the Sun for All Time*



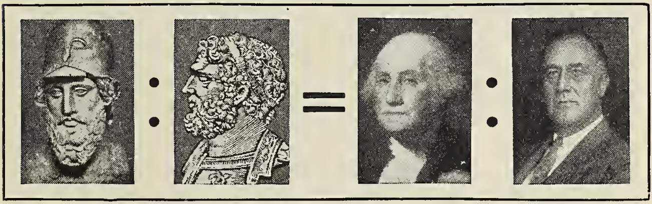
The SCHOOL *of* ATHENS: PLATO *and* ARISTOTLE *with their Disciples*

A fresco in the Vatican by Raphael (p. 521), showing how men down to his day were still learning from the two great teachers

CHAPTER XVI · Beginning the Story of the Golden Age of Greece, dealing here with Political Affairs

1. PERICLES

A Marvelous Century. By the victory of Salamis (480 B.C.) the Greek peninsula was saved from the Persians; about one hundred and fifty years later, by the defeat at Chæronea[1] (338 B.C.), it was lost to Philip II of Macedon. Within these few years — a period shorter than that which separates us from the first American Fourth of July — Greece produced more great men than any people ever have in the same length of time. Most of them were Athenians, either by birth or by training.



From THEMISTOCLES *to* PHILIP II *is as from* WASHINGTON *to* ROOSEVELT

Their greatest achievements were in the realm of the mind and the spirit; that is to say, they expressed through words or stone or colors or some other medium those things which they thought were good and beautiful and true. They did so extraordinarily well in all these lines that, from their day to our own, men have found inspiration in their works.

Commonplace Needs. But achievements of this sort cannot be made by themselves. They are like flowers, which need such important but commonplace things as soil and water and sunshine. The commonplace conditions which Greek culture needed were peace and plenty. If the Athenians had not had a rather stable political life and a fair abundance of economic goods, there would have been no Golden Age. Culture does not grow out of the soil of anarchy and poverty. So we shall take up, first, the political and economic threads and follow them through to Chæronea; then we shall take up the cultural thread.

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[1] kĕr ŏ nē′a̤.

Some Men who deserve Longer Notices. We shall pass over some great names of the generation after Platæa (479 B.C.): Themistocles, the hero of Salamis; Aristides, who was largely responsible for the success of the Delian League; and Cimon, son of Miltiades, who won a great land and sea victory over the Persians (466 B.C.) and who, as leader of the aristocratic party, favored friendship with Sparta. Their achievements are worth studying, but not so much so as the achievements of those who followed — the men who were about your age when Salamis was fought. Greatest of them all was Pericles,[1] so that, rightly, the Golden Age of Greece is also called the Age of Pericles. He was the outstanding figure in the period between Salamis and Chæronea.

Not Easy to run a Democracy. There is one comment we might add regarding Themistocles, Aristides, and Cimon, because it also applies to Pericles. All of these found that governing a democracy was anything but an easy task, because it meant satisfying various groups of people whose interests often conflicted and who had the power to drive out their political leaders. The first three were actually sent into exile.[2]

Pericles. Pericles was born about 495 B.C. into a distinguished noble family. His father had won a great naval victory over the Persians; his mother was a niece of Clisthenes, the statesman (p. 163). He had for his teachers some of the leading thinkers of the day. While yet in his twenties he entered political life, and by the time he was thirty-five he had become one of the dominant figures, if not the dominant figure, in Athens. He was a fine-looking man, except for the fact that the crown of his head was too high and pointed. This defect is hidden from us by the helmet which the sculptor kindly added, but Pericles' enemies knew of it and wrote unflattering verses about it.

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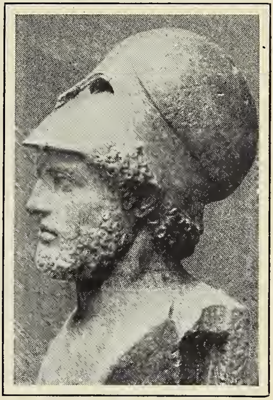
[1] pĕr'ĭ klēz.

[2] Themistocles fled to the Persian court, where he was made a welcome guest by the ruler whose power he had done so much to weaken. There he died. Aristides, called the Just, learned how hard it is to please everyone when, during the election which resulted in his ostracism (p. 164), an illiterate citizen who did not recognize him, asked him to write the name "Aristides" on a ballot. "Why do you want Aristides ostracized?" he queried. The fellow replied, "I'm tired of hearing him called 'the Just.'"


PERICLES

A Reserved and Poised Democrat. Ever since the time of Solon the common people had been getting a greater and greater share in the government. Pericles favored this tendency and became their leader. He was a very effective public speaker, and he increased his effectiveness by speaking only on important occasions. He had a great deal of natural dignity, which kept him from mingling freely with the crowd. Even though he was leader of the people's party, he was not of the "mixer" type. He was ever the born aristocrat.

A Man of Broad Interests and Good Sense. Pericles was a man of broad interests; everything that could add to the glory of his beloved Athens appealed to him. So, while he supported the merchants and manufacturers (who added to her material wealth), he also gave support to artists, sculptors, architects, poets, historians, philosophers, and any others who might add to her mental and spiritual life. More, perhaps, than any other Greek he embodied all that was best in the character of his race. He ruled Athens not by force, as Pisistratus had done, but by the appeal which his words and deeds made to the good sense of his fellow men, as Solon and Clisthenes had done. Year after year he was elected president of the board of generals (p. 191), and intrusted with the management of the city's finances and of its buildings and other public works.

2. Athens and her People

The City. On the southern plain of Attica, about five miles from the Bay of Salamis, stood the Acropolis[1] ("the rock of the city"), around which Athens was built. All about were flourishing vineyards and olive groves, and on the hills in the distance shepherds tended their flocks of sheep and goats. Farther distant still the mountains stood out clear under the bright blue sky, and to the south the sea glistened like molten silver. The whole surrounding atmosphere was cheerful and stimulating.

Man, however, had not done as well as nature. Though there were a few fine public structures, the city as a whole was not impressive. Its houses of sun-dried brick were crowded close together; for Athens was a walled town, and space was too valuable to be used for yards and gardens. Its unpaved streets became veritable bogs when it rained, and at all times were the accepted dumping place for refuse. About all you could say for them was that they helped you to get from one place to another.

The walls of the city, as well as those of the Piræus (the harbor), had been built by Themistocles immediately after the Persian war. Now Pericles built the Long Walls connecting these two places, and thus provided a larger place of refuge for the country dwellers in case of attack (see page 189).

"Athens for the Athenians." Early in the days of Pericles the Athenians created a new social class. When they had begun to rebuild the city, they had welcomed newcomers, admitting them freely to citizenship. But about 450 B.C. they adopted a policy of "Athens for the Athenians," and granted citizenship only to those with Athenian fathers and mothers.

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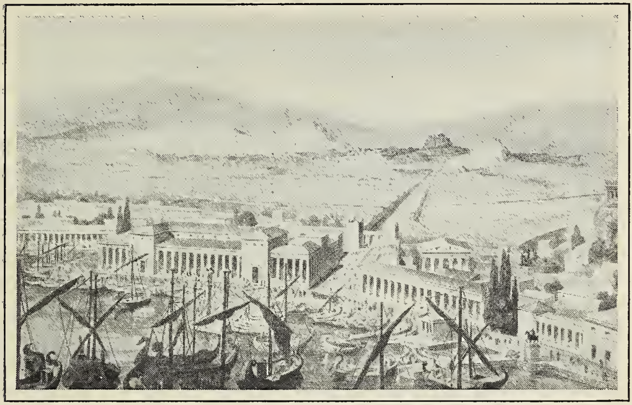
[1] ă krŏp′ō lĭs.



The Athenian PORT *(the* PIRÆUS*), the* LONG WALLS, *and* ATHENS, *Five Miles away*

Those who could not qualify were called metics.[1] Many of them became prominent in trade, industry, and banking, and occupied an honorable position in the community.[2]

Slaves. The slaves, of course, ranked below the metics, but even their position was not an ignoble one. Some of them came to hold positions of responsibility as managers of estates or factories. They dressed as free men did; so there was nothing in their outward appearance to mark them as a separate class. By far the worst off were the workers in the mines — a statement which holds true in most parts of the world even today.

A Democratic Society. On the whole the Athenians had a very democratic society, alert and active and full of the joy of living. There were certain distinct social groups, as we have just seen, but each group had frequent and, as a general rule, friendly contacts with the others.

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[1] mĕt′ĭks.

[2] It has been estimated that in the days of Pericles there were in Attica (1) about ten or fifteen thousand metics, (2) about fifty-five thousand citizens over eighteen years of age, and (3) perhaps twice as many women and children, making a total of about two hundred thousand free persons. (4) The number of slaves was somewhat less, so that the total population of Attica was less than four hundred thousand. About half of them lived in Athens and the Piræus.

This *Elderly Greek* Slave *looks as though she were* Used *to taking* Naps *without Fearing that she would be* Taken *to* Task *for doing so*

Just as there was little to oppress the slaves, so there was little to oppress the freemen — neither a tyrannical government nor an overpowering priesthood nor a tradition of defeatism (that is, of sitting down and resigning oneself to one's fate), all of which existed to a greater or less extent in the old empires to the east and south of them. Never before, in any civilized community of which we have any record, were men so free to regulate their own lives — to think and do as they pleased, and to make themselves count for as much as they could.

3. The Government of Athens

The Popular Assembly. The citizens in the days of Pericles *were* the government, even more than in the days of his kinsman Clisthenes. All important matters, such as making treaties and declaring war, were acted on in the popular assembly. In other words, Athens was a direct democracy rather than a representative one. (Which is your country?)

Choosing Officials by Lot. The Athenians had such faith in the ability of the average citizen to manage public affairs that they not only settled important matters by mass action in the general assembly, but allowed any citizen to nominate himself for certain offices. These self-nominated candidates then drew lots to see who should serve. Such a system was probably safer for the Athenians than it would be for us, because politics was a matter that interested them more than it does us. Nothing else commanded their attention so completely.[1] Moreover, from time to time they made their officials give an account of their stewardship and punished those whose record in office was not what it should have been.

The Board of Generals. Certain of the offices, however, which required special qualifications, like that of strategus (general), were not left to chance. Each of the ten tribes continued to elect its general, as in the days of Clisthenes. Together the ten generals formed a board, or cabinet, and carried out the decisions of the assembly. Pericles was elected as general for his tribe year after year, and for a long time he was president of the board.

The Popular Court. Next to the assembly and the board of generals, the most important body was the popular court (heliæa). It was now made up of six hundred members from each of the ten tribes. The six thousand were divided into ten groups, each of which served for a tenth of the year. Cases were decided by majority vote. The citizens were paid for serving in the court as well as in the Boule, and after Pericles' time they were paid for attending the popular assembly.

Something New in the World. Altogether the Athenian government was something new in the world. It was a government of the citizens, by the citizens, and for the citizens, such as had never been seen before. It made mistakes, but no more, perhaps, than other forms of government have made.

The experiment was a bold one, as we know only too well, because we are trying the same experiment today. It aimed to get the average man, who seldom thinks of others, and who still more seldom does any real thinking about anything, to work with his fellow men for the welfare of all. It ended in disaster in less than a hundred years, and for most of the twenty-four centuries since Pericles there has been little government of the people, by the people, and for the people in the world. Nevertheless, mankind never forgot the ideal toward which the Athenians' experiment pointed ; and today, more than ever before in history, men look to some form of democratic organization of government as the surest basis for a happy and contented people.

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[1] If the burden of taxes and the difficulty of balancing the national and local budgets continue to be as great as they were in the early 1930's, we may become as interested in watching our officials as the Athenians were. Would that be good for us, and for them?

League or Empire? One serious problem that confronted the Athenians had to do with the Confederacy of Delos, which, you recall, had been organized for the purpose of driving the Persians out of the Ægean Sea (p. 180). That purpose was practically accomplished in 466 B.C., when Cimon defeated the Persian army and navy at the Eurymedon.[1] It was natural, therefore, that some of the members should now want to drop out of the league. The Greeks were never good at teamwork; they preferred to "go it alone." Moreover, with the Persians out of the way, those members who contributed money instead of ships[2] saw no sense in continuing to pay for ships which were commanded by Athenian captains and which were to all intents and purposes part of Athens's own navy. The Athenians were therefore confronted with somewhat the same sort of problem as that which confronted the Northern statesmen of the United States when the Southern states threatened to leave the Union, just before the outbreak of the Civil War (1861–1865).

If Athens decided to hold the allies, she would have to use force, and she could count on constant uprisings. On the other hand, if she let them go, she would undoubtedly lose much of her trade and probably drop back to where she had been before the Persian War. Since that time her population had increased fourfold. If business now fell off, she would have many unemployed on her hands, and poverty and disorder would surely follow.

Moreover, there was another consideration which was not so self-centered. Athens saw — and she seems to have been the only one to see — that the Persians were still a real menace, and that unless the Greek city-states stood together they were likely to be gathered one by one into the Persian fold.

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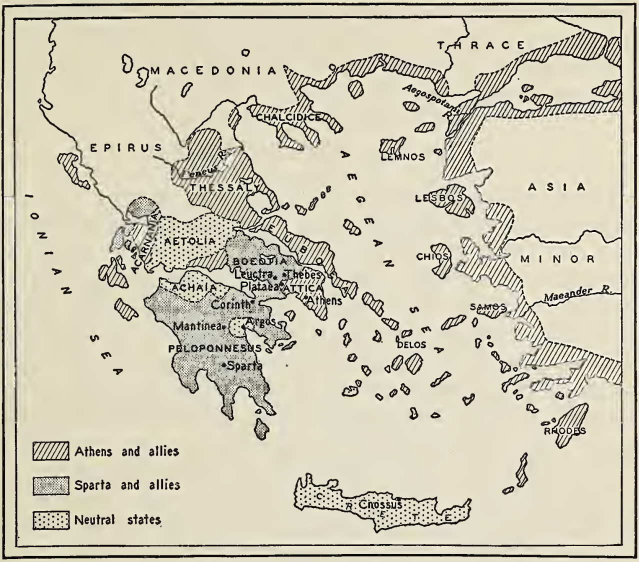
[1] û rĭm′ê dŏn.

[2] These included all but some of the larger cities, like Mytilene, Chios, and Samos.


THRACE
MACEDONIA
Aegospotami
CHALCIDICE
EPIRUS
LEMNOS
Peneus R.
THESSALY
ASIA
AEGEAN SEA
LESBOS
IONIAN SEA
ACARNANIA
AETOLIA
EUBOEA
BOEOTIA
Leuctra
Thebes
Plataea
ATTICA
Athens
ACHAIA
Corinth
Mantinea
Argos
PELOPONNESUS
Sparta
CHIOS
MINOR
Maeander R.
SAMOS
DELOS
RHODES
CRETE
Cnossus
▨ Athens and allies
▩ Sparta and allies
░ Neutral states

The Athenian *Empire*

The Athenians decide for Empire. Of course not all Athenians favored the same policy, any more than all Northerners favored the same policy with regard to the South in 1861. The landholding aristocrats were willing to let the allies go their own way, but the new and powerful industrial class — the merchants and manufacturers and their workers — were not willing. These formed the popular, or democratic, party, — the party to which Pericles belonged,— and they won out.

The allies were thus forced to remain in the league. But instead of keeping their old position of partners (as the Southern states did after the American Civil War) they were made subjects. They no longer made voluntary contributions; they now *had* to pay, whether they wanted to or not. Bit by bit most of the once-free allies lost all their powers of self-government, except in trivial local matters. Everything else was run by Athens. Thus, in the early days of the Age of Pericles, the Confederacy of Delos was converted into the Athenian Empire.

4. THE PELOPONNESIAN WARS

Athens makes Enemies. The Athenian Empire was no mean empire (see map, p. 193). It came to include more than two hundred and fifty cities. As it grew it acquired tremendous momentum; there seemed to be no stopping it. Commercial rivals like Corinth and Megara[1] looked on in alarm and implored Sparta to join with them in checking Athenian expansion. At first Sparta refused; but when the Athenians began to expand on land as well as on sea and thus to threaten her leadership in the Peloponnesus, she consented, and what are called the Peloponnesian Wars began. Note again what an important part economic factors play in history.

War with Sparta. The first Peloponnesian War dragged on for about fifteen years (459–445 B.C.), neither side winning a decisive victory. About all that happened was that much life and property was destroyed. A treaty pledging the combatants to thirty years' peace followed; but after another fifteen years it became a scrap of paper, and war began again.

The second Peloponnesian War was a more serious affair, lasting from 431 to 404 B.C.; and by the time it ended, the Athenian Empire had been destroyed. However, the Athenians started out strong and with high hopes. The advantages seemed to be distinctly on their side. They were loyal, public-spirited citizens; they had wealth and a great fleet; and in Pericles they had a great leader.

Athens loses Pericles. Unfortunately they lost one of their advantages early in the war, for Pericles was one of the many victims of the plague which swept over Athens (429 B.C.). Now lesser men came to the front, scrambling for power, and the weaknesses of a democracy came to light. In the years

[1] mĕg′ạ rạ.

that followed, Athens showed that even an unusually intelligent citizenry could not make up its mind on important matters of state — especially in time of danger — and stick to its decisions. Great though the Athenians were as a people, they still needed a leader, and no leader great enough for the crisis appeared.

After ten years of indecisive warfare a treaty (called the Peace of Nicias,[1] after the Athenian leader at the peace conference, 421 B.C.) pledged the combatants to peace for fifty years; but soon this pledge too became a scrap of paper.

The Sicilian Expedition, and After. The cause of the renewed conflict was the attack made by Athens on Syracuse, in Sicily (415 B.C.), whereby she threatened the grain supplies which Sparta and Corinth derived from that region. Owing to mismanagement the Sicilian campaign was an utter failure, and some years later Athens found the tables turned on her when the Spartans under Lysander destroyed her fleet at the battle of Ægospotami[2] and thus cut off her food supplies from the Black Sea region (405 B.C.). Athens was now besieged and starved into submission (404 B.C.). She had to give up all her foreign possessions and all but twelve of her warships. Her fortifications were destroyed, and she was forced to join the Spartan League.

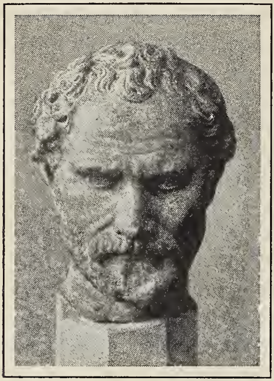
Thus after a quarter of a century of almost continuous warfare — years of no fixed plans and no great leaders, of incompetence and treachery and what at times amounted to mob rule — the proud empire of Pericles lay in ruins.

More Downfalls. Sparta was now (404 B.C.) supreme in Greece, and she ruled with a heavy hand. This brought to her disaster and then ruin. After thirty-three years she was overthrown in the battle of Leuctra (371 B.C.) by one of the subject cities (Thebes) which had found in its ranks a military genius named Epaminondas.[3]

But Theban power was a one-man power; and when Epaminondas was killed in the battle of Mantinea (362 B.C.) it collapsed. Now there was no city strong enough to take the

[1] nĭsh′ĭ a̤s. [2] ē gŏs pŏt′a̤ mī. [3] ē păm ĭ nŏn′da̤s.

lead. Through their continuous warfare Athens, Sparta, and Thebes had bled themselves almost to death. Weak, yet unwilling to unite, they were ready to be overwhelmed by any vigorous attack from without. Such an attack was not long in coming; it came from the north.



DEMOSTHENES

5. END OF GREEK INDEPENDENCE

Macedonia. A glance at the map will show that in the northwest Ægean the Athenian Empire bordered on the kingdom of Macedonia. With this kingdom Athens had had important dealings, for from there came most of the timber and tar and pitch that went to build her fleet.

The Macedonians were country folk rather than city folk, but through trade they had picked up some of the culture of the Greek city-states. They may have been of Greek blood themselves; of that we are not sure. But we do know that they spoke a Greek dialect and that their kings, at least, were of good Greek families. And in Philip II (reigned 359–336 B.C.) and Alexander, his son (reigned 336–323 B.C.), they possessed two of the greatest generals and statesmen of the ancient world.

Philip and Demosthenes. Philip had no desire to enslave the Greek world; he wished merely to pull it together for the grand purpose he had in mind, namely, to overthrow the Persians. However, the Greek spirit of independence was still alive, and just now it had for its champion the world's greatest orator, Demosthenes[1] the Athenian. Consequently there was no way for Philip to unite the Greeks except by force.

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[1] dē mŏs′thē nēz.

The armies met at Chæronea in 338 B.C. When the battle was over, the Macedonian phalanx (modeled on the Theban phalanx of Epaminondas), supported by the Macedonian cavalry, was in possession of the field. Greece at last had found a master, and the Greek city-state gradually became numbered among the things which have been and are no more.

6. WAR AND INTELLIGENCE

Wherein the Greeks did not use Intelligence. Before we turn to the pleasanter topic of Greek cultural achievements in the period between Salamis and Chæronea, let us consider what it was that brought the Greek city-state to a fall.

Under the city-state the Greeks accomplished marvelous things. Each community was free to experiment, both in the fields of politics and in that of culture; and a healthy rivalry tended to keep each up to a high level of endeavor. But, unfortunately, the Greeks became so attached to the city-state idea that they clung to it even after it was apparent that the city-state could not be the last word in political organization.

A Poor Choice. Since the Greek city-states were growing affairs, they were bound to expand. Conflicts were sure to come, and such conflicts could be settled in one of two ways — (1) by the use of reason or (2) by the use of force. Though Athens and Sparta used force successfully for a while, no Greek city-state was strong enough to settle all her conflicts in that way; and no Greek state was wise enough and influential enough to get all conflicts settled by reason. So they fought and kept on fighting, until they weakened themselves to the point where they became an easy prey to the Macedonians.

Two Points about War. There are two important facts to observe about the Greek wars. (1) They did not come out of the sky like an unexpected flash of lightning. They grew out of differences of long standing, so that there was plenty of time to settle them peaceably if the two sides had wished to do so. (2) They were not caused by one side or the other breaking some law which could have been enforced by some recognized court; that is to say, they were not what are called "justiciable" matters. There was no law, for example, which forbade Athens to become more powerful than she had been. Consequently, if in time Athens did become more powerful, and Sparta refused to accept the new state of affairs peaceably, there was apparently nothing left but to fight it out.

A Substitute that was Lacking. You will recall that Athens once had the same state of affairs at home. At various times differences had arisen between the rich and the poor which could not be settled by the existing laws. Sometimes these differences were settled by civil war; but at other times, especially from the time of Clisthenes on, they were settled by the popular assembly and the courts. In other words, Athens had created a substitute for war *within* the State; she had substituted thinking and voting for fighting.

But she and her neighbors never created an effective substitute for *war between states*, though there had been occasional attempts to settle disputes by arbitration. And so, while to the east Persia was still a great power, and to the north and west two new states (Macedon and Rome) were on the way to becoming great powers, these tiny city-states slashed themselves almost to death.

Is it Still Lacking? As we look back the folly of it seems almost unbelievable, especially when we recall that one of the claims of the Greeks to greatness is that they made so much use of intelligence. But it may help us to get a truer and more sympathetic understanding of the Greeks if we compare fifth-century Greece with twentieth-century Europe.

On the map twentieth-century Europe is larger than ancient Greece was, but from the point of view of modern warfare it is really smaller. For example, when Phidippides made his record-breaking run from Athens to ask aid from Sparta (490 B.C.)[1] it took him forty-eight hours to cover one hundred and fifty miles. Lindbergh, in the *Spirit of St. Louis*, could have made it in almost as many minutes, and he could have carried along a bomb or two with which to wipe out the city in case she refused to help. In other words, the airplane has brought London, Paris, Berlin, and Rome closer together than Athens, Sparta, Corinth, and Thebes were in ancient Greece; and modern high explosives have made the airplane a war engine of the first importance.

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[1] This was just before the battle of Marathon.

Now, if twentieth-century Christian nations after a four-year World War can still think of war as a suitable way of settling disputes, it ought not to be hard for us to understand how the Greeks could have slaughtered themselves in the Peloponnesian War without realizing that they were committing suicide. They were merely giving free rein to their strong city-state spirit.

A Startling Parallel. The parallel is one of the most striking in history. For several hundred years the Greek city-states had supplied the creative and driving force in the world, the force that was doing new things which added to the enrichment of life. The Greeks had the world to themselves, if only they could have become world-conscious and could have developed a sense of teamwork.

In the same way the creative and driving force in the world during the last few hundred years has come from the Euro-Americans, through science and through the growing appreciation of the humanity in others as shown in the provision made for public education and for social welfare work of all sorts. As the world is now constituted it looks as though these blessings can be spread only through Euro-American leadership. But Euro-Americans, by and large, are just as lacking in world consciousness as the Greeks were. Like the Greeks, they think more about the things which separate them than they do about the many things they have in common. The most critical problem which confronts the world today, therefore, is whether the Euro-American peoples can develop teamwork, and so maintain their leadership in the world, or whether they will commit political suicide, as the Greeks did.

Athens *Sparta* *Thebes*

Coins of Three Greek City-States *in the* Order *in which they* Failed *as* Panhellenic *Leaders*

Summing up the Chapter. Athens, with its harbor (the Piræus), was the heart of a city-state which included all of Attica. Its population, made up of citizens, metics, and slaves, numbered about 400,000. Pericles, who gave his name to this age, served for many years as president of the board of generals, a sort of cabinet. All citizens had a voice in the popular assembly and could serve in the popular courts.—Athens converted the Confederacy of Delos into an Athenian Empire. Her growing power brought on wars with Sparta, Corinth, etc., which ended in her downfall (404 B.C.). Sparta then dominated Greece for about thirty years; then Thebes took the lead for a brief period. Meanwhile Macedonia, under Philip II, grew strong, and Philip became master of disunited Greece by his victory at Chæronea (338 B.C.). The Greeks, like the Euro-Americans today, had in their assemblies and courts a substitute for war *within the state*, but (again like the Euro-Americans) they had no substitute for war *between states*.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Pericles, his Career and Character: Abbott[3], Bury[1], Davis[1], Ferguson, Mills[2], Plutarch, Van Loon[1], Wells[1], Zimmern.

Pericles' Funeral Oration (431 B.C.): same as the preceding.

City and Countryside in Attica: Davis[3], Gulick[1], Tucker.
Alcibiades: Grant, Hopkinson, Plutarch.
Demosthenes, his Career and Character: Bury[1], Davis[1], Hopkinson, Mills[2], Plutarch, Tappan[1], Wright.
Fiction: Robinson, C. E., *The Days of Alkibiades.*

Some Key Words

Pericles
Long Walls
strategus
metics
Piræus
Boule
heliæa
Eurymedon (466 B.C.)
Nicias
Sicilian expedition
Ægospotami
Leuctra (371 B.C.)
Epaminondas
Mantinea
Philip II
Demosthenes
Chæronea (338 B.C.)
justiciable

Questions

Section 1. What commonplace things did Athens need before her Golden Age was possible?

Section 2. Compare the general appearance of Athens, its environs, and its population with that of your town. What different social classes were there in Athens? Are there any residents in your town who have not been naturalized?

Section 3. Compare the government of Athens with that of your town under the following heads: (*a*) Who made the laws (legislative department); (*b*) who carried out the laws (executive department); and (*c*) who interpreted the laws (judicial department). Would you have voted to keep members in the Delian League by force?

Section 4. In what ways did the Athenian empire threaten Sparta? What weaknesses developed after the death of Pericles?

Section 5. Why was oratory so important in the ancient world?

Section 6. What advantages were there in the city-state system? What drawbacks? What is meant by saying that the disputes between Athens and Sparta were non-justiciable matters?

Things to Do

1. Continue your time chart for the Middle Millennium.

2. Figure out how long it would take for an army to march from Athens to (*a*) Sparta and to (*b*) Thebes; and how long it would take an air squadron to fly from Paris to (*a*) London, (*b*) Rome, and (*c*) Berlin.

CHAPTER XVII · Continuing the Story of the Golden Age of Greece, dealing here with the Home, the School, and Three Great Teachers

1. Homes and Home Life

The Stimulating Atmosphere of Hellas. While on the political side the strong desire of each Greek city-state to go its own way was a misfortune, on the cultural side it had certain advantages. It created a friendly rivalry which brought out the best that each could do in art and science and literature. In such an atmosphere not only was every man at liberty to express himself fully and freely; he was encouraged to do so. Such an atmosphere was to be found at its best in Athens in the days of Pericles, and out of it came the Golden Age of Greece.

Athens at Peace at Home. While it is true that Athens was often at war in the days of Pericles, these wars had not begun to be a drain on her resources. More important still was the fact that Athens was not at war with herself. Within the city there was an active and alert people, prosperous and contented, and kept up to the level of maximum achievement by the stimulating and intelligent leadership of Pericles. Thus Athens became a place which, from that time to this, has been a shrine for all who love what is best in western-European civilization.

Modest Places. Athenian houses generally were built of sun-dried brick and were rather modest affairs; it was not considered good form to make one's home a show place. They were not open to the world as ours are, with windows, porches, and balconies; nor were there wide lawns or gardens around them (space within the city walls was too valuable for that). They were generally built about an open court. (See page 170.)

What home life there was centered around this court, which served as the main living-room. From it doors led in various directions to the dining-room, the kitchen, the bedrooms of the family and slaves, and the vestibule, which in turn led to the street. If there was a second story, the rooms there were used for sleeping quarters and for the various household industries, such as spinning and weaving.

After dark the house was lighted by lamps which burned olive oil. They gave only a feeble illumination; so "early to bed and early to rise" was more of a rule of life with the Athenians than with us.

An Old Slave

Another friendly touch in this treatment of a slave caring for an infant. (See page 190)

Simple Attire. The Athenian's dress was simple,— a long piece of woolen cloth, called a chiton,[1] which enveloped him from the neck to the knees and which was fastened with a few brooches on the left side and by a girdle. After he had washed the sleep out of his eyes and combed his hair, he was ready for breakfast. If his wife took longer at her toilet, it was not that she wore any more than he did, but that it took her longer to arrange her hair.

When he went out into the street, he put on a pair of sandals and draped a shawl-like woolen piece, called a himation,[2] over his chiton. As a rule he wore no head covering. His sons dressed as he did, so that getting children ready for school was simple to a degree that mothers today well might envy. No buttons to sew on, no stockings to darn, no trousers to patch!

[1] kī′to̤n.

[2] hĭ măt′ĭ ŏn. (See page 218, Plato.)

Simple Nourishment. Meals too were simple affairs. For breakfast there was some bread dipped in wine, and for the noonday meal a warm dish or two of meat or vegetables. The main repast was at the close of the day. Two of the chief articles of diet have already been mentioned,— bread (usually of wheat or barley) and wine. The third, olive oil, has also been mentioned, but as an illuminant, not as a food. This useful commodity took the place of butter and was used in a variety of ways in cooking.

How much more the table held depended upon the householder's purse. We saw (p. 112) that more than a thousand years before this the Babylonians had had a great variety of meats, vegetables, and fruits, and long before the Periclean Age these had been carried westward, so that we may look to find beans, peas, onions, or asparagus; figs, apples, or peaches; poultry or fish; and perhaps beef, mutton, or pork (though meat was expensive) on the tables of the well-to-do at least.

Food was eaten from bowls, and wine was drunk from goblets. As forks were unknown, the Greeks used their fingers, wiping them from time to time on pieces of soft bread. The only table implement was the knife. The diners sat on chairs without backs or reclined on couches.

Greek Homes and Ours. Since this has been our first glimpse of a European home, it may be worth while to compare it with our Euro-American ones. On the economic side it was more of a *producing* agency than ours are today, though not any more so than the homes our forbears lived in not many generations ago, especially in pioneer America. Cloth for garments was woven on the premises by the women of the family or the slaves, just as in our colonial days. Loaves of bread could be bought in the market place, but most other food was prepared at home. Of course they had no canned goods, nor any "prepared food" shops, like our delicatessen stores.

The Social Side of Home Life. On the social side the home was the center for women and children much more than for

Greek DOLLS *and* TOYS

men and grown-up boys. The family met at meals, except when the father invited his men friends for dinner; then the women and children ate apart. During the day, boys over seven were at school or on the athletic fields; their fathers spent the time in business, or in conversation in the market place, or, like the sons, in athletic games and exercises. Meanwhile mother and daughters were leading a rather dull existence at home, probably thinking about the last festival or dramatic performance which took them out into the world, or looking forward longingly to the next one.

The Educational Side. On the educational side children got the usual early training in how to behave, and that sort of thing. As they grew up, only the boys went to school; the girls[1] stayed at home and learned domestic science "on the job," — a method still in good repute with educators. Their training was thus narrower than that of their brothers, and also than that of girls today. But they got an early opportunity to put into practice what they learned at home, for by fifteen they were considered ready to be married as soon as their parents could find a suitable husband.

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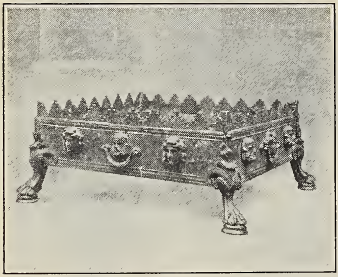
[1] Plato (p. 218) advanced later the idea that girls could profit by schooling as much as boys did; and the idea became generally accepted by thoughtful persons, though nobody did anything about it for almost two thousand years. Finally, in the Renaissance (p. 515), Plato's ideas began to bear fruit.



An Open-Heat *System*

A brazier, used for warmth and cooking

The Religious Side. The Greek homes may or may not have been more religious than ours are, but it is probably safe to say that in them there were more outward tokens of religion than there are in most of ours. In the inner court stood an altar to some god or other, on which the father, as family priest, offered sacrifices in celebration of a birth or a marriage,[1] or some other important event. In the dining-room stood the altar of the goddess of the hearth, Hestia,[2] where offerings were made before each meal. This practice was not unlike the once-common Euro-American practice of saying grace before meals. (Do you know of any other outward evidences of religion in our homes?)

Civilized but not Comfortable. The houses of the Greeks, with no running water and with not even a chimney, were not comfortable abodes according to our present-day standards. This makes their cultural achievements, of which we shall speak in the following pages, all the more remarkable to us. In Alfred Zimmern's striking phrase, they knew how to be civilized without being comfortable.

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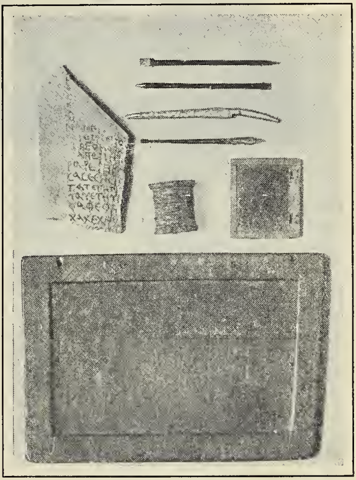
[1] Neither the civil nor the religious authorities took part in the marriage ceremony; the father performed it alone. The same was true in Palestine and Rome.

[2] hĕs′tĭ ạ̮.

2. Schools and Schooling

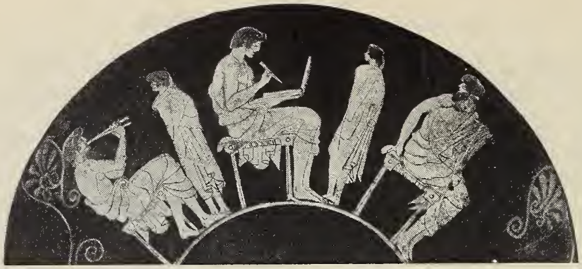
Informal Education. Like all healthy children before and since, the Athenian boy began to learn almost as soon as he was born, and kept on learning as long as he lived. During the first seven years of his life he and his sisters played around the house, learning how to get on with people and picking up a good deal of information on many subjects, just as we all did. There was no system about it, no regular classes; he learned just by living and doing. This sort of education we call informal education, to distinguish it from the systematic, or formal, education which we get in school.



A Greek Schoolboy's Possessions

Why People have Schools. Learning by living and doing is a good way to learn, as you know by experience, because what you learn in this way seems real and not bookish. But such learning is apt to be scrappy. (How much arithmetic or spelling or geography should you know if you had never been to school?) So when men realized that they had more knowledge to pass on to their children than could well be passed on just in the ordinary course of living, certain of them made it their business to gather children together regularly and instruct them systematically in the fundamental branches.

Thus schools were begun for the purpose of making sure that the knowledge which men had gathered through the ages would not be lost, but would be preserved by their children



Greek Teachers *and* Pupils

The first pupil is having a singing lesson, with his teacher helping him with a flute to get the notes. The second one is having an exercise corrected. The pedagogue-slave waits patiently for the proceeding to be over

and perhaps be added to by them. And that is the same reason we have schools today. We need to keep knowledge alive if we wish to preserve our civilization. Imagine what would happen to it if, for example, all our medical or engineering schools were closed for only twenty-five years.

The earliest schools were probably those set up by the priests in Egypt. The Greeks had had them long before the days of Pericles.

Off to School. When about eight years old the Greek boys parted company with their sisters and began their formal education. Henceforth most of their time was spent away from home.

Accompanied by an attendant called a pedagogue, who carried their books and looked after them in general, they went the round of their schools. They went to several, just as we might go to one place for music lessons and to another for dancing or boxing. These were private schools. In one they learned how to read, write, and count. In another they learned how to play on the lyre and the flute and how to sing. In a third they learned athletics.

The Greeks tried to develop high ideals of manhood in much the same way as we do, namely, by teaching their young people about the lives and deeds of great men. Greek boys were instructed in the Homeric poems, just as ours are in the Bible and the writings of Shakespeare, Longfellow, and others. They were made to learn long passages; some could even recite the whole of the Iliad. To read well was regarded as a great accomplishment.

The important point, however, is not that Greek boys learned to read *well*, but that they learned *to read at all*, because they were the only boys anywhere in the world who as a whole were taught this art. Elsewhere this key to knowledge was largely the monopoly of a small exclusive class.

The "Gym" Period. Of equal importance was physical training, at which, at least in his later years, the Athenian boy spent a large part of his time.

The DISCUS-THROWER

A statue by Myron, a contemporary of Phidias (see page 233)

The Greek ideal of manhood was a sound mind in a sound body. Here, as in so many other instances, the Greeks showed their capacity to see things clearly. They realized that, though no doubt some of the work of the world could be done by weak minds in sound bodies, and some of it by sound minds in weak bodies, nevertheless most of the work of maintaining and advancing a civilization such as they had built up would have to be done by those who were sound both in body and in mind. (Is the same thing true of our civilization today?)

Athletic schools were on the outskirts of the city, where there was plenty of space for outdoor activities. The exercises consisted of running, jumping, wrestling, and boxing; throwing the discus and javelin; and swimming and dancing.

The Last Four Years. At sixteen the sons of the humbler citizens left school, but the sons of the well-to-do kept on for two years more. Then came an important moment in their lives when, at a public ceremony, they took the vow never to disgrace their sacred weapons nor desert their companions; to strive to make their fatherland greater and better; to obey the laws, and to honor the religion of their fathers. Now they were citizen-cadets, or ephebi.[1] There followed two years of hard military training or garrison duty; then they became full citizens. Thus, at the age of twenty, their formal education was ended.

Life was a pleasant thing for the children of well-to-do Athenians, and they probably never thought that the civilization of their glorious city would one day pass away.

3. The New Education

New Needs. The education we have outlined prepared the men who won at Marathon and Salamis and who brought on the Golden Age of Greece. But in the Age of Pericles conditions in Athens were changing, and so the educational program had to change. Men who as citizens and officeholders might be called upon to debate in the assembly or defend themselves in the courts felt the need of a new sort of training, just as we who live in a complex mechanical age feel the need of a training different from the simple one our grandfathers received in the "little red schoolhouse" of fifty years ago.

The Sophists. The new needs brought forth a new group of private teachers, who gave instruction in public affairs and in the art of public speaking and debating. They were called Sophists, that is, men who made a profession of wisdom, and they were the first professional teachers of higher learning, the forerunners of our high-school and college teachers. Most of them were upright; but some became interested chiefly in making money, and in order to attract students they taught various tricks of arguing whereby one with a poor case might get the better of his opponent. Thus the name "Sophist" fell into disrepute.

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[1] ĕ fē'bī. Hence the oath above is called the Ephebic oath.

Disturbers of Old Ideas. There were other reasons why the Sophists became unpopular. Though they were Greeks, they were not Athenians, and so they were looked down on, as all aliens were. A more serious reason for their unpopularity lay in the fact that they questioned many of the generally accepted religious beliefs.

To understand what was happening, we need to remember that with the Greeks, as with all early peoples, religion and conduct (or morality) had for long been quite separate. Religion was largely a matter of offering sacrifices to the gods on important occasions, as, for example, when a man went on a voyage or when he married. Conduct was for the most part a matter of custom; a man did as his father before him had done. Gradually, however, religion and conduct came to be drawn together, largely through the drama, which showed the gods as rewarders of good and punishers of evil.

This was the situation when the Sophists appeared. Some of these now proceeded to teach the very modern-sounding doctrine that "there's nothing in religion." There really were no gods, they said; the gods existed only in men's imagination. And since there were no gods to fear or to love, each person was free to decide for himself what was right and true. This sort of teaching proved attractive to many young people (just as it might today), but it caused much distress to their parents.

The Young People need a Guide. Thus on the one side stood the Sophists, the "advanced," or "liberal," thinkers, basing their ideas to some extent on the work of the scientists. Recall, for example, how Thales' predictions of the eclipse forced the Greeks to revise some of their ideas about the gods (p. 151). On the other side stood the conservatives, afraid of change, and wishing to keep things as they were. And between them stood the young people, more or less bewildered.

The old beliefs and rules of conduct, which had come down from the past and which satisfied their parents, no longer satisfied them; but in place of the old way of life they had no new way which was entirely satisfying.

They were badly in need of a guide, and one appeared. His name was Socrates, and, in the Western world at least, he is counted next to Jesus as the greatest teacher of mankind. He won many followers among the abler young Athenian aristocrats.

4. SOCRATES

A Great Teacher. Socrates is the first person in Greek history, if not in all history, whom we know intimately. He wrote nothing himself, but two of his pupils (Plato the philosopher and Xenophon[1] the historian) left accounts of his life and teachings. He was born in Athens in 469 B.C. and died there seventy years later (399 B.C.). His father was a stonecutter, and he was one, too, for a while; but from the time he was thirty he spent most of his days talking with anyone who would listen about the problem of how a man ought to live.

Not Everybody Liked him. Often his listeners turned against him and sometimes even beat him. But this did not bother him much. He was kept serene by the conviction that he was doing what he had been sent into the world to do; besides, he had a sense of humor. Once, when surprise was expressed at his patience under rough treatment, he said, "If an ass had kicked me, should you expect me to have him arrested?"

His sense of humor stood him in good stead at home, where his wife, Xanthippe,[2] often displayed enough temper for the two. Once when she scolded him and followed it up by throwing water on him, he remarked, "Didn't I say Xanthippe was thundering, and soon it would rain?"

His Needs were Few and Simple. Xanthippe may have had good reason for getting angry, because Socrates was not a

[1] zĕn′ȯ fọn.

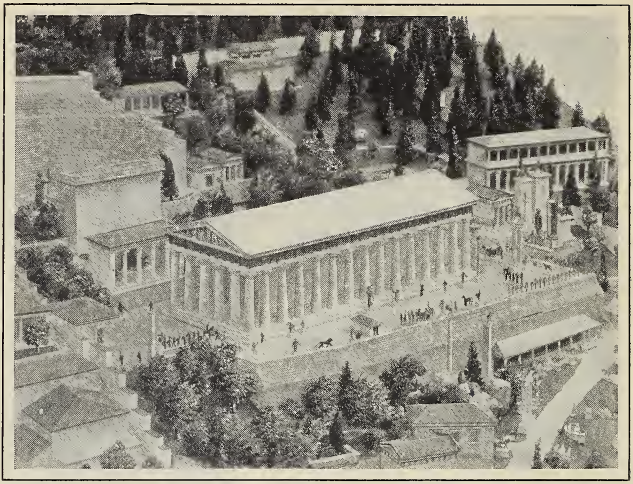
[2] zăn thĭp′ē.

good provider. Unlike the Sophists, he would not take money for teaching; so his income was small. This did not worry him, for he was contented with little. When he saw how many things there were in the market, he would say, "How many things there are that I do not want!" In showing that man could live a full, rich life without a great deal of worldly wealth Socrates performed a worth-while service; yet it is possible for us to understand Xanthippe and to sympathize with her.

Socrates

Not Much to Look At. Besides being endowed with few worldly goods, Socrates had about as little personal beauty as one could have. It seemed as though Nature were experimenting to find out whether a keen mind and a just and lovable character could win respect and affection even when the possessor had no high social position or great wealth or good looks.

The Problem. Socrates became the center of the conflict between the new teachings of the Sophists and the old traditional ways of belief and conduct of the Athenians, because he not only tried to think things through but also had the courage to think out loud. He realized, on the one hand, that there was much in the old ways that might well disappear, and so he was willing to go a long way with the Sophists; but he realized also that there was much in the old ways that was good. The good part he sought to preserve by showing that it was based not merely on custom but on reason. He would not reject a rule of life just because it was old. The important question was, Why had it lasted? Might



Delphi

From a model in the Metropolitan Museum of Art

that not have been because it was true? He believed that by using his intelligence he could learn the answer to these questions. And so, in place of relying on custom or (as the Hebrews did) on the words of the prophets, Socrates chose reason as man's guide in the search for truth.

Heavenly Patterns and Memories. Socrates' idea seems to have been (1) that there were in the heavens perfect patterns of goodness, justice, and everything else that could be known about, which, taken all together, formed the Supreme Goodness, or God; and (2) that man, by using his reason, could learn about these perfect patterns, because man came from God, and when he thought things out he was really recalling something that he had brought from God.

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.
>
> Wordsworth, "Intimations of Immortality"

Know Thyself. Socrates packed most of his wisdom into an easily remembered two-word sentence, "Know thyself" — a sentence that is easier to remember than it is to live up to. Most people dislike to think hard about anything, and most of all to think hard about themselves, because any sort of close self-examination is likely to show that they are doing those things which they ought not to do and that they are leaving undone those things which they ought to do. Try it on yourself. Note that before you can know yourself thoroughly, you need to examine your relations to your family, your friends, your business associates, your city and nation, and your God. Hard as the task may be, Socrates believed that you must attempt it if you would live a rational life, that is, a life based on reason.

Socrates had another rule for living, namely, "Be moderate in all things." (Try that on yourself, too.) These two rules[1] served the Greeks as a guide to conduct, much as the Ten Commandments served the Hebrews.

How Socrates Taught. Socrates is remembered not only for what he taught but also for how he taught. He found that asking questions was more effective than the Sophists' method of lecturing, because by questioning he could find some facts on which he and his listeners agreed and on which he could then build his argument, leading them on step by step to the point which he wished them to reach. This is called the Socratic method. Note that it is not a method of "just asking questions." Socrates had a definite goal in mind, and all his questions were for the purpose of leading his listeners to that goal.

In the course of the discussions Socrates found that though his listeners spoke very glibly about "justice," "courage," "honor," "temperance," and so on, they really had very confused ideas on these subjects. When he exposed this confusion, some of his listeners began to dislike him and withdrew; but those who remained were helped to a clearer understanding.

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[1] Both rules were known to the Greeks long before the days of Socrates, through the priests at Delphi, but it was Socrates who made the first one the familiar possession of his people. The second gained currency chiefly through the ethical teachings of Aristotle (p. 219).

The Socratic method seems simple; but, like Thales' discovery of the right angle in the semicircle (p. 153), it was a great step forward in man's intellectual life. Even today the world at large hasn't learned the lesson which lay at the bottom of Socrates' method; namely, that if you want to think straight, the first requirement is to know the meaning of the words you use. Many discussions today about "democracy," "imperialism," "religion," "socialism," and a thousand other things get nowhere because the speakers do not have clear ideas of what these terms mean.

The next time you discuss such matters with your friends, check up on any terms which they use vaguely or loosely. Such an exercise will teach you a great deal about Socrates. Among other things, you will soon learn why he became unpopular![1]

Socrates would have an easy task with most of us today, for there are so many things that we think we ought to know something about and so few that we have ever pondered over. We equip ourselves with a few catch phrases and slogans, and trust to luck that our friends will be as innocent of Socratic thoroughness as we are.

Condemned to Death. By the time Socrates was seventy he had made many enemies, so that when he was charged with disrespect to the gods and with leading the young men astray by his teachings, many of his fellow citizens were ready to believe the charges, and he was condemned to death (399 B.C.). Read Plato's account of the trial; it is one of the greatest pieces of prose writing that the world possesses.

In Fairness to the Athenians. In fairness to the Athenians you ought to remember that Athens was a comparatively small town, where everybody knew everybody else, and that the Athenians had put up with Socrates for about forty years while he punched holes in many of their favorite ideas and often made them seem ridiculous. How long would Socrates have lasted in your town?

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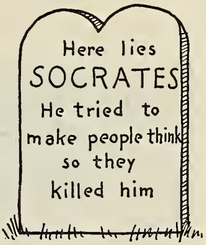
[1] How slightly people seem to have changed since Socrates' day is brought out by a comment of a contemporary observer of the human comedy, Don Marquis: "If you make people think they're thinking, they'll love you; if you really make them think, they'll hate you." Do you agree?

Not Afraid to Die. With death staring him in the face, Socrates was greater than he had ever been while arguing with friends in the market place. He might have saved himself if he had been willing to curry favor with his judges or with the crowd, but he was too honest for that. It would have meant giving up all that he had stood for, namely, the duty of every man to seek what was good and true, and his right to teach what he found. Nor would he listen to the friends who planned to help him escape from prison. He who had always taught obedience to the civic authority would not himself set the example of disobedience. So he went to his death calmly and with a strong hope of immortality. He had tried to do what was right and good, and he believed that no evil could come to a good man, either in this or any other life.



A Student's SUMMING-UP *of* SOCRATES

Try writing appropriate epitaphs for other great men mentioned in this book. It is good practice in condensation

A Noble Spirit. Socrates' influence outlived him. Even today men who seek to proclaim what is good and true in the face of self-seeking groups or of ignorant mobs draw new courage from the example of the humble Athenian stonecutter. His life and teachings made such an impression on the early Christians that they thought God had sent him to help prepare the world for the coming of Christ. But, as has happened so often in history, his own age did not know how great he was.[1]

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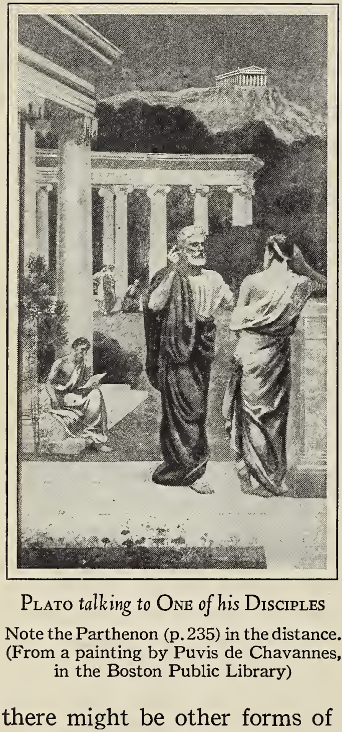
[1] Socrates was too modest to call himself a wise man. That, he said, was "a great name which belongs to God alone." He counted himself merely a lover of wisdom. When Socrates was told that the Delphic oracle regarded him as the wisest among men, he thought long over the report and finally accepted the verdict. He concluded that he was wiser than other men because he was ignorant *and knew it,* whereas they too were ignorant but did not know it.

5. Socrates' Great Pupil

Plato. Among the small band of Socrates' loyal followers there was a young noble named Plato (427–347 B.C.), who was to become one of the world's greatest philosophers. It is chiefly through his writings that we know about Socrates, and philosophers are still trying to decide which writings are merely recordings of what Socrates taught and which ones embody Plato's own thinking. No one probably will ever be able to solve the problem satisfactorily.


Plato *talking to* One *of his* Disciples

Note the Parthenon (p. 235) in the distance. (From a painting by Puvis de Chavannes, in the Boston Public Library)

Here we shall refer to only one of his writings, *The Republic*, in which he gives his ideal of society. It forms a landmark in human progress, because it marks the beginning of the serious study of government. People of the Near East empires had lived for ages under absolute rulers, and it seems never to have occurred to them to ask if there might be other forms of government.

The Ideal State. Plato's ideal state was not to be governed by kings, as you can tell from the title. It was to be governed by those who, through long study, showed themselves to be the wisest, no matter from what social rank they came. They were called philosophers. Next to them came the soldiers, or protectors of the State; and below them came the rank and file of farmers and workers of all sorts. Everyone was to do that for which he was best fitted.

Still Worth Reading. *The Republic* would have been a great achievement if it had dealt with politics alone; but besides that it deals with philosophy and education, and shows how close these three fields are to one another and to our daily lives. It contains much that we can still use when we are confronted with the problems of living rightly, of governing justly, and of educating wisely.

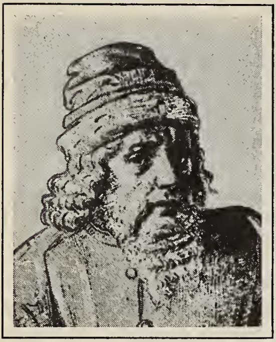
The First Academy. Plato established a school in a grove that was called the Academia; hence his school was called the Academy. He left his fortune to it, and it continued as an educational institution for over eight hundred years, until 529 A.D. During this long period Plato's teachings became known to men all over the Mediterranean world; and when, later, some of these men became followers of Jesus, they used what they had learned from Plato as well as from other Greek philosophers to help them explain the new religion. Thus Greek ideas became part of the Christian religion (see page 391).

6. Plato's Great Pupil

Aristotle. Like Socrates, Plato also had a student who became as famous as his teacher. The pupil's name was Aristotle (384–322 B.C.). He was not an Athenian; he came from Stagira, near Macedonia, where his father was the friend and physician of Philip II's father.

From the age of eighteen to almost forty he studied with Plato; then, soon after Plato's death, he was invited by Philip to take charge of the education of the young prince Alexander, who was about your age. When Alexander became king (336 B.C.), Aristotle returned to Athens and established a school of his own, called the Lyceum. Here he labored with his students until Alexander's death, in 323 B.C., when an uprising of the Athenians against the Macedonians forced him to flee. He died in Chalcis the next year.

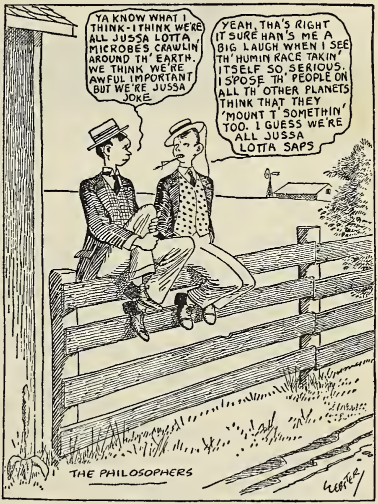
A Walking Encyclopedia. The remarkable thing about Aristotle was that he was interested in so many subjects and knew so much about each of them. He was a veritable walking encyclopedia. (We might note, in passing, that he liked to walk as he talked; so his school came to be called the Peripatetic, or walking, school.)


ARISTOTLE, *pictured by Raphael in Sixteenth-Century Roman Dress!*

Like Plato, he wrote on government, but he wrote on almost everything else that could be written about in his day. He had an extraordinary capacity for systematizing knowledge, so that what had heretofore been more or less of a jumble of miscellaneous facts about, let us say, plants or animals was shaped by him into well-organized bodies of knowledge with names, or titles, such as botany or biology or zoölogy. Other subjects on which he wrote were art, astronomy, ethics, oratory, philosophy, poetry, politics, and psychology. In short, he put his stamp on nearly all the learning of the ancient world. On many subjects his writings were still regarded as the standard reference works as late as the time of Columbus. His was the greatest intellect that the ancient world produced.

Unfortunately, men soon came to regard his writings, especially on scientific subjects, as the final word. Aristotle himself would have been the last person to wish to have his writings treated in this manner. He had the true scientist's attitude toward his work. He would have expected his successors to keep on looking for new knowledge and to use that new knowledge to revise his views. What he had accomplished was indeed extraordinary; but, not having telescope, microscope, or many other instruments of modern scientists, he was greatly handicapped, and so it was only natural that when finally (only a few hundred years ago) men invented these instruments, they should find that Aristotle had made many mistakes. But all through the Middle Ages (*c.* 500–*c.* 1500 A.D.) whatever Aristotle had said on science was believed as firmly as what the Bible had said on religion.

What Philosophers try to Do. Philosophers are frequently caricatured, and almost invariably as "grinds" or graybeards, impractical, and having little in common with live and virile folks. Before we take leave of these three great Greeks, let us try to find out if this verdict is a just one. It may turn out that everyone (including yourself) makes a start at being a philosopher, and that the many who stop do so not because they're too alive and virile but because they're too lazy.


YA KNOW WHAT I THINK-I THINK WE'RE ALL JUSSA LOTTA MICROBES CRAWLIN' AROUND TH' EARTH. WE THINK WE'RE AWFUL IMPORTANT BUT WE'RE JUSSA JOKE
YEAH, THA'S RIGHT IT SURE HAN'S ME A BIG LAUGH WHEN I SEE TH' HUMIN RACE TAKIN' ITSELF SO SERIOUS. I S'POSE TH' PEOPLE ON ALL TH' OTHER PLANETS THINK THAT THEY 'MOUNT T' SOMETHIN' TOO. I GUESS WE'RE ALL JUSSA LOTTA SAPS
THE PHILOSOPHERS
WEBSTER

© Press Publishing Co.

"*The* THRILL *that* COMES ONCE *in a* LIFETIME"

This sketch in Webster's delightfully human series suggests that most of us try at least once to view the world in a detached, philosophical manner and get a thrill out of doing so.—If you translate the "extracurricular" English into classroom English, you will have a philosophy of life which has good standing with some scientists. Which teaching is more likely to help men to achieve the finer things of life, the very old one given above (which the lads no doubt thought they had invented) or the teaching of the Church that we are the children of God?

The Good. Perhaps you can remember the first time you did something that you thought was right (or good or moral) and someone else thought was wrong (or evil or immoral). How did you settle it?

You might have said it was right (1) "because everybody else around here is doing it" or (2) "because my church teaches that it is right" or (3) "because my conscience told me it was right" or (4) "because my reason told me it was right" or (5) "It made me feel happy; so I was sure it was right" or (6) "I 'got by' with it; this proves it was right."

National Museum, Athens

How the GREEKS *used* ART *in* PRACTICAL MATTERS

The official fathom and foot

Now, the business of the philosopher is to examine and criticize such possible answers, and try to determine which is the best and why it is the best. He tries to answer the question What is the good life? In so far as you try to do the same, you are a philosopher.

The branch of philosophy which deals with "the good life" (that is, with conduct) is called ethics.

The Beautiful. If you are a normal person you want beauty in your life — beauty in landscape, in buildings, in poetry and pictures and music, and in everything about you. But what is beauty? Do your friends always agree with you in your choice of pictures or music or hats or neckties? People's tastes differ, so that what one person thinks beautiful another thinks sentimental, or exaggerated, or flat, or even ugly.

Here again the philosopher tries to help by finding out what goes to make up beauty. The branch of philosophy which deals with the beautiful is called æsthetics.

The True. Finally, the philosopher examines the many conflicting ideas about man and the universe, and tries to determine how much truth there is in them. Many difficult problems confront him here. To mention one or two: Most people believe that God made the world, that He keeps it going, and that He had a definite purpose in making it and has a definite purpose in keeping it going. Some, however, believe that the world came into being by accident and that it is like a piece of machinery which will some day run down. (Which do you believe to be true?)

Another problem is this: How is it possible for us to know what is true about the world we live in? We report things that we have seen or heard, but often our sight and hearing deceive us. Not all the conflicting accounts which witnesses give of an accident can be true, but how shall we decide which ones are true? Moreover, much of our knowledge, especially of the past, comes indirectly. Recall how we got our knowledge of hieroglyphics through Champollion's inferences drawn from the Rosetta Stone (p. 8). How can we tell whether an inference is true or false?

Perhaps enough has been said to give you a slight understanding of what philosophers try to do, and the bearing of their work on us. In so far as we pass by the things that are good and beautiful and true without trying to make them at least in part our own, we are missing the best things in life.

Back to the Sophists. To go back to the Sophists: In spite of opposition they continued to thrive. Their teachings tended to make their students think of themselves first of all as individuals rather than as members of the State. As a result many of the Athenians came to take less interest in civic matters than their fathers had done and to become more and more interested in their own personal affairs. This became true especially after the disastrous Peloponnesian War.

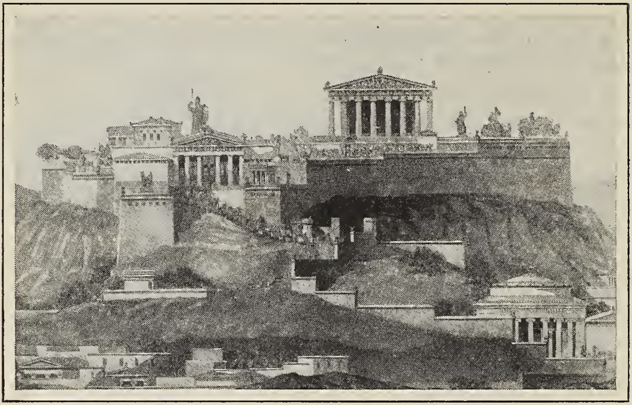
Getting Educated Outside of School. While the Athenian youth was carrying on his formal education, his informal education — that is to say, learning things outside of school — continued. And of course after he became a citizen all his education was informal.

What an education it was! Traders brought him news from all corners of the Mediterranean world. In the assembly and the courts he heard important public matters discussed, sometimes even by Pericles or, later, by Demosthenes, and sometimes he himself took part in the discussion. About every six or seven days some holiday came along, with its religious festival. Often, as part of these festivals, dramas were performed, and our citizen might be called on to judge the plays of Æschylus,[1] Sophocles,[2] or Euripides,[3] a trio of

[1] ĕs′kĭ lu̯s.

[2] sŏf′ō klēz.

[3] ū rĭp′ĭ dēz.



The Acropolis *as it may have* Looked *in the* Days *of* Pericles

The American School of Classical Studies has acquired possession of thirty blocks of modern Athens. After the buildings there have been torn down, excavation will be carried on to bring to light the business center of Periclean Athens

the world's greatest dramatists, who no doubt were familiar figures in Athens. Often he saw and perhaps even talked with sculptors like Phidias[1] or Praxiteles,[2] or with the historians Herodotus and Thucydides[3] — all world figures, who contributed to his mental and spiritual life and helped to make Athens the "School of Hellas." We shall speak of these briefly in the following chapter.

Summing up the Chapter. The Greeks knew how to be civilized without being comfortable. In their homes, economic and probably religious activities were greater than in ours, and social and educational activities were probably less (if we count reading newspapers and magazines and listening to the radio as educational). There were no schools for girls; they learned housekeeping at home and married early. Boys began school when about eight years old and

[1] fĭd′ĭ a̮s. [2] prăk sĭt′ĕ lēz. [3] thū sĭd′ĭ dēz.

kept on until they were sixteen or twenty. The aim of education was to make them good citizens, which meant making them all-round men, with sound minds and sound bodies, who loved their city and all things noble and beautiful.

In this period lived three of the world's greatest teachers, Socrates, Plato, and Aristotle. Socrates, who like Jesus left no writings behind him, was the first to make a serious study of the way men behave and of the way they ought to behave. He found that most men did what was *customary*, without ever examining the customs to find out whether or not they were *reasonable*, just as most men do today. Plato and Aristotle each founded a school and, through their extensive writings, dominated the thought of the Mediterranean world for over one thousand years. Like other philosophers, they concerned themselves with the problems of goodness, beauty, and truth. Some of Plato's ideas were incorporated in the Christian religion. Aristotle's writings embodied most of what men were to know about science until well after the time of Columbus. — Then, as now, men continued to learn after they had left school, through the theater, the religious festival, and, in general, through living in a live world.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Athenian Homes, Dress, Food Markets, Industries, Schools, the Position of Women: Blümner, Davis[3], Glotz, Gulick[1,2], Hall, Tucker. (Other interesting aspects of Athenian life are discussed in these volumes.)

Plato and his Academy: Durant, Hammerton[1], Mahaffy[1], Webb, Wells[1].

Aristotle and the Lyceum: Same as preceding; Ginsburg, Hart, Sedgwick.

Fiction: PERKINS, L. F., *The Spartan Twins.* ROBINSON, C. E., *The Days of Alkibiades.* SNEDEKER, C. D., *Theras and his Town.*

Some Key Words

chiton
informal education
pedagogue
Sophist
Ephebic oath
liberal
conservative
Socrates
399 B.C.
Plato
Academy
The Republic
Aristotle
Lyceum
ethics
æsthetics

Questions

SECTION 1. In which of the following groups would you place most of the people in your town: (*a*) civilized and comfortable; (*b*) civilized but not comfortable; (*c*) comfortable but not civilized; (*d*) neither comfortable nor civilized? What do you include in your definition of "civilized"?

SECTION 2. What are some of the things you learned informally during the last week? How did the Athenian boy's course of studies resemble, and how did it differ from, yours?

SECTION 3. Most people can be fitted into one of the following groups: (*a*) those who are opposed to change and would like to have former conditions restored (= reactionaries); (*b*) those who are content with things as they are and who are disinclined to make any more changes than are absolutely necessary (= conservatives); (*c*) those who think that conditions ought to and can be changed, and are willing to move along at a moderate pace (= liberals or progressives); and (*d*) those who wish to pull things up by the roots and make rapid and decided changes (= radicals). In which group would you place Socrates? yourself?

SECTION 4. What two "rules of life" came out of Greece?

SECTION 5. How did some of Plato's ideas become part of the Christian religion?

SECTION 6. What were some of the things that Aristotle did? How were his works regarded by scholars in the Middle Ages? Do you think such treatment is what Aristotle would have expected or desired? Is there any philosophy in you? Explain your answer.

Things to Do

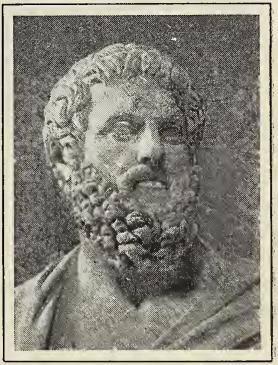
1. Continue your time chart for Greece.

2. List the resemblances and differences between Greek education and your own, noting the following points: (*a*) the aims of education, that is, the reasons for going to school; (*b*) the curriculum, that is, the subjects taught; (*c*) the method used in teaching; and (*d*) the school plant (buildings, equipment, playgrounds, and so on). (W. S. Davis, *A Day in Old Athens*, pp. 57–76; E. P. Cubberley, *History of Education*, pp. 21–50.)

CHAPTER XVIII · Concluding the Story of the Golden Age of Greece, dealing here with Dramatists, Historians, and Artists

1. THE DRAMATISTS

The Drama and Religion. To understand the place of the dramatist in Greek society, we need to say a word more about Greek religion. We saw (p. 169) that the Greeks had many gods, local and national. These gods, however, were not fitted into a system, with an organized priesthood and a definite set of teachings binding on all people. Each deity was quite independent of the others and had his own priests, who were servants of the temple and not of the State.



SOPHOCLES

Such religious teaching as the Greeks possessed was much less systematic than with us today. There were no sermons or Sunday schools, and there were no sacred books like the Bible, and no fixed rules governing conduct, such as the Ten Commandments of the Hebrews. For long, religion and conduct (or morality) were quite separate affairs. It was largely through the drama that they were drawn together, because the drama showed the gods rewarding the virtuous and punishing evildoers.[1]

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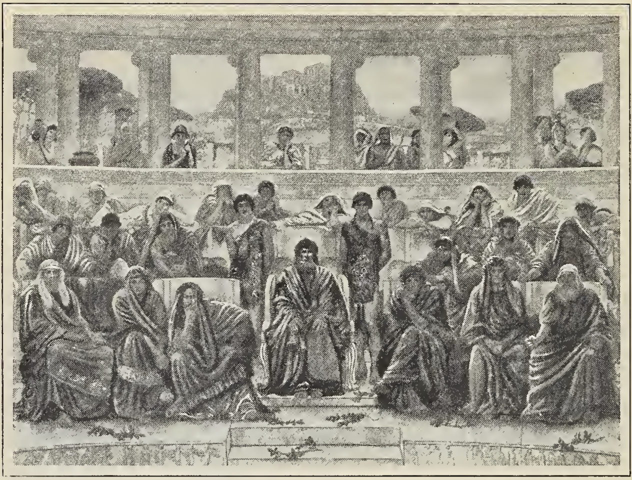
[1] The Homeric poems formed another influence making for virtuous conduct. They are often spoken of as the Greek Bible; but the term is misleading unless you bear in mind that the Greeks did not regard these poems as divinely inspired, in the way that the Hebrews believed that the Bible was inspired.



Witnessing a Greek Play

From a painting by William Richmond. (Reproduced by permission of the Museum and Art Gallery Committee of the Corporation of Birmingham)

Origin and Development. The drama grew out of religious festivals held in honor of Dionysus (also called Bacchus), the god of wine. Singers and dancers, who were generally men, formed what was called the chorus. Their leader alone had a speaking part. Æschylus (the first great dramatist, 525–456 B.C.) added a second speaker, and Sophocles (his close rival, 496–405 B.C.) added a third. With two or three actors, aided by the chorus, it was now possible to portray traits of human character — love, hatred, pride, ambition, and the like — so that people could see their own lives enacted on the stage.

Next to Æschylus and Sophocles stood Euripides (480–406 B.C.). In spite of his excellence, however, he had to wait long before the Athenians gave him the applause they gave the other two, because he brought in some of the hated ideas of the Sophists and assigned to the gods a less prominent part in human affairs than Æschylus and Sophocles did.

The Greek Drama and the "Movies." The theater became a great public school for teaching people how to live. For it *was* a public affair; all the citizens went. Never since that time has so large a proportion of citizens attended the theater, until the coming of the "movies" in our own day. (Do the "movies" educate? Do they make for higher standards of conduct? Study the next motion picture you see, with these questions in mind.)

Greek dramas called for more intelligence than the average movie audience of today could probably muster up. You might test your own capacity to enjoy them by reading *Agamemnon* by Æschylus, or *Œdipus the King* by Sophocles, or *Iphigenia in Aulis* by Euripides.

The Greek Sense of Balance. These three dramatists wrote tragedies — serious stories in which the leading character was generally overwhelmed by disaster. But the Greeks realized that not all of life was tragedy, and after a solemn session with Æschylus, Sophocles, or Euripides they were ready to let the comic dramatists deal with questions of the day, and perhaps poke fun at the fads and foibles of political and social celebrities. The best-known writer of Greek comedy was Aristophanes[1] (*c.* 448–*c.* 380 B.C.). In one of his best-known plays, *The Clouds*, he makes Socrates the target of his wit.

The Theater of Dionysus. The most famous and perhaps the oldest theater in the Greek world was that of Dionysus, on the southeast slope of the Acropolis. Rows of wooden benches,[2] seating between fifteen and twenty thousand persons, were built somewhat more than halfway round a circular space called the orchestra, where the chorus performed. Across the open end, where formerly the actors had pitched their tent (or *skene*[3]), there now stretched a raised platform, or stage, with a back wall, on which was shown a temple or some other building to serve as a setting for the play.

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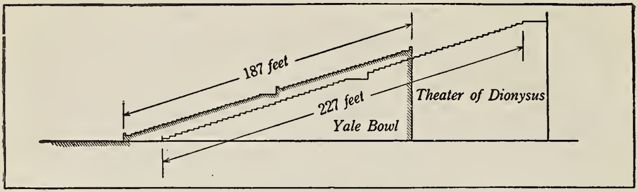
[1] ăr ĭs tŏf′ạ nēz.

[2] After the Age of Pericles the seats were made of stone.

[3] skā nā′.



The Athenian Theater *and the* Yale Bowl

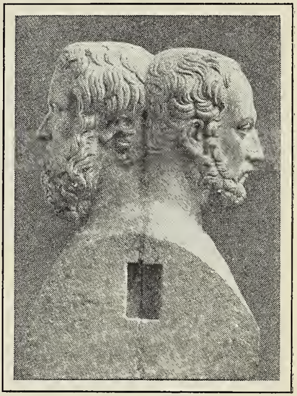
Athenians in the last row of the Theater of Dionysus were considerably farther from the stage than Americans in the last row of the Yale Bowl are from the gridiron. Since Athenians had neither field glasses nor acousticons, few would have known what the play was about if the actors had not worn masks. (See Lee Simonson's *The Stage is Set* (1932).)

The actors wore masks, which those who had speaking parts (of whom there were only three) changed whenever they shifted from one character to another. The masks not only helped to identify the characters (like the numbers our football players wear), but also served as voice amplifiers,—both matters of no small interest to those who were sitting in the back rows. (See the diagram. Were you ever in a theater that seated fifteen thousand?)

2. The Historians

Herodotus. Nowhere is the wide range of Greek interest shown better than in the book written by Herodotus of Halicarnassus, the man who is called the Father of History (*c.* 484–*c.* 425 B.C.). Though this work is a history of the Persian Wars, it begins with an account of the Egyptians, Babylonians, Lydians, and other peoples with whom the Greeks came in contact. In his attempt to place his main story in its world setting, he established a laudable precedent which only too few historians have tried to follow.

Herodotus had traveled widely and had first-hand information of much that he wrote about. He was not always as critical as modern scientific historians are, but he was a much better story-teller than most of them. He is our chief authority for the Persian Wars. It is entirely appropriate to place him near the dramatists, for he too pictured the gods as actively interested in the affairs of men, meting out rewards and punishments to them in accordance with their deserts.



Two Disconcerting *Greeks*, Herodotus *and* Thucydides

Theirs are the earliest histories we have, and they have rarely been equaled and never excelled

Thucydides. When Athens honored Herodotus for his great history,[1] there may have been among those present a young citizen who was destined to write an even greater one. His name was Thucydides[2] (*c.* 471–*c.* 400 B.C.), and his theme was the Peloponnesian War. Thucydides had lived during this war (had even taken part in it); so he was the first man to write a history of his own times. It still serves as a model, because of the care he took to get reliable information and to present all matters fairly and impartially.

Two other important facts about Thucydides' history are these: First, he believed that events were caused by the doings of men and not (as Herodotus had believed) by the doings of the gods. In other words, he found an explanation for events in natural causes, not in supernatural causes. Second, this greatest historian of the ancient world thought that history was more than a tale told to amuse or thrill. He thought that statesmen and soldiers could study it with profit.[3]

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[1] They presented him with a large sum of money.

[2] thū sĭd′ĭ dēz.

[3] General J. J. Pershing, chief in command of the American forces in the World War, proceeded in a thoroughly Thucydidean manner when he wrote in *My Experiences in the World War* (1931): "My primary purpose in writing this story of the American Expeditionary Forces in France is to render what I conceive to be an important service to my country. In that adventure there were many lessons useful to the American people should they ever again be called to arms, and I felt it a duty to record them as I saw them."

Xenophon. Just as there were three great dramatists in the Golden Age, so there were three great historians. We have already mentioned the third and youngest historian, Xenophon[1] (*c.* 434–*c.* 355 B.C.), in connection with Socrates, whose friend he was. His best-known work is the *Anabasis*, which tells of the exploits of the ten thousand Greeks who had gone to help a Persian prince (Cyrus the Younger) to win the Persian throne. When Cyrus was killed, Xenophon led the stranded mercenaries safely through a strange and hostile country.[2]

3. THE SCULPTORS AND ARCHITECTS

A Good Place for Artists. Athens was placed in a setting of great natural beauty. Under a clear blue sky the varied outline of mountain, plain, and island-dotted sea formed a pleasing panorama rich in color, which altered with the seasons and with the brightening and fading of the day. The Athenians saw that it was beautiful and loved it.

But it was not only in nature that they found beauty; they found it in man too. We noted before that, in their endeavor to turn out a well-balanced personality, they trained the body as well as the mind and heart. The beauty which they found in the human form they expressed in colors and in marble. The paintings, except for those on their vases, disappeared long ago; but to judge from the accounts that have come down to us, some of them must have been as near perfection as anything done by the Greeks in other fields.

Phidias. When we turn to sculpture, there is no need for guesswork. Enough authentic pieces have been preserved to show what great sculptors Greece produced. Three of the most notable ones lived in the early fifth century: Myron, Polycletus,[3] and Phidias. The first two brought to Greek

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[1] zĕn′ō fo̮n.

[2] This exploit showed the Greeks how weak the Persian government was and helps to explain why, not many years after Xenophon's death, Alexander the Great successfully led another Greek army against the Persians (see next chapter).

[3] pŏl ĭ klē′tŭs.

A Portion *of the* Frieze, *or* Upper Border, *of the* Outer Wall *of the* Parthenon

sculpture a lightness and grace it had never had before, Myron by treating his subjects in motion (see page 209), and Polycletus by resting the weight of the figure on one foot.

Greatest of the three was Phidias (*c.* 500–*c.* 430 B.C.), an intimate friend of Pericles, whose chief adviser he became in matters that had to do with beautifying the city. His masterpieces were two colossal statues, one of Zeus in Olympia, so marvelously executed that it was counted as one of the seven wonders of the world, and the other of Athena in the Parthenon,[1] at Athens. Although both of these works were destroyed long ago (probably by vandals who valued the ivory of the flesh parts and the gold of the drapery more than they did the art), enough of his work remains to show his genius.

Best known are the sculptures on the Parthenon, which were made under his direction, and which portray in a wonderfully lifelike manner the procession of young men and maidens and priests and officials in the Panathenæa, the great festival held in honor of the goddess Athena (see above). Some of the Parthenon carvings are still where they were when Phidias gave them his approval over two thousand years ago. Others, fallen from the walls, were purchased by

[1] pär′thē nŏn.

Hermes *by Praxiteles*
Olympia Museum

A Part of the Laocoön Group
Vatican Museum

Lord Elgin, British envoy to Turkey early in the last century, and are now in that great treasure house, the British Museum, in London. The so-called Elgin Marbles comprise perhaps the most precious collection of statuary in the world, and one which played an important part in forming European taste in sculpture in the nineteenth century.

The work of Phidias and his school[1] gives us the impression of calmness and dignity and strength. It seems to say that Athens is sure of herself and that all goes well with her.

Praxiteles and Others. But Greek genius did not exhaust itself when it had depicted calmness and serenity. Sculptors came who knew how to express other human qualities, running the whole gamut from the idle dreaminess of the Hermes of Praxiteles[2] (flourished 360–340 B.C.) to the agony and pathos of Laocoön and his sons. Thus sculpture became more and more a way of portraying the life of man as well as the life of the gods.

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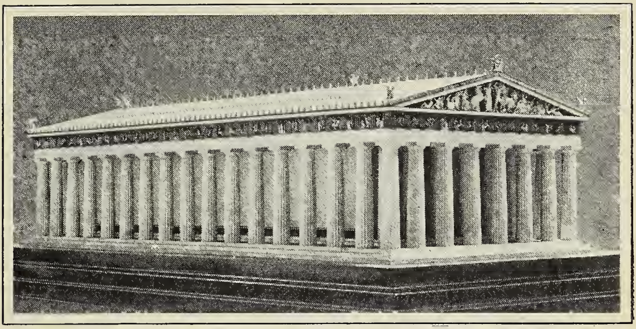
[1] Here is a new use of the term "school" meaning followers, as "the Platonic school of philosophy" or "the Wagnerian school of opera."

[2] prăk sĭt′ĕ lēz.



Metropolitan Museum, New York

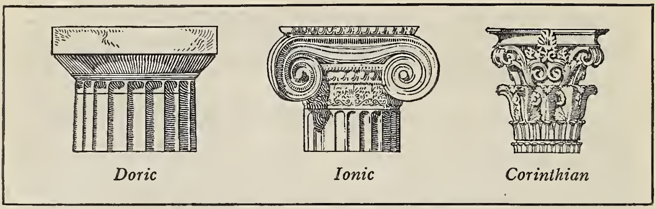
A Model of the PARTHENON *as it Probably* LOOKED *in the Days of* PERICLES

Like the Temple of Karnak and most other structures in the Mediterranean world until the days of the Romans, it belonged to the first type of architecture, called the beam or lintel type from the straight beam, or lintel, which spanned the windows and other openings and carried the weight of the walls above. With the Romans the rounded arch came into general use; in the late Middle Ages came the pointed arch; and in our own day came steel construction. These are the four main stages in the development of architecture. (See the illustrated time chart on page 728)

4. THE PARTHENON

A Great Greek Temple. The Parthenon, which, in ruins, still forms one of the glories of Greece, was the chief temple of Athens. It replaced an earlier one on the Acropolis, destroyed by the Persians.

The new temple, built of marble, was simple in design and may be taken as typical of Greek temple architecture. It consisted merely of a rectangular room about twice as long as it was wide, surrounded by forty-six columns supporting the roof. At either end of the room were a door and a porch, inclosed by six columns with gratings reaching to the ceiling. The room was divided into two unequal parts. The larger, called the cella, was the eastern part and contained the statue of the city goddess, Athena. This was the heart of the temple. The other room was the temple treasure room,



Doric *Ionic* *Corinthian*

Three GREEK CAPITALS

and, strictly speaking, the term "Parthenon" belongs to it only, and not to the whole temple.[1]

Greek temples were not used for congregational worship, as our churches are today. Only the priests entered the sacred quarters; the people stood outside or marched by in procession on festival occasions.[2]

Greek Columns. The Greeks created three types, or orders, of columns. Those on the Parthenon, which stand like sentinels guarding the rooms of the temple, are of the earliest order, called Doric. The Doric column consists of a sturdy shaft and a simple, unadorned capital (see above). The next order, the Ionic, is more slender and graceful, with a volute (or ram's-horn) capital, and it has a base. The third order, called the Corinthian, differs from the Ionic chiefly in having an ornate capital of acanthus leaves.

A Greek Miracle. We saw (p. 195) that after the death of Epaminondas the city-states of the Greek peninsula were too weak to ward off any vigorous attack. Since an attack was bound to come, it probably could not have come from a better quarter than Macedonia; for Philip II and his son Alexander the Great valued Greek culture, and they had the strength not only to preserve it but to spread it far and wide. So just when it looked as though Greek culture might be wiped out, the Greek spirit set out to conquer the world.

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[1] Most Greek temples had one room only, the cella.

[2] Two other famous structures on the Acropolis were the Temple of Victory and the Erechtheum, with its "Porch of the Maidens."

Summing up the Chapter. The key to most of the cultural history of the Golden Age of Greece can be remembered easily in terms of four groups of three names each. In the last chapter we encountered three philosophers (Socrates, Plato, and Aristotle); in this one, three dramatists (Æschylus, Sophocles, and Euripides), three historians (Herodotus, Thucydides, and Xenophon), and three sculptors (Myron, Polycletus, and Phidias). Another trinity worth remembering is that of the three types of columns,— Doric, Ionic, and Corinthian. Mention ought also to be made of Praxiteles the sculptor, Ictinus the architect of the Parthenon, and Aristophanes the writer of comedy.

Though the Greeks raised sculpture to new heights, it was a highly developed art in Egypt and Babylonia long before their day. But with the drama and historical writing they gave something new to the world. The astonishing thing is that they not only created these forms of art but at once raised them to a high pitch of excellence.— The theater was not intended primarily for entertainment, as with us; it was primarily a school in which men learned how to live. — In the brief period covered by the last two chapters we have encountered an extraordinary number of world figures. Never again in our story shall we find so many great personages coming out of so limited an area in so short a space of time.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Greek Drama and Dramatists: Abbott[3], Auslander, Drinkwater, Macy, Mahaffy[1], Wells[1], Wright.

The Greek Theater: Blümner, Simonson.

Phidias and his Work: Banks[1], Faure, Gardner[1, 2], Lamprey, Mahaffy[1], Mills[2], Reinach.

Some Key·Words

Æschylus
Sophocles
Euripides

Aristophanes
Theater of Dionysus
Elgin Marbles

Herodotus
Thucydides
Xenophon

Phidias
Parthenon
Ictinus

Questions

SECTION 1. What connection was there between Greek religion and the Greek drama? What resemblances (if any) are there between the Greek drama and the modern "movies"? Do you think that a typical "movie" audience would be interested in a Greek drama? Explain your answer. How does our theater resemble the Greek theater in appearance and how does it differ from it?

SECTION 2. In what respects does Herodotus's history still serve as a model? Thucydides' history?

SECTION 3. Why was Athens a good place for painters, sculptors, and other artists? What famous pieces of sculpture are associated with the name of Phidias? How did some of the Parthenon carvings get to London?

SECTION 4. What was the plan of the Parthenon? To what type of architecture does it belong? What other types are there? What three types of columns did the Greeks evolve? Can you find examples of them in your town? Goethe said that architecture is "frozen music." What did he mean by this?

Things to Do

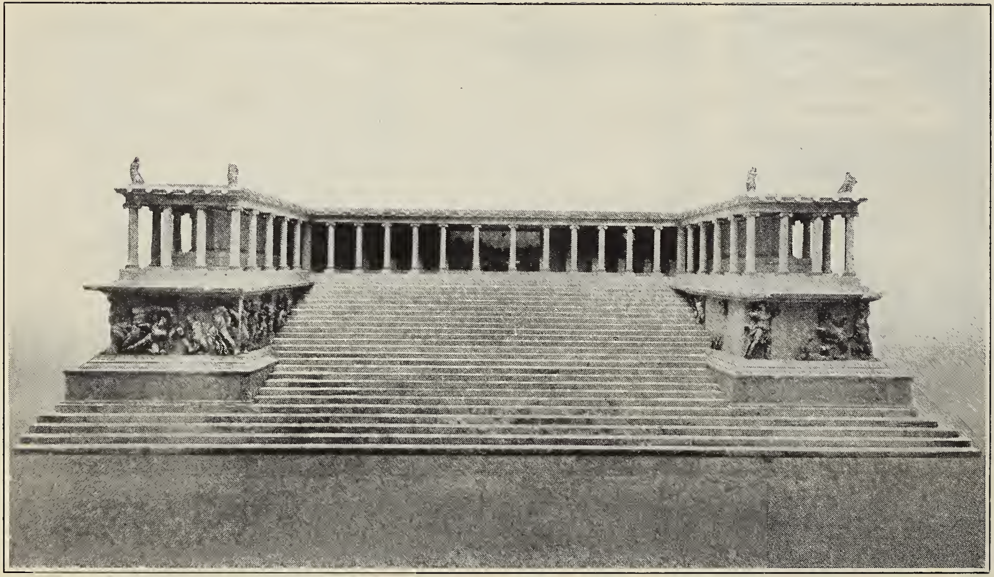
1. Continue your time chart for the Middle Millennium.

2. Make a report on any examples of Greek columns in your town. See if you can find any columns which do not belong to one of the three orders mentioned.

3. Select some building in your town that you like to look at, and try to find out why it is pleasing to you. Is it because of its size, its fine proportions, its decoration, or the way it fits the spot on which it is built and blends with its surroundings?

4. Compare and contrast the Greek theater and the modern "talkie" theater. (W. S. Davis, *A Day in Old Athens*, pp. 232–235; T. G. Tucker, *Life in Ancient Athens*, pp. 221–242; H. Van Loon, *Story of Mankind*, chap. xvii.)

UNIT III · *In which the Greeks set out to conquer the World*



A Restoration of the ALTAR of ZEUS, One of a Number of Magnificent Structures in PERGAMUM, a Hellenistic City in Asia Minor

CHAPTER XIX · How a Young European Prince Overthrew a Great Asiatic Empire in Less Time than it takes to get through College, and how he then sought to Blend the East and the West

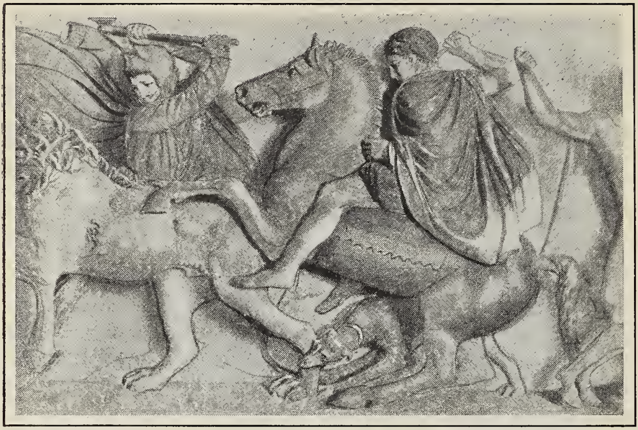
1. ALEXANDER THE GREAT (336–323 B.C.)

A Young Great Man. If the Greeks had realized that the new Macedonian king would go down in history as "Alexander the Great," they would undoubtedly have accepted him readily, even if not gladly. But they knew him only as a young prince just out of his teens, who had had little chance to show what he was made of. So the old spirit of independence soon came to the surface again; Thebes revolted, and other cities were ready to follow her example.

Alexander lost no time in keeping the revolt from spreading. He struck at Thebes quick and hard. Those of the citizens who were not killed in battle were sold into slavery; the city itself was destroyed. One such example was enough, and Alexander became master of the Greek city-states, as his father Philip II had been.

Brave and Tactful. Alexander was strong, handsome, daring, and quick-witted. He could ride any horse, and no hunting expedition was ever too full of danger for his bold spirit. He had been brought up in a court where Greek influence was strong, and from his great teacher, Aristotle, he had learned to appreciate the things which Greek genius had produced. He showed this in his attack on Thebes, when he spared one house, the home of Pindar the poet.

By this act Alexander showed that he was a diplomat as well as a patron of letters. Nothing that he could have done would have drawn the Greeks to him so quickly as did this tribute to their culture.



A Greco-Persian Lion Hunt

Alexander's sarcophagus, museum at Constantinople

Another Drive to the East. Having secured the allegiance of the Greek city-states, Alexander took up his father's plan of conquering the Persian Empire, and once more the Greeks started on a drive eastward. This time they fairly paraded all over the Near East, and got even as far as India (see map, p. 243). It was like a grand triumphal march, marked here and there with brilliant victories. The battle of the Granicus[1] (334 B.C.) opened the way to the conquest of the Asia Minor ports; the battle of Issus (333 B.C.) opened up Syria and Phœnicia. Here the city of Tyre blocked Alexander for a while, but it finally fell.

A New City and a New God. Then Alexander gathered in Egypt. Two important events marked his stay here. One was the founding of Alexandria, a city which for long was to lead the Mediterranean world in commerce and culture (see page 251). The other event was a mysterious trip into the desert to the temple of the god Amon, where the priests

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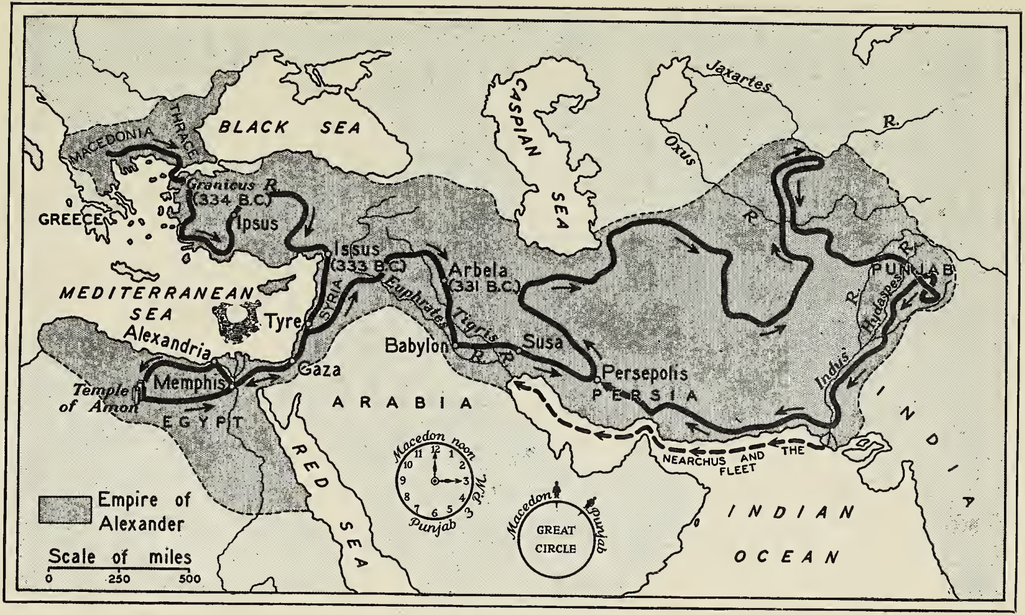
[1] grā nī'kụs.


BLACK SEA
CASPIAN SEA
MACEDONIA
THRACE
GREECE
Granicus R. (334 B.C.)
Ipsus
Issus (333 B.C.)
MEDITERRANEAN SEA
SYRIA
Tyre
Alexandria
Memphis
Gaza
Temple of Amon
EGYPT
Euphrates
Arbela (331 B.C.)
Tigris
R.
Babylon
Susa
Persepolis
PERSIA
ARABIA
RED SEA
Jaxartes
R.
Oxus
R.
Indus
R.
Hydaspes
R.
PUNJAB
INDIA
INDIAN OCEAN
THE NEARCHUS AND FLEET
Macedon noon
3 P.M.
Punjab
12
1
2
3
4
5
6
7
8
9
10
11
Macedon
Punjab
GREAT CIRCLE
Empire of Alexander
Scale of miles
0
250
500

The Empire of ALEXANDER the GREAT

hailed Alexander as the god's son. This sort of thing was customary in the empires of the Near East, and it undoubtedly raised Alexander in the eyes of the peoples he had conquered. But it was not the Macedonian custom, and many of his followers did not like it.

Cutting away from the West. With Asia Minor, Phœnicia, and Egypt in Alexander's hands, Persia had lost all her naval bases, so that Alexander now had nothing to fear from a naval attack on the Greek peninsula. But Persia was far from destroyed; she still held the whole Tigris-Euphrates basin. Into this region Alexander now marched, and at the battle of Arbela (331 B.C.) he dealt a smashing blow at the heart of the empire. The king, Darius III, was killed as he fled from the field, and Alexander soon became master of the whole Fertile Crescent.

To the Indus and Back. He kept on to the east as far as the Indus valley, where, at the Hydaspes[1] River (now called the Jhelum[2]), he fought his farthest-east battle (326 B.C.). Beyond this point his soldiers would not go; so he gave up the hope of conquering India and made his way back to Babylon. While he proceeded westward by land, his admiral Nearchus[3] made what was practically a voyage of discovery by proceeding homeward by water (see map, p. 243) and brought to the West the first authentic information about the Persian Gulf. Alexander's Far East conquests were soon lost, but India and the West remained in closer contact both by land and by sea than they had ever been.[4]

An Untimely Death. Seven years had elapsed since Arbela. As much of the East had been conquered as Alexander thought he could conquer, and now he planned to make himself master of the western Mediterranean world. He was still a young man, and his genius burned as brightly as ever. But the long, hot marches back from India had told on him, as they had on his soldiers, and he suffered from wounds. While in this run-down condition he weakened himself still further by a drunken debauch, was stricken with fever, and died after a short illness (323 B.C.).

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[1] hī dăs′pēz. [2] jā′lŭm. [3] nē är′kụs.

[4] Two incidental outcomes of the Indian campaign are of interest to those who have a sweet tooth. Alexander's army found the natives using a sweet cane named *kand*, which has become our word "candy," and another sweet substance which they called *sakkara* and we call "sugar."

It is interesting to speculate on what might have happened if Alexander hadn't got drunk, but perhaps it is quite as interesting to note that he *did* get drunk. It points, among other things, to the fact that it is hard even for great men to live up to Socrates' two brief maxims (p. 215). Here was one of the great men of all times, and a pupil of Aristotle at that, who nevertheless cut his life short by doing what any sixth-grader could have told him was unwise.

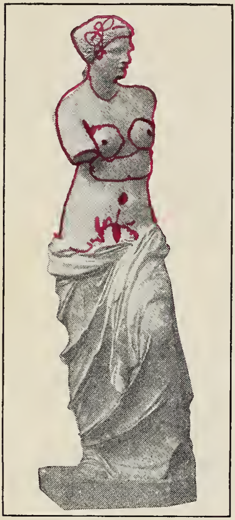
2. ALEXANDER'S WORK

A Rapid Worker. What Alexander had accomplished was as amazing as it was romantic. At twenty-two (the age of the average college senior) he set out with an army of only thirty or forty thousand soldiers to overthrow the greatest empire the world had ever seen. He did overthrow it, and in less time than it takes to get through college (334–331 B.C.); then he kept on and added more conquests.

Greek Ideas invade the Near East. Wherever he went he built cities (Plutarch says more than seventy) and established some of his veterans in them. These cities became centers of Greek culture. They afforded "good openings" for ambitious Greek youths, who took with them their language and their fondness for Greek literature, architecture, athletics, and all the many aspects of Greek life, and so these new cities came to be like bits of Hellas.

Near-East Ideas invade Europe. But the effects of Alexander's conquests were not all one-sided. The Near East exerted a great influence on Greece, and through the Greeks on all of Europe. Foremost among these influences were (1) the religious ideas and practices of the Egyptians, Babylonians, and Persians, and (2) the governmental ideas that kings had absolute power and that their office was divine.

Alexander was eager to have the two civilizations unite; and to further the union he appointed many Persians to important offices, married an Asiatic princess (Roxana), and encouraged his soldiers to take Eastern brides.



The Venus *of* Milo

This lovely statue was found on the island of Melos and is now one of the glories of the Louvre, in Paris. It is generally regarded as Hellenistic, though some scholars place it in the Hellenic period

Hellenistic Culture. The new culture which grew up in the eastern Mediterranean world was different from the old, purely Greek, culture. To tell them apart, historians use the word "Hellenic" for the old Greek culture and the word "Hellenistic" for the new Greco-Oriental culture.

Hellenistic culture was developed chiefly in the cities. The rank and file of the people on the land were for the most part untouched by it. They went on much as they had from the beginning of time, and in some parts of what was once Alexander's empire they are still going on in the same old way even today.

A Powerful Influence. Nevertheless, what Alexander had accomplished was of tremendous importance. Instead of Greek culture's being stamped out or at least neglected (as might have been the case if Alexander had been a semicivilized war lord), it was tremendously encouraged, so that for centuries the eastern Mediterranean world was dominated by people with Greek ideas — who knew Homer and Sophocles and Herodotus and Socrates and Phidias and the whole galaxy of Greek genius. These people were Greek in culture, even if they were not Greek in blood.

What Alexander Accomplished. The last sentence helps us to understand what it was that Alexander accomplished. It was not the dashing young warrior alone who turned the Near East into a new Hellas; it was he together with those named above. The latter had brought new ideas and new values into the world. Without them Alexander would have had nothing to take to the Near East.[1]

What Makes a Man Great? Every great man (like every age) has his Living Past, which simply means that he uses the ideas of earlier men. His place in history depends upon (1) how well he uses his Living Past and (2) how much he adds to it.

On both scores Alexander deserves a high rating. No man of his day treasured the fine things of Greece more than he did, nor made more use of them. And by trying to break down the barriers which separated one civilization from another, he took a step toward a world-state based on respect for all that is good in each civilization. This idea is so common today that it is hard to realize how few persons there were in Alexander's day who could see anything worth while in any civilization but their own. To do that demanded a mind that was open and generous and that could look far ahead. Such a mind Alexander had.

Alexander's Empire Breaks Up. Alexander left no heir capable of carrying on his work. Only a genius like himself could have held his empire together, for there was very little that the various parts of it had in common. He had been in the Near East hardly a dozen years, and old civilizations cannot be greatly changed in such a short time.[2] The seventy-odd cities which he had founded in Egypt and Asia were like tiny Greek islands in a vast sea of "barbarians."[3] Egypt was still Egyptian in civilization; Babylonia was still Babylonian; Phœnicia was still Phœnician.

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[1] Greek ideas had begun to spread to non-Greek peoples before Alexander's conquests, but now they spread more rapidly.

[2] To take a modern example, England won Canada from the French in 1763, and yet some parts of it are still as French today as they were one hundred and seventy years ago.

[3] The Greeks applied the term "barbarian" to all non-Greeks, whether they were civilized or uncivilized.

So the empire tended to fall apart. No one of Alexander's generals could get the support of the others, and a long period of warfare followed, the so-called War of the Diadochi[1] (the Successors). Antigonus[2] came nearest to winning the lead, but the combination against him came away victorious from the great battle of Ipsus (301 B.C.).

No Political Unity in the Near East. When finally the dust of battle cleared away, the empire lay broken into three large fragments: Macedonia (including most of the Greek peninsula), Western Asia, and Egypt. Each was under a Macedonian general, who became king. Western Asia was the largest on paper, but the eastern and northwestern parts of it soon broke away, and this kingdom shrank to the region called Syria. This was named the Kingdom of the Seleucids, from Alexander's general Seleucus.[3] In Macedonia the grandson of Alexander's general Antigonus ruled, and in Egypt his general Ptolemy.[4]

Some Cultural Unity. In spite of the break-up of the empire there were certain bonds between the various parts of it. Each had a Macedonian royal family, whose court was a center of Greek ways of doing things. The Seleucids and the Ptolemies continued Alexander's plan of attracting Greek architects and sculptors, scholars and poets, to their kingdoms, so that Greek culture got a firm hold there. Indeed, it was in the new kingdoms rather than in old Hellas that Greek culture made its greatest advances in the following centuries. This was notably true of Alexandria, in Egypt.

Belated Attempts at Greek Federal Union. During the Hellenistic period some of the Greek city-states around the Gulf of Corinth created two leagues, each of which lasted over a hundred years, namely the Achæan League and the Ætolian League. The former was the more important, especially under the leadership of Aratus[5] (271–213 B.C.). Each city had equal rights with the others. Matters of common interest were discussed in a general assembly held twice a year, to which all citizens were admitted. Federal or league

[1] dī'ăd'ô kī. [2] ăn tĭg'ô nŭs. [3] sė lū'ku̯s. [4] tŏl'ē mĭ. [5] a̯ rā'tu̯s.

officials looked after the army, foreign affairs, and finance. In local affairs each city went its own way, just as the individual states in the United States of America do. These leagues showed that the Greeks could develop some teamwork, but it was too late. The Achæan League outlived the Ætolian League, but it too was destroyed by the Romans (146 B.C.).

Summing up the Chapter. Alexander combined to a rare degree the capacities of a dreamer and a man of action. He could conceive vast projects, plan the steps necessary for their execution, and carry out the plans. None of his generals could carry on his work; hence his empire went to pieces. But the outposts of Greek culture which he had established continued to flourish and gave a cultural unity to the eastern Mediterranean world. The three main fragments of his empire were Egypt, Syria, and Macedonia.— During part of the period between the death of Alexander and the coming of the Romans (p. 315) some of the Greek city-states around the Gulf of Corinth formed two leagues, the Achæan and the Ætolian.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Alexander's Career and Character: Davis[1], Haaren[1], Hammerton[1], Mills[2], Plutarch, Wells[1], Wheeler.

The Battle of Arbela: same as the preceding; Creasy, Dodge.

Fiction: KIRKMAN, M. M., *The Romance of Alexander the Prince* and *The Romance of Alexander the King.*

Some Key Words

Alexander
Granicus
Issus
Tyre
Alexandria
Darius III
Arbela (331 B.C.)
Hydaspes
Nearchus
Hellenic
Hellenistic
Seleucus
Antigonus
Ptolemy
Achæan League
Aratus

Questions

SECTION 1. What were some outstanding qualities of Alexander's character? How did Philip II enter into Alexander's Living Past? What earlier "drives" to the East had the Greeks made? (See pages 145, 180.)

SECTION 2. How did Alexander's conquests result in the spread of Greek culture? Make a list of some of the ideas which a well-educated young Greek could have carried to the East. What Oriental ideas spread into Europe largely as a result of Alexander's conquests? How was the Achæan League governed?

Things to Do

1. Continue your time chart.

2. Read a fuller account of Alexander's career than the one given in this book (for example, B. I. Wheeler's *Alexander the Great*), and dramatize some episode in it.

3. Using the map on page 243, make a rough estimate of the number of miles Alexander's army marched from the time it entered Asia Minor until the time of Alexander's death. How far can an army average daily on foot? How far in motor trucks? (Ask some army man.)

4. You are sent to interview Alexander after his return from his mysterious trip into the Egyptian desert, and also to learn what the Macedonian officers think of Alexander's new status as a god.

5. Write a couplet to help your classmates who have poor memories (if there are any such) to remember when and where Alexander crushed Darius III (see pages 440 and 535 for models).

CHAPTER XX · Telling of a New Culture called Hellenistic and adding a Parting Word on the Greeks

1. EGYPT "COMES BACK"

An Old Car with a New Driver. Egypt once more became the leading center of culture in the Mediterranean; but this was due not so much to the native Egyptians as to the conquering Greeks and other newcomers. About all the natives did was to furnish the necessary wealth, though here too the Greeks contributed by substituting their more modern business methods for the age-old ones which the Egyptians were using. For example, the use of money in place of barter became a common practice.

HELLENISTIC COINS *showing* PTOLEMY I *and a Bird* FAMILIAR *to* AMERICANS *who can Remember Gold* COINS

A Home of the Muses. Ptolemy I (reigned 323–285 B.C.) spent money lavishly in making his capital, Alexandria, a center of culture and learning. Many great scholars were drawn there by the generous provision he made for them. In one section of the royal park he built a veritable university, called the Museum, with dormitories, laboratories, lecture halls, exhibition rooms, and a library. It formed the earliest state-endowed institution of higher learning.

A Great Library. The Alexandrian library became the most famous library of antiquity. At its height it contained over half a million books, or rather papyrus rolls. When you remember that every one of these rolls was written by hand, you will begin to realize how much time and money went to building up this library. (How many volumes are there in your public library?[1])

New Knowledge: Geography. But the Alexandrian scholars were not only keepers of knowledge; they were also creators. Alexander's expedition to the East and the voyages of bold mariners along the Atlantic coast of Africa and Europe had brought new information to the geographers (chief of whom was Eratosthenes[2]), and enabled them to make more correct maps than heretofore. Eratosthenes was the first to put lines of latitude and longitude on a map. Aristotle had already proved that the world was round; Eratosthenes now figured out its circumference. Considering the slight information he had to go on, his estimate of 28,000 miles was remarkably near the right figure. (How far was he wrong?)

Geometry. To mention one more Alexandrian achievement: Euclid[3] gathered together what there was of geometry and developed it into a complete system, which still serves as the basis of the geometry you study in high school and college. There probably has never been any other textbook so long and widely used as Euclid's geometry.

Aristarchus of Samos. While Alexandria was the chief intellectual center in this Hellenistic period, the Greek mind was active elsewhere. From the island of Samos came Aristarchus,[4] who had a theory that the sun and not the earth was the center of the universe. Unfortunately he did not have enough data to prove his theory; so the world continued to believe for almost two thousand years more something which every child nowadays knows to be wrong. However, Aristarchus's work was not all in vain. When, in the fifteenth century A.D., Copernicus came to the same conclusion, he felt surer of its correctness than he otherwise would have because he had Aristarchus on his side. (See page 644.)

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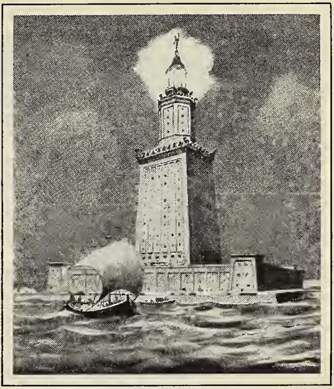
[1] The comparison suggested by this question is not a fair one, because the Alexandrian library was not only a library but a publishing house as well. There was probably not enough learning in the ancient world to fill half a million papyrus rolls; so many of these rolls must have been duplicate copies made for sale. However, there are probably few libraries today that contain as great a proportion of present-day learning as the Alexandrian one did of ancient learning. It held practically all the learning of the period. What happened to the library is not known. It seems to have disappeared during the third century A.D., probably through the accidents of war.

[2] ĕr ạ tŏs′thē̇ nēz.

[3] ū′klĭd.

[4] ăr ĭs tär′kụs.

Archimedes. Syracuse, in Sicily, produced Archimedes[1] (*c.* 287–212 B.C.), the greatest scholar of this age. He made important contributions to mathematics; but these were lost, so that we know him chiefly for his work in applied science. He was a mechanical genius, and discovered or invented a number of principles and devices which are used daily by our scientists and engineers; for example, specific gravity and the lever (without which we should not have gear shifts on our automobiles).



How the LIGHTHOUSE *at* ALEXANDRIA *Probably Looked*

2. HELLENISTIC ART AND PHILOSOPHY

Architecture. Not all Hellenistic talent ran to science. Architects, painters, and sculptors were active wherever there was wealth enough to support them. The royal palace at Alexandria and the Museum buildings were imposing structures of marble. Though they have all disappeared, we can get some idea of how impressive they must have been from the architectural remains of much smaller cities, such as Pergamum (see page 240).

The most famous Alexandrian structure was the lighthouse, called the Pharos from the island in the harbor on which it stood. Not only was it the first lighthouse in history, but its size would have made it a remarkable structure even today. It rose to a height of about 370 feet (thirty stories), and its light, reflected by mirrors, could be seen by sailors far out at sea. After serving as a beacon for almost sixteen hundred years, it was destroyed by an earthquake (1303 A.D.).

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[1] är kĭ mē′dēz.

The Winged VICTORY *of* SAMOTHRACE

Another glory of the Louvre (see page 246)

Sculpture. The sculptors fared better at the hands of time than did the architects. Many a statue, toppled from its pedestal, was gradually covered over with débris of one sort or another and so preserved for us. Thus, for example, two of the finest pieces of Greek statuary, the Venus of Milo and the Victory of Samothrace, lay hidden from view for hundreds and hundreds of years. Others may still be brought to light by the spade of the archæologist, for nowhere is archæological research being carried on more actively today than in the eastern-Mediterranean world.

Philosophy. As the commercial leadership passed to Alexandria, Antioch, and other cities, Athens grew poorer, and could not keep up with the others in art and science. But she still led in the field of philosophy, where wealth is not needed for studios and laboratories as in the other two fields. When you have found men with great enough intellects to become great philosophers, you have about all the equipment you need.

Two New Schools. Athens could still produce or attract such men. They were grouped into four schools. We have already spoken of Plato's Academy and Aristotle's Lyceum (pp. 218–221). The other two were founded by an Athenian named Epicurus[1] (*c.* 342–270 B.C.) and by a Semite from Cyprus, named Zeno (*c.* 336–*c.* 264 B.C.). Epicurus and Zeno tried to answer the old familiar question, What should a man live and strive for; what should be his goal in life? The answers which they gave played an important part in the Roman state (of which Greece was soon to become a part); so we shall speak of them in connection with Roman history (p. 333). Here we point out merely that, with the decline of the city-state, men felt the need of a new loyalty and that the Stoics took as their ideal a loyalty which high-minded men are still trying to achieve — loyalty to a common brotherhood of all mankind.

The End of the Greek Millennium. Thus in the third century B.C. a new Greek world grew up. It was no longer a world of city-states but a world of great kingdoms. Within the next two hundred years these new kingdoms were swallowed up by the growing power of Rome: first Macedonia, then Syria, and finally Egypt. So the end of the pre-Christian Era found the Greek world — which had started out so blithely, so full of vigor and the spirit of leadership — ready to pass the torch of civilization on to a fresher and more vigorous people.

3. Summing up what a Thousand Years had done

A Lot of "First's." But how different the world was at the end of the Greek Millennium from what it had been at the beginning! The Greeks had done one new thing after another, and in many instances they had done each so well that rarely if ever have their achievements been surpassed. Not only did they set up new targets for men to shoot at, but in many instances they hit the bull's-eye. Thus

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[1] ĕp′ĭ kū′rụs.

Herodotus wrote the earliest narrative history we have, and it still ranks as one of the best; and Thucydides did the same for scientific history. Æschylus was the first dramatist and remains one of the greatest. Socrates was the first to make a serious study of conduct, and few have surpassed him — and so on.

Two Remarkable Experiences. During this thousand years the Greeks had had two remarkable experiences. In the first place, they had governed themselves for a large part of the time; they had been free citizens, free to run their affairs in their own way. In the second place, they had done their own thinking; some minds (not all, by any means) had shaken themselves free from old, traditional ideas.

What counts for Most in the World. The ancient Greeks formed only a tiny fraction of the people who have lived on this globe, but they demonstrated for all time that what makes a people great is the number and quality of ideas it creates rather than the amount of wealth or power it accumulates. Their ideas had great spreading power; that is to say, their ideas attracted thoughtful, intelligent people because they seemed to add to life something that was worth while. Needless to say, they are still alive, and still have spreading power. If we were to take out of our civilization the ideas about art and literature, science and philosophy and politics, which sprang from the Greek mind, we should have little left.

Something the Greeks Lacked. But the Greek world was not perfect. Though in some respects its civilization was greater than any other (including our own), nevertheless it lacked certain things which we of the twentieth century believe that a society ought to have. Greatest of these lacks was the failure to recognize that a human being has value just because he is a human being. The Greek citizen of, say, the Age of Pericles might have looked at the kings and nobles of the Near East and have said, "I'm just as good as you are"; but to large classes in his own community he said, "I'm *better* than you are." This was his attitude toward women and metics and slaves. It would not have occurred to him to say to these, "*You* are just as good as I am."

A Wide Gap between Classes. There was, then, a sharp division between those who did the common everyday tasks and those who had wealth and leisure, especially after the Age of Pericles. This scorn on the part of the "intellectuals" for the everyday work of the world may help to explain why the Greeks did not go so far in science as the modern world has gone. Many of our advances have been due to accidental discoveries made by men working with their hands as well as their heads. It was by accident, for example, that a Dutch spectacle-maker learned that two lenses could be so placed that they would make very distant objects plainly visible. From this discovery came the telescope.

What the Greeks were capable of doing in applied science was shown by Archimedes. But if the story that has come down to us is true, Archimedes was rather ashamed of his mechanical achievements, as being unworthy of a great scholar, and asked that no record of them be kept!

Handicapped for Work in Science. Whatever the cause, the fact remains that the Greeks never invented the microscope or telescope, or the barometer, thermometer, camera, or a score of other instruments which our scientists have today. It is easy to see that, without these aids, the Greeks could not have learned many things that we now know.

A Parting Word on the Greeks. In spite of all its defects, the millennium of the Greeks was a period of great and glorious achievement. The English historian Macaulay ended one of his essays on Greece with an eloquent passage, which might be reworded from an American angle in some such way as this: When our civilization shall have passed away as did the civilizations of Nineveh and Babylon, and no one is left to gaze on the ruined dome of the American Capitol except some lone fisherman on the Potomac, Greek ideas will still be as vital as when they first led men to believe that, by using intelligence, they could learn what was good and beautiful and true.

Now we shall consider what the Hebrews were doing during this Middle Millennium.

To Palestine

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Alexandria and its Library: Davis[1], Hammerton[1], Mahaffy[2].
Hellenistic Art: Gardner[1], Hammerton[1], Reinach.
Hellenistic Science: Ginsburg, Mahaffy[1, 2], Sedgwick.
Hellenistic Literature: Bury[2], Mahaffy[2].
The Pharos: Banks[1].

Some Key Words

the Museum
Eratosthenes
Euclid
Aristarchus
Archimedes
the Pharos
Venus de Milo
Winged Victory
Epicurus
Zeno

Questions

SECTION 1. What was the first great institution of learning endowed by a state? What is the greatest institution of learning maintained by your state? Who were some of the Hellenistic scholars not in Alexandria, and what did they accomplish?

SECTION 2. What evidence have we that there were great Hellenistic sculptors?

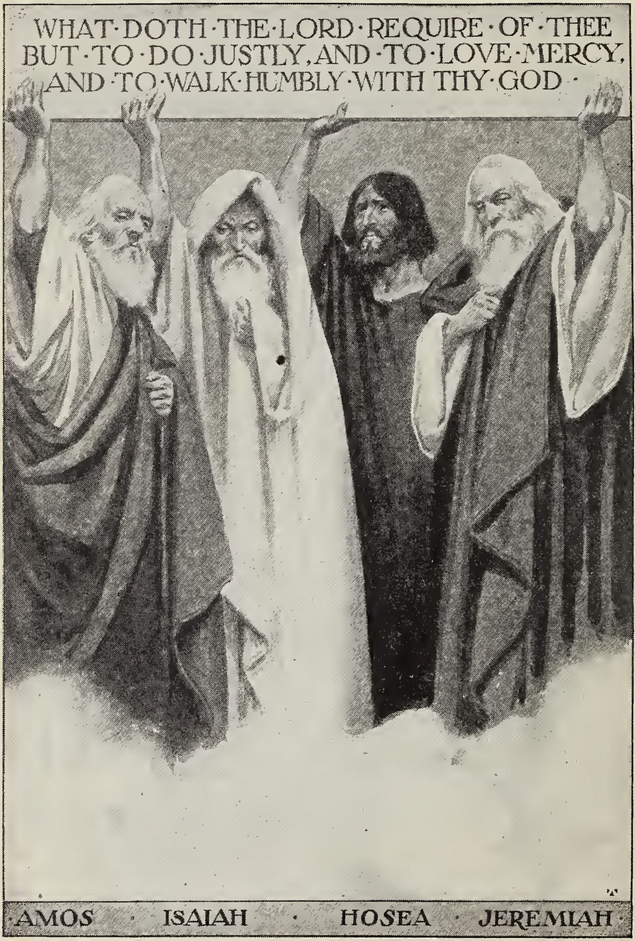
SECTION 3. In the last two paragraphs on page 257, which statements deal with matters of fact and which with matters of opinion? What sorts of material would you look for to prove the various points?

Things to Do

1. Conclude the Greek part of your time chart.

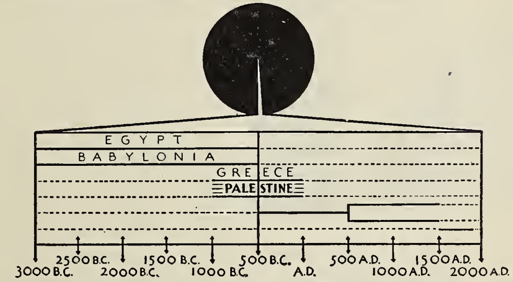
2. On the basis of what you have learned from your reading and class discussions, write a page or two on "You can't Get Away from the Greeks" (see pages 137–138).

UNIT IV · *In which the Hebrews live and write a Great Book*


WHAT·DOTH·THE·LORD·REQUIRE·OF·THEE
BUT·TO·DO·JUSTLY, AND·TO·LOVE·MERCY,
AND·TO·WALK·HUMBLY·WITH THY·GOD·
·AMOS · ISAIAH · HOSEA · JEREMIAH·

Palestine, *the* Religious Mind

CHAPTER XXI · Telling some Things that, between Two Periods of Captivity, the Jews learned about God



Unit IV deals mainly with the region and period in the shaded bar

1. Moses and the Promised Land

A Great Source Book. The Bible, of course, is our main authority for the history of the Hebrews. It is the only book to come out of the Near East that can compare with the writings of the Greeks as a powerful and lasting influence. It has been translated (partly or in full) into hundreds of languages, and ever since the invention of the printing press more copies of it have been printed each year than of any other book. Instead of being a single book, it is a veritable library of history, poetry, law, and religious teachings.

To the Jew, as to the Christian, the Bible shows God revealing himself more and more completely to man. To the Christian, though not to the Jew, this revelation of God to man becomes complete in the life and teachings of Jesus.

Nomads, then Slaves. Like the other Semitic peoples we have considered, the Hebrews came out of Arabia to seek a better home in the Fertile Crescent. After being repulsed at various points they came into Egypt.[1] Egypt was just as good a place as the Fertile Crescent, but the Hebrews were not happy there because after a while they were made slaves.

Ramses II, *who* Persecuted *the* Israelites, *and* Merneptah, *from whom the* Israelites Escaped

The Escape. Presently they found a leader, named Moses, under whom they fled out of their house of bondage. Escaping into the peninsula of Sinai, they resumed their long-forgotten wandering life, living under a code of laws which Moses gave them.

Religion as a Social Bond. As with all other peoples before and since, they were held together by common religious beliefs. Their worship centered about Jehovah, or Yahweh,[2] whom they thought of as their own tribal god, and who is pictured in the Commandments as a jealous, vengeful deity, "visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Exodus xx, 5).

A Remarkable Code. The Ten Commandments formed the fundamental law of their society, and were believed to have been given to Moses by Yahweh on Mt. Sinai. In their briefer version they form a code of easily remembered phrases ("Honor thy father and thy mother," "Thou shalt not steal," "Thou shalt do no murder," and so on) which contains more wisdom than any other code of anywhere near its length; for time and again men have rediscovered that they cannot have a decent society where some steal and do murder, and that they miss some of the finest things in life when they are denied the love and inspiration which can come from the intimate group we call the family.

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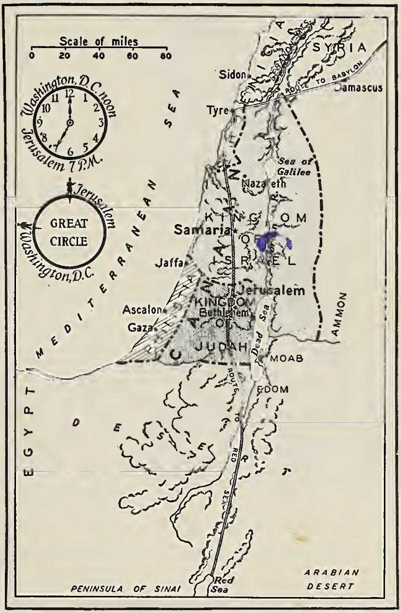
[1] Some Biblical scholars believe that the Hebrews did not enter Egypt proper, but only the Asiatic limits of the Egyptian Empire.

[2] yä'wĕ. Through an error of early scholars this word for God was misspelled "Jehovah."


Scale of miles
0
20
40
60
80
Washington, D.C. noon
Jerusalem 7 P.M.
12
1
2
3
4
5
6
7
8
9
10
11
Jerusalem
GREAT CIRCLE
Washington, D.C.
MEDITERRANEAN SEA
PHOENICIA
LEBANON MTS.
SYRIA
ROUTE TO BABYLON
Damascus
Sidon
Tyre
Sea of Galilee
Nazareth
CANAAN
KINGDOM OF ISRAEL
Samaria
Jaffa
Jerusalem
KINGDOM OF JUDAH
Bethlehem
Ascalon
Gaza
Dead Sea
AMMON
MOAB
EDOM
ROUTE TO RED SEA
EGYPT
DESERT
PENINSULA OF SINAI
Red Sea
ARABIAN DESERT

Where the Hebrews Worshiped One God *and* Formed Two Kingdoms

The Hebrews enter Canaan. It was not until after Moses' death (*c.* 1200 B.C.) that the wandering Israelites[1] found a permanent abiding place. Then, led by Joshua, they crossed the river Jordan and came into the "Promised Land" of Canaan (see the Book of Joshua). Here they settled down as tillers of the soil.

A Young Civilization. Look again at the time chart on page 261, and note how old the civilizations of Egypt and

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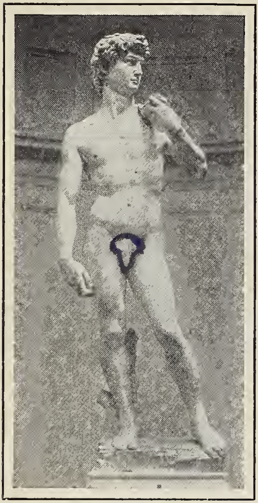
[1] The Hebrews called themselves "Sons of Israel," so that "Hebrew" and "Israelite" mean the same thing. The word "Jew" is also used now as a synonym for Hebrew, though in the beginning it probably applied only to those who were adherents of Judaism, as the later Hebrew religion was called.

Babylonia were when the Hebrews settled down to build theirs. The pyramid-builders of Gizeh, the temple-builders of Thebes, and the heretic Pharaoh Ikhnaton had come and gone long before Joshua reached Canaan; and, in the valley of the Tigris-Euphrates, Sargon I and Hammurapi had come and gone, too.



DAVID *as Michelangelo* THOUGHT *he looked*

2. THREE KINGS OF ISRAEL

From Judges to Kings. Incessant warfare with neighboring peoples led the Hebrews to give up their old tribal organization[1] and to put a king in the place of their former leaders, or judges, as they are called in the Bible.

Samuel was the last judge and Saul was the first king of Israel. But Saul continued to live more like a tribal chief than a king. He had no palace, not even a capital. He lived in his tent; and wherever his tent was pitched, there was his "court." It was only under his successor, David, that the kingdom got a capital, Jerusalem. David made the kingdom strong, and it became rich and prosperous.

Saul and David therefore mark the change from the wandering tribal life to the more settled life of a kingdom, and they lived at the beginning of our Middle Millennium (*c.* 1000 B.C.).

David's Court. The wealth and settled condition of the kingdom made it possible for David to establish a court. Here there were scribes who recorded the events of the day, as well as past events which until now had been handed down orally from father to son. And there were bold religious leaders who dared to remind even the king that what God demanded of him as well as of his subjects was an upright life (see 2 Samuel xii, 1–7).

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[1] There were twelve tribes.

The Psalms. Some of the Psalms were written in David's reign, though most of them date from a later period. In their insistence on right living and right thinking they form a striking contrast to most other early literatures.[1] Neither Egyptians nor Babylonians strove as the Hebrews did to learn "the way of the Lord" and to walk in it. When the former prayed, it was likely to be for riches and power rather than for "clean hands and pure hearts."

Solomon, the Not Wholly Wise. David's son Solomon, who succeeded him as king of Israel about 960 B.C., came to be regarded as the essence of wisdom. But Solomon was extravagant. He taxed the people heavily, not only to build the temple at Jerusalem (which might have been justified), but for his own luxurious living. This bred dissatisfaction; and soon after his death the ten northern tribes broke away and formed an independent state, so that, wise as Solomon may have been in general, he seems to have lacked political sense.

3. New Ideas about God, and New Tribulations

Two Kingdoms. The new kingdom kept the name of Israel but established a new capital at Samaria. It was the richer as well as the larger part and contained most of the cities. Nothing was left of the old kingdom but the two tiny agricultural districts of Benjamin and Judah in the south, whose only important town was Jerusalem. This was now called the Kingdom of Judah. The two kingdoms used up much of their strength in fighting each other and in warding off attacks from other peoples.

Until this time the Hebrews had for the most part led a simple pastoral life, in which there was a good deal of equal

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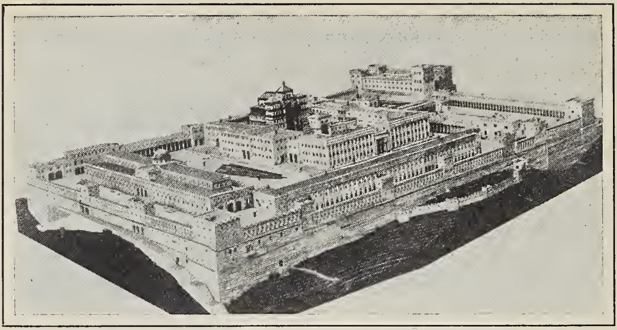
[1] See, for example, Psalms i, 1–2; xviii, 20–21; xix, 14; xxiv, 3–4; xxxiv, 13–14; cxix, 9.



As Solomon's Temple *is Supposed to have Looked*

A recently made model

opportunity for all. But now there developed among them, especially in the northern kingdom, the inequalities of strong and weak, rich and poor, which settled community life brings. Moreover, in religious matters many adopted the ways of the peoples round about, whose standards of conduct were not as high as those of the Hebrews.

Amos and Hosea. Presently there came out of Judah a simple shepherd who denounced the wicked ways of the Israelites. His name was Amos (flourished *c.* 750 B.C.), and the burden of his message was that Yahweh was a God of justice, who would punish those who oppressed the weak and poor.

Soon after Amos came the prophet Hosea, who revealed a still higher idea of God. To Hosea, Yahweh was not only a God of justice, but a God of loving-kindness and mercy. He was just, but He was also forgiving and would spare those who repented of their evil ways.

Ten Tribes Disappear. Israel did not repent; and when the Assyrians came in 722 B.C. (p. 105) and destroyed the northern kingdom, the righteous saw in this calamity the hand of Yahweh punishing His wicked servants. The Ten

Tribes of Israel disappeared so completely that they are spoken of as the Lost Tribes. It seemed again, as it had often before, that the religion founded by Moses would be swallowed up by the less noble religions round about. Only the tiny Kingdom of Judah was left to carry on — a kingdom so small that if it were set down in the middle of the state of Texas it would take an army on foot over two weeks to reach it from the border. But again there arose prophets, notably Isaiah and Jeremiah, who kept alive the old religious spirit.

The Babylonian Captivity. About one hundred and fifty years after the Assyrians had conquered the Kingdom of Israel, the Kingdom of Judah was overwhelmed by the Chaldeans (586 B.C.). Some of the Jews fled; others were taken captive to Babylon. Exile strengthened their belief, for it weeded out the weak-hearted and left in the ranks only those who were strong. These formed the real Jewish people, and they were the first people who, as a whole, grasped the idea of a One and Only God and thought of Him not as a thing apart from life, but as a Being vitally interested in mankind and demanding of men that they act toward one another justly and kindly.

A Nation that sees a Purpose in Life. In other words, the Hebrews were the first nation who, as a whole, saw a purpose in life. Life for them was to be a great adventure in righteousness, that is to say, in doing the will of the Lord. It is this fact which makes their history such an important chapter in the history of humanity.[1]

Fighting against Great Odds. For us, with more than two thousand years of these teachings behind us, it is difficult to grasp the epoch-making character of this development. Only when we recall that this small group stood alone in a vast mass of humanity which worshiped many gods and thought of these gods as being more interested in forms and ceremonies than in upright living, can we measure the contribution of the Hebrew prophets. They believed intensely that there was a moral law governing the world, and that men could live rightly only if they tried to learn that law and live up to it. Micah (vi, 8) sums up their teachings in a familiar passage, worth learning: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"[1] (See illustration, p. 260.)

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[1] From the Hebrew religion three great monotheistic religions developed: Judaism (the religion of the Jews as developed after the return from Babylon), Christianity, and Mohammedanism. Christianity, however, drew from the Greeks as well as from the Hebrews (see page 391).

Encouraged by their leaders, the captive Jews looked to the day of deliverance; and, with the leisure which wealth afforded them, they prepared for their return to Jerusalem by gathering together and putting into writing the laws and legends which had been handed down to them. Their faith was justified, as we shall see in the next chapter.

Summing up Five Hundred Years. About the year 1000 B.C. the Israelites organized a kingdom, which soon broke into two parts. In 722 B.C. the northern half was conquered by the Assyrians, and in 586 the southern part was conquered by the Chaldeans, who led the Israelites captive to Babylon. During these centuries the Israelites produced a number of men of great spiritual vision, called prophets. If they were living today we should probably call them socially minded preachers or social reformers, because their main concern was to get men to live decently and to treat one another justly and kindly. That was what "doing the way of the Lord" meant to them.

Directed Reading

For Directed Reading, see end of Chapter XXII.

Some Key Words

the Bible
Moses
Sinai
Canaan
Samuel
Saul
David (*c.* 1000 B.C.)
Jerusalem
Psalms
Solomon
Israel
Judah
Samaria
Amos
Hosea
586 B.C.
Micah

---

[1] Note that their teachings are "this-worldly"; they were interested in making life a richer experience here on earth. Belief in the resurrection of the dead did not come into the Jewish religion until after the return from Babylon.

Questions

SECTION 1. Why was the time chart at the head of the chapter placed there? What two peoples made great contributions to our civilization during the Middle Millennium? How does the Bible rank among books? What civilizations were old when the Hebrews settled in Canaan?

SECTION 2. Why did the Israelites choose a king? What happened to the kingdom of Israel after the death of Solomon? Was he responsible in any way for this? How did the new northern kingdom differ from the southern one? Supposing you had not studied your lesson, how much would the preceding question help you to answer the second question in this section?

SECTION 3. What is the modern way of spelling the word that was formerly spelled "Jehovah"? What is the gist of the message of the prophet Amos? of the prophet Hosea? What became of the northern kingdom? Who conquered the Kingdom of Judah? What effect did exile have on the Jews? How did the prophet Micah sum up the contributions of the earlier prophets?

Things to Do

1. Begin the line for Palestine on your time chart (p. 274).

2. Adjust the hands of your Clock and Great Circle for Jerusalem.

3. We have no contemporary picture of David; so anyone who tries to depict him has to use his imagination. Does Michelangelo's idea of how he thought David looked agree with yours? (See page 264.)

4. Explain what is meant by the title of Unit IV (p. 259).

5. Memorize the Twenty-third Psalm. List all the inferences you can draw from this psalm regarding the civilization of the Israelites.

6. Memorize Micah vi, 8, and the Ninetieth Psalm, 4. The latter may help to develop your time sense; it is an excellent verse for a student of history to know.

7. Dramatize some episodes in the life of David.

CHAPTER XXII · Telling how the Jews Alone Survived the Aryan Advance until they had given the World a Great Teacher; and how they became Strangers in their Own Land

1. A NEW START IN THE OLD HOMELAND

An Extraordinary Turn of Events. The Babylonian captivity turned out to be much shorter than the earlier captivity of the Hebrews in Egypt. Hardly fifty years after the fall of Jerusalem the Chaldean Empire was destroyed by the Persians (539 B.C.), and Cyrus allowed the homesick Jews to return to Palestine (p. 121).

This was an unexpected turn of events, and as extraordinary as it was unexpected. As you know from earlier pages in this book, the world was passing out of a two-thousand-year-old era into a new one. Up to about that time the driving forces in the world had been the Hamites of Egypt and the Semites of the Fertile Crescent. Now these were giving way to the Aryan, or Indo-European, peoples — first to the Persians, then to the Greeks, and then to the Romans. Only in one place was the old era prolonged, namely, in Palestine; and that was because the Aryan Cyrus took it into his head to allow his Semitic captives to go back home.

Rebuilding Jerusalem. When Cyrus told the Jews that they might return to Jerusalem, by no means all of them found that they wanted to exchange the settled life of peaceful, prosperous Babylon for a precarious existence in an unruly, poverty-stricken region some hundreds of miles away. There were, however, enough loyal souls to give promise that the difficult task of rebuilding the ancient capital would be successfully accomplished.

By about 515 B.C. the Temple had been rebuilt, but it was not until about sixty years later that the city walls were constructed. This was done by Nehemiah,[1] a Jewish layman who had been appointed governor of Jerusalem.

The Book of the Law. Now that Jerusalem was safe from neighborhood attack, her leaders (notably Ezra, who had recently come with a new band of Babylonian Jews) set about making the community a purely Jewish one. They lived according to the so-called Book of the Law, which had been brought from Babylon about 444 B.C. and which contained the laws of Moses. The Sabbath was kept as a holy day, and marriage outside of the Jewish faith was forbidden.

Shuttled from One Empire to Another. Palestine remained under the Persians until the time of Alexander. After his death this part of his empire went to Ptolemy and continued to be ruled by the Egyptians for more than one hundred years. Then it passed to the kings of Syria (198 B.C.), whose hard rule soon brought on civil war (168 B.C.). The orthodox (or strictly Jewish) party, under Judas Maccabeus,[2] was victorious, and established an independent state which lasted about a hundred years. Then came the Romans, first as protectors and afterwards as rulers (see page 338).

2. "A LIGHT TO LIGHTEN THE GENTILES" [3]

Jesus of Nazareth. In 4 B.C. a part of Palestine was made into the Roman province of Judæa. About that time[4] there was born in the city of David (Bethlehem) a child who, for his life and teachings, came to be worshiped at countless altars as the Son of God, and the spirit of whose teachings has entered into the lives of millions who worship at no altar at all. Of his youth we know little more than that he "increased in wisdom and stature, and in favor with God and man."[5]

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[1] nē hē̇ mī′ạ.

[2] măk ạ bē′ụs.

[3] Luke ii, 32. The Gentiles were those who were not Jews.

[4] When, in the sixth century A.D., men began to date events from the birth of Jesus, they made the mistake of putting that event several years too late. Some scholars place it at 6 B.C., but most of them place it at 4 B.C.

[5] Luke ii, 52.

Jesus spent most of his life in Nazareth, where he became a carpenter. Only during the last three years of his life did he go farther afield, teaching.

His Death. The Jews had long been looking for a Messiah, or Redeemer, who would free them from their oppressors and establish God's kingdom upon earth. Jesus' followers looked on him as the Messiah, and at one time he was hailed as such by the crowd in Jerusalem. But it was not for long. To the Jewish leaders he was just another heretic who threatened the peace of Jerusalem and who might cause the Roman ruler to use force against them. So Jesus was brought to trial before Pontius Pilate, the Roman procurator of Judea, was condemned to death, and was nailed to a wooden cross, where he died.[1]

3. THE TEACHINGS OF JESUS

He was Historically Minded. The life and teachings of Jesus you will find recorded in that part of the Bible which is called the New Testament and which contains four biographies called the Gospels, or "Good News." Here we have space for only a few comments which will link him with the rest of our story.[2]

In the first place, he was historically minded; that is to say, he built on the past. He remained a member of the Jewish congregation, and many of his teachings had their roots far back in the Jewish past. As he himself said, he had come to fulfill the law and the prophets.[3]

---

[1] Crucifixion was the customary way of putting condemned persons to death. With Jesus were crucified two thieves (Matthew xxvii, 38).

[2] The New Testament and the early Hebrew writings (called the Old Testament) form the Christian Bible. The commonest translations of the Bible into English are (in order of age) the (Catholic) Douay Version (1582–1610) and the (Protestant) Authorized Version, or King James Bible (1611, with later revisions). In recent years several translations of the New Testament into modern speech have been made.

[3] Jesus summed up the law and the prophets as follows: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." — Matthew xxii, 37–40.

He was not Fettered by the Past. But while Jesus built on the past, he was not bound and fettered by the past. His mind was free. He looked at things anew, and judged them not by any generally accepted standard, but in the light of his own ideal of what was right and true. When everybody was complaining of the pride and harshness of the Roman rulers, it took a free mind to see that in their hearts the complainers were just as proud and harsh as the Romans. When the crowd was ready to stone the woman who had sinned, it took a free mind to ask whether or not those who would condemn her were in their hearts any better than she was. Even the law of Moses did not hamper the free working of his mind, and when it stood in the way of what he thought was right, he set it aside. Thus he healed a man on the Sabbath, even though he knew that he was being watched and would probably be brought to trial for breaking the law.

He saw Possibilities for Good in Everyone. Perhaps the most appealing quality about Jesus was that he saw possibilities for good in all people, even in those who seemed to have reached the lowest depths of depravity. To such he gave a sense of the dignity of life. They were made to feel that it was a noble thing to be a human being, and that, at least in the daily round of common duties, they too could live nobly, kindly, and generously, instead of living lives that were cheap and selfish and commonplace.

The Heart of his Teachings. Much of Jesus' teaching can be summed up as briefly as Socrates did his own. Jesus would have accepted "Know thyself" as good, but not good enough. "Know thyself, by all means," he might have said, "but don't stop there. *Give thyself.*" Jesus found a place in the art of living for the heart as well as for the head; and it is well that he did so. The best that the head is likely to do is to give justice; and most of us would have a hard time of it if we got only our just deserts: we need mercy.[1]

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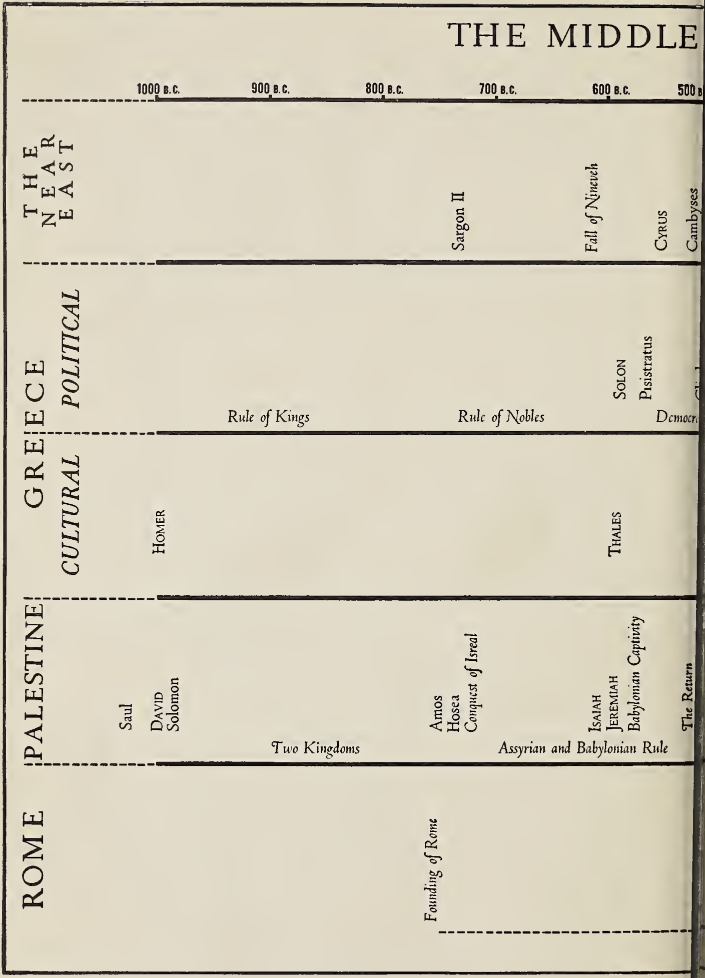
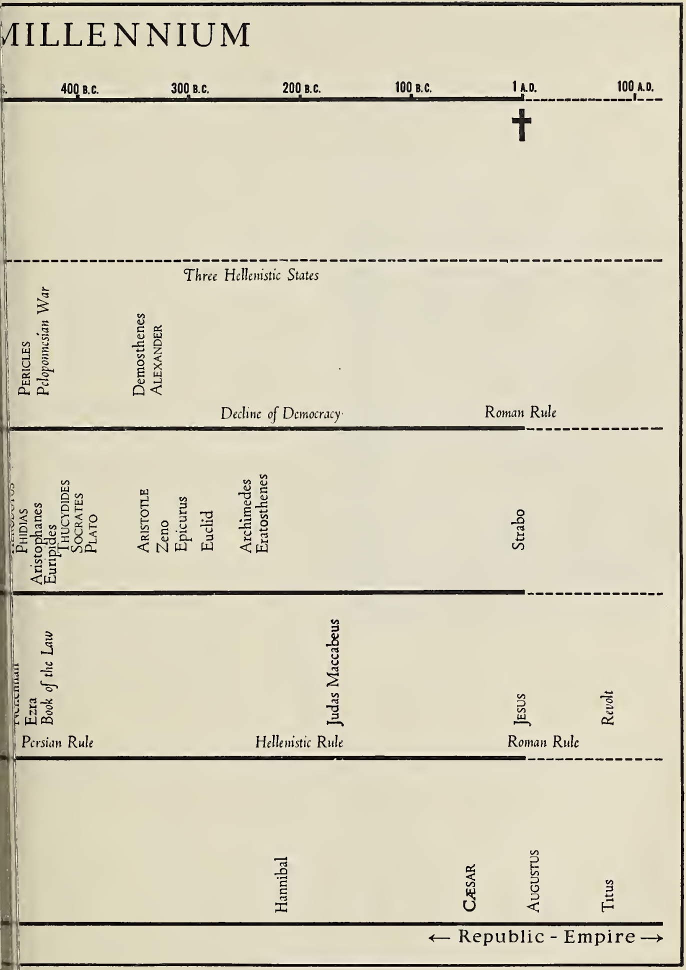
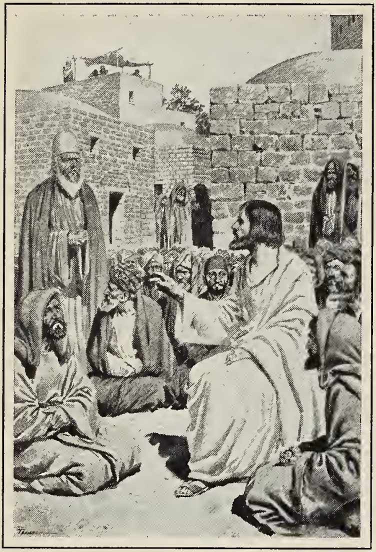
[1] It [mercy] is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. — *The Merchant of Venice*, Act IV, Scene 1

THE MIDDLE


1000 B.C.
900 B.C.
800 B.C.
700 B.C.
600 B.C.
500 B
THE NEAR EAST
Sargon II
Fall of Nineveh
CYRUS
Cambyses
GREECE
POLITICAL
Rule of Kings
Rule of Nobles
SOLON
Pisistratus
Democr
CULTURAL
HOMER
THALES
PALESTINE
Saul
DAVID
Solomon
Two Kingdoms
Amos
Hosea
Conquest of Isreal
Assyrian and Babylonian Rule
ISAIAH
JEREMIAH
Babylonian Captivity
The Return
ROME
Founding of Rome


MILLENNIUM
400 B.C.
300 B.C.
200 B.C.
100 B.C.
1 A.D.
100 A.D.
Three Hellenistic States
Pericles
Peloponnesian War
Demosthenes
Alexander
Decline of Democracy
Roman Rule
Phidias
Aristophanes
Euripides
Thucydides
Socrates
Plato
Aristotle
Zeno
Epicurus
Euclid
Archimedes
Eratosthenes
Strabo
Ezra
Book of the Law
Judas Maccabeus
Jesus
Revolt
Persian Rule
Hellenistic Rule
Roman Rule
Hannibal
Cæsar
Augustus
Titus
← Republic - Empire →

The Heart of the Democratic Ideal. Jesus touched the heart of the democratic ideal when he declared that God is the Father of all men and that all men are brothers. The word "brothers" carries with it the idea of a common sharing of rights and duties. A brother has a share in both just because he is a brother. This idea had been uttered earlier, but no teacher ever shaped his life so completely upon it as Jesus did. It has been slow in getting accepted; but during the last century or so it has become the foundation stone, in theory at least, of one part of our life, namely our political life, where there is now more of a balance between rights and duties than has usually been the case.



"But he, Seeking to Justify himself, said unto Jesus, *And* Who Is *my* Neighbour?"

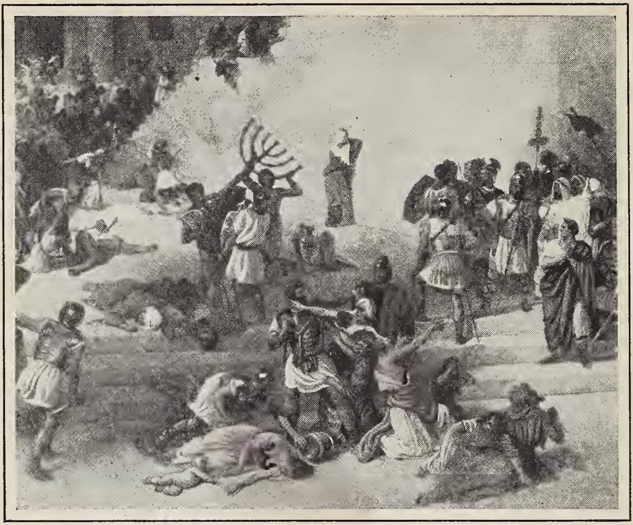
Teaching through Stories. Once a lawyer who heard Jesus state his rule of life (see page 272, footnote 3) asked him, "Who is my neighbor?" Jesus answered by telling a story about a man who was attacked by robbers and left lying along the roadside. A priest came along and then a Levite (both of whom were members of the "upper classes"), but they passed him by. Then a Samaritan came along, and he bound up the man's wounds. Now Jesus, in turn, asked a question of the lawyer: "Who was the neighbor?" and the latter replied, "The one that helped."

There was nothing else that any intelligent person could have said, and yet the lawyer was probably surprised to hear himself saying that it was the Samaritan who did the neighborly act; for to get the force of Jesus' story we need to remember that the Jews despised the Samaritans as half-breeds. They were of mixed Jewish and non-Jewish blood, and their religion was likewise a mixture of Jewish and non-Jewish elements. Yet it was such a one in whom Jesus saw possibilities of nobility, and whom he selected to do the neighborly act; and he made the point so clear and simple that no one could miss it.

Reaching the Multitude. The story of the Good Samaritan points to Jesus' skill in expressing great truths so simply that even the young and the uneducated could grasp them. In this respect he surpassed Socrates and Plato. He made use of situations with which people were familiar either from their occupations (as those of farmer, carpenter, and fisherman) or from their early training in the home and the synagogue. Thus he reached a wider circle than the Greek philosophers did.

In their teachings, however, both Jesus and the Greeks pointed to the same goal: to spiritual rather than to worldly things; to character rather than to wealth and power; to what a man *is* rather than to what he *owns.*

What Contemporaries Could Not See. In the career of Jesus we have an example of how difficult it is for people of any age to judge of the importance of what is going on about them. If after his death you had asked the average intelligent dweller in Jerusalem to name the man of his day who would exert the greatest influence on later history, the chances are that it would never have occurred to him to mention the lowly teacher from Nazareth. (What happenings round about you today do you think will be of most interest and significance to the people of two thousand years from now?)



When Titus *Destroyed* Jerusalem

Note the seven-branched candlestick

4. The End of the Jewish State

The Diaspora, or Dispersion. Not long after the death of Jesus the history of the Jews as a political unit comes to an end. Rome continued to rule with a heavy hand, and the oppressed ones continued to look for the coming of their Redeemer. Some even tried to hasten the day of the Kingdom of God by the use of force. After a long and bitter revolt Jerusalem was destroyed (70 A.D.) by Titus, son of the Emperor Vespasian (p. 367). Sixty years later, after another bloody revolt (132–135 A.D.), the Jews were crushed ruthlessly, and thenceforth they ceased to exist as a national body. From now on, their history is the history of the Diaspora[1] (that is, of their dispersion, or scattering), and for the most part it lies outside the main currents of western-European history. But even in exile from their native land the Jews continued to cherish the thought that God had intrusted them with a mission that was to make for the happiness of mankind.[1]

---

[1] dī ăs′pō rạ.

A Single Contribution, but a Great One. Our account of the Hebrews has differed from our account of the Egyptians, Babylonians, and Greeks in that it has said nothing about architecture or sculpture or engineering or craftsmanship. The reason is that the Hebrews added little, if anything, along these lines to what the world already had.

The People of a Book. Their contribution to the culture of the world was in the realm of religious ideas, which they embodied in their literature; they were the People of a Book. It was a remarkable book, one which affected the history of Western civilization as profoundly as did any of the cultural contributions from other parts of the ancient world.

As far as we have carried the story, however, the religious ideas of the Jews were known to few outside of Palestine. Only with the development of Christianity in the Roman Empire did they come to the people of Europe.

5. Summary: Greeks and Hebrews during the Middle Millennium

Only a very Few were Great. The most important thing about the Greeks in this millennium was their philosophers; the most important thing about the Hebrews was their prophets. The Greeks showed their chief greatness in intellectual matters; the Hebrews showed their greatness in religious matters. But don't get the impression that every Greek was a philosopher, or that every Hebrew was a prophet. We have some great American scientists, but what a mistake it would be if on that account our descendants thought that all of us were scientifically minded!

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[1] The so-called Zionist movement, in our own day, is an attempt to make Palestine again a center of Jewish life and culture.

Points in Common with Other Peoples and with Each Other. The Greeks and the Hebrews were like the Egyptians and Babylonians before them and like the Romans and ourselves after them, in that —

1. They were individuals, no two of whom were exactly alike.
2. A few were rich, more were "comfortably off," but most of them were poor, just as with us.
3. A few of them had great intellects and great hearts, more of them were poor specimens of humanity as regards both heads and hearts, but most of them were just "ordinary folks," like ourselves.
4. Though many Greeks were engaged in trade and industry, most of them, like most of the Hebrews, were country folk, working on the soil as shepherds or as farmers of one sort or another, just as most of our ancestors did until recently.
5. They did their work on land with animal power, whether of man or beast. On the sea, man power (using oars) was sometimes supplemented by wind power through the use of sails. These sources of power were not much better than men had had for hundreds of years, and they were about as good as man was to have for hundreds of years after, until the invention of the steam engine opened a new chapter in the history of power only about one hundred and fifty years ago.

An Old Common Heritage. Without extending the list it ought to be clear that the Greeks and the Hebrews had much in common with each other and with men before them and after them. Men of King David's time (*c.* 1000 B.C.) would soon have understood the workaday world of Attica in the Age of Pericles (*c.* 450 B.C.) and of Babylonia in the Age of Hammurapi (*c.* 2100 B.C.) and of America in the Age of Washington (*c.* 1776 A.D.).[1]

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[1] Washington would undoubtedly have felt more at home in David's Palestine or Pericles' Athens than he would in his own land today, with its steam, gasoline, and electric power, and a thousand other things of which he had never heard.

Differences between Greeks and Hebrews. The differences between the Greeks and the Hebrews were as marked as their resemblances. (1) The Greeks enriched life on many sides, through architecture, sculpture, poetry, history, and higher learning (especially mathematics, astronomy, and philosophy). The Hebrews enriched life principally on one side, namely, on the side of right living. They had, in their religion, ideas of social justice such as none of the religions round about them had. (2) The Greeks believed they could find what was true by using their reason; the Hebrews believed that their prophets had learned from God what was true. (3) Plato and Aristotle planned aristocratic societies based on slavery; the Hebrew prophets regarded all men as having a right to freedom.

Persistent Problems. Along with all the new and glorious things in art, learning, and religion, the Living Past which the Greeks and Hebrews handed down to the Romans contained much that was old and ugly — ignorance, greed, and hypocrisy; hatred of man for man and nation for nation; crushing labor which could not always keep away famine. In other words, the Middle Millennium left for those that came after three fundamental problems: (1) how to regulate the relations between man and man so that all might have something like an equal opportunity to develop physically, mentally, and spiritually; (2) how to regulate the relations between nations so that all might live in peace and amity; (3) how to gain sufficient control over nature so that the great mass of mankind would not be bound forever to grinding labor in field, shop, or mine, but might be able to devote some of their time and energy to the enjoyment and enrichment of life.

Now we shall turn to the Romans, and see what they did to the world and what the world did to them.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

The Story of Abraham, Ruth, Joseph, Moses, Samson, Saul: The Bible. Collections of Bible stories.
David and Solomon: The Bible, Browne[2], Hosmer, Van Loon[2].
Ten Great Men in the Bible: Barton[1].
Ten Famous Women in the Bible: Barton[1].
Jesus of Nazareth: There are innumerable accounts written by Christians and non-Christians. The Bible, Austin, Barton[2,3], Browne[1], Fouard, Gaer, Le Camus, Ludwig[2], Papini, Renan.
Some Parables of Jesus: The Bible. Collections of Bible stories.

Some Key Words

Nehemiah
Ezra
Book of the Law
Maccabeus
Gentile
Gospels
Pontius Pilate
Douay Version
King James Bible
Samaritan
Diaspora
Titus

Things to Do

1. Summarize the contributions of the Greeks and Hebrews to our civilization.

2. Complete your time chart for the Middle Millennium.

3. Using the key words above, draw up a list of appropriate questions for this chapter.

4. List as many as possible of the towns in America whose names come from the region occupied by the Israelites.

5. Discuss the following proposition: No one who has not studied the history of the Middle Millennium is likely to have even a fair understanding of twentieth-century life.

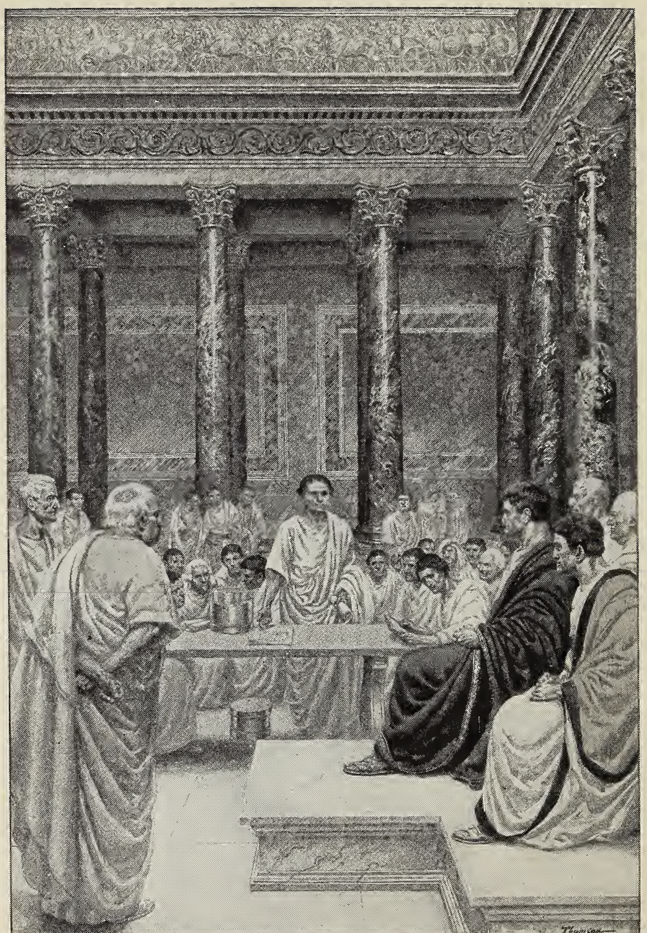
6. Look up the origin of the name "Palestine." What is the difference between Palestine and Canaan?

7. Report on how Palestine is governed today (see the World Almanac or some other current reference book).

8. Just because they were human beings, the Greeks and Hebrews were in many respects very much like each other and like people before and after them. List some of these respects.

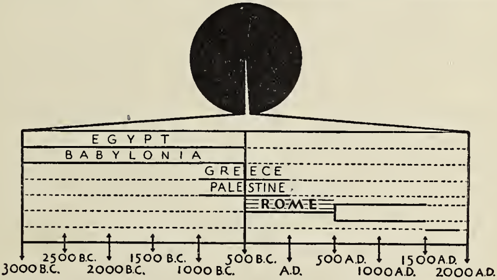
PART IV · WHAT HAPPENED IN THE ROMAN MILLENNIUM FROM THE FALL OF THE KINGS TO THE FALL OF THE EMPERORS (ABOUT 500 B.C.–ABOUT 500 A.D.); TOGETHER WITH A GLANCE AT WHAT HAPPENED IN THE EARLY MILLENNIUMS OF CHINA AND INDIA (ABOUT 2000 B.C.–ABOUT 500 A.D.)

UNIT I · *In which a Farmer Folk Establishes a Great Republic, Conquers the Mediterranean World, Becomes Rich and Selfish, and Succumbs to "the Man on Horseback"*



Rome, *the* Legal Mind

CHAPTER XXIII · Telling about Early Italy and the People there, and ending with a Question


EGYPT
BABYLONIA
GREECE
PALESTINE
ROME
3000 B.C.
2500 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
A.D.
500 A.D.
1000 A.D.
1500 A.D.
2000 A.D.

Part IV deals with the region and period in the shaded bar

1. "Ferrymen" and "Ferry"

How we became Heirs of Greece and Palestine. Of the various parts of the Near East, civilization was most advanced where Greek culture had taken root (as we saw in Part III). That that civilization was preserved for us was owing to the events of the closing centuries of the period before Christ.

A Number of Possibilities. The situation was full of uncertainty. To the south of the Hellenistic world were the uncivilized tribes of Africa. To the east were the only partially civilized Parthians, where once the Persians had ruled. To the north were the barbarous Celts and Teutons. To the west were the crude Roman farmer-soldiers.

It was the Romans who conquered the Hellenistic East; and it was probably better that they rather than any of the other peoples did so, for they preserved much that the others might have destroyed.

A Warning. In your reading you will sometimes find the Romans spoken of as "ferrymen" or "carriers." As we look back we can see that the best thing they did for us was to "ferry" Greek and Hebrew ideas across a long span of time. But the Romans did not *think* of themselves as ferrymen. They did not preserve the old ideas for the sake of us who live in twentieth-century America. They did not even know that such a place as America existed.

So think of the Romans as living for their own age, just as we do. That, in trying to live a full, rich life, they made much use of Greek and, later, of Hebrew ideas need not surprise us, for we are doing exactly the same thing.

What the World Needed and the Romans Supplied. If the world was going to profit by the advances made by the Greeks and Hebrews, what it needed now was not more artists and poets and thinkers, but men of action — statesmen and soldiers — who could break down the barriers between Greek and Greek and between Greek and barbarian and establish peace and order, so that the gains which had been made could be preserved and spread freely and widely.[1]

Such men Rome produced in great numbers. Wherever the Roman insignia were set up, there peace was established, until the *Pax Romana* (Roman peace) covered the Mediterranean world.

Where were your Ancestors? One more word before we start on Rome. We are getting to a point in time when most of you ought to be able to find it easy to believe that this book is, for the most part, a history of your own families. We have already dealt with those of you whose ancestors came from the eastern Mediterranean. Now we shall deal with those whose ancestors came out of Italy, Spain, France, Germany, Great Britain, Ireland, and the rest of western Europe.

So think of *yourselves* as influenced by the doings of the Romans because your *ancestors* were influenced by them. If you hadn't had those ancestors, you would not be here today.[2]

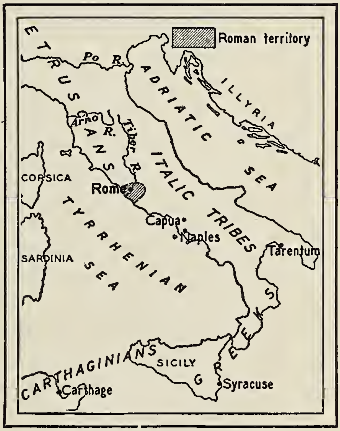
---

[1] Recall that Alexander the Great had begun to do this.

[2] Reread pages 24–29, about ancestors.

2. Land and People

A Mild Mediterranean Land. (1) The Italian peninsula belongs to the Mediterranean basin rather than to Europe, for the Alps shut it off quite effectively from the rest of the continent. (2) These mountains, too, keep off the cold winds from the north. Together with the surrounding bodies of water, they give to the peninsula a milder climate than we have on this continent in the same latitude. (How do bodies of water help to moderate the temperature?) The summers are long and hot, but the rest of the year is cool and bracing, and sometimes cold.


▨ Roman territory
ETRUSCANS
Po R.
Arno R.
Tiber R.
ADRIATIC SEA
ILLYRIA
ITALIC TRIBES
CORSICA
Rome
Capua
Naples
Tarentum
SARDINIA
TYRRHENIAN SEA
GREEKS
CARTHAGINIANS
SICILY
Carthage
Syracuse

The Italian "Boot," *c.* 500 B.C.

Find Italy on the map of the Mediterranean world (p. 143) and on a globe

The More Favored Western Side. (3) Because the Apennines lie near the eastern coast, the west has some long level or only slightly hilly stretches and two rivers, the Tiber and the Arno, each of which drains a considerable area. The soil is good for raising grain, olives, and grapes. The west also has several good harbors.

A Strategic Position. (4) Being near the middle of the Mediterranean, Italy is in a favorable position from which to control the Mediterranean world. Sicily serves as a steppingstone to Africa, and forms part of a barrier separating the eastern waters from the western (see map of Mediterranean world, p. 143).

As you follow the story of Rome, note how important a part these physiographic factors played in her development.

The Greeks in Italy. At the point where we begin our study of Rome (*c.* 500 B.C.), the most advanced people in Italy were the Greeks in the south. They had been there for more than two hundred years and had built up some flourishing city-states in the foot of the "boot" of Italy, as well as in Sicily, which were centers of Greek culture.

They were strong, too. In the same year that the homeland Greeks, led by Athens, defeated the Persians at Salamis (480 B.C.), the western Greeks, led by Syracuse, defeated the great North African state of Carthage in the battle of Himera (see page 178, footnote).

The Italians. North of the Greeks were scattered communities of shepherds and farmer folk; these were the Italians. The Greeks regarded them much as we might regard some crude, backward country cousins who live far from the civilizing influences of our cities. When the Greeks first met them the Italians had few, if any, of the refinements of life. Their manners were boorish, and only a few of them could write and do the other things that civilized people did.

A Good Place for a Town. The name "Italian" covered a number of different groups, such as the mountaineer Samnites and Sabines and the Latin farmers of the western lowlands. Some of the Latins lived on a cluster of hills along the river Tiber, about twelve miles up from the coast. Long before the year 500 B.C. they had become organized into a city-state called Rome.

In later times Romans told their children (quite incorrectly) that their city had been founded about the time of the sixth Olympiad (*c.* 753 B.C.) by Romulus and Remus. Whatever the correct date may have been, it is enough for our purpose to know that Rome was old by 500 B.C., and that it was located at a spot which was bound to become important as the population of Italy increased, for it stood at the crossing of two arteries of travel — the Tiber-valley route and the north-and-south route. Just where the Tiber passed the hills, a small island made it easy to cross the river, first by boat and later by bridge. The hills afforded protection against land attacks and were far enough from the sea to be fairly safe from pirates.

Nature, therefore, had done her part to make this spot a favorable location for a city. Now man needed to do his part.

It becomes a Latin Town. Some Latins had got there first. But it was not just because they got there first that they held it. They held it because (and just so long as) they were able to hold it. (What European power first held the present site of New York? Why did it lose possession?)

Early in the story the Latins did lose control of it for a while, and Rome was ruled by foreign kings, from Etruria, north of the Tiber.[1] But these kings were expelled about 500 B.C. From that time on, the Romans never lost control of their city for almost a thousand years, except for a brief moment in 390 B.C., when it was sacked by the Gauls, a barbarous people from the north. After the Gauls withdrew, eight hundred years were to elapse before Rome was again to fall into the hands of her enemies. (Try to get the full force of that number, eight hundred.)

What Nobody Knew in 500 B.C. Out of this town of farmer-soldiers were to come the greatest empire-builders the world had yet seen, but nobody knew that in 500 B.C. To the cultivated Greeks of the south the Romans were strong, hard-headed rustics who knew little of statecraft and who lived a simple life in which literature and art and learning played little part.

The Etruscans. North of the Tiber lived the Etruscans, who form one of the puzzles of history. We have some of their inscriptions, but nobody has yet been able to tell what these mean.

The Etruscans seem to have come from Asia Minor in

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[1] Our sources for the early history of Rome are scanty, consisting of accounts written by Roman historians long after the expulsion of the kings, and of reports of modern archæological research. According to the former, only the last three of the seven kings of Rome were Etruscans. This view is held by most scholars today, but some, on the basis of recent archæological discoveries, are inclined to believe that all of the seven were Etruscans. (See Breasted, *Ancient Times*, p. 497, footnote.) A third view is that only the fifth and seventh were Etruscans.

The Left Bank *of the* Tiber

This shows a sewer first built by the Etruscans twenty-five hundred years ago, and still in use in modern Rome

about the eighth century B.C. and to have kept up their connection with the homeland. The dozen cities they built had a civilization far ahead of that of the Italians to the south and east of them. They taught the Romans many things about government, religion, and architecture, and made Rome the leading city in Latium.

If you had toured Italy in 500 B.C., could you have picked the people that were to become the rulers of the Mediterranean world?

Directed Reading

For Directed Reading, see end of Chapter XXIV.

Some Key Words

Roman Millennium
Pax Romana
Apennines
Greeks
Italians
Romulus (753 B.C.)
Latins
Etruscans
Gauls (390 B.C.)

Questions

SECTION 1. What is the meaning of the time chart at the head of the chapter? Why is it placed there? What time is it in Rome when your history class meets? What angle is formed by a person in Rome and yourself when each stands erect? What did the world in the time of the Romans need most? Does that need still exist? What process did the Romans continue that Alexander the Great had begun? Where were your ancestors during the Roman Millennium?

SECTION 2. What are the chief physiographic factors to note about Italy? What various peoples were there in Italy about 500 B.C.? What factors contributed to make the location of Rome a favorable one for a city? How should you answer the question with which this chapter ends?

Things to Do

1. Begin your time chart for the Roman Millennium (see page 398).

2. Adjust the hands of your Clock and Great Circle for Rome (see map, p. 357).

3. Make a relief map of the Italian peninsula.

4. While you are studying about the Romans, one of the scholars at work on Etruscan inscriptions may succeed in deciphering them. Watch the newspapers.

5. Begin to gather material for "The Tale the River Tiber Told." As an example see "The River's Tale" (*Rudyard Kipling's Verse, Inclusive Edition, 1885–1926,* 1927).

6. On page 289 which statements are most easily proved? Which statement would it be hardest to prove? What sort of evidence would you look for to establish the various points?

CHAPTER XXIV · Concerning an Early Roman Revolution and what Manner of Men the Early Romans Were

1. SETTING UP A NEW GOVERNMENT

A Conservative Revolution. Having expelled their king,[1] the Romans had to do the same thing that the American colonists had to do after they had disowned their king, late in the eighteenth century, — they had to form a new government. And as in the American Constitutional Convention of 1787, the new government was built largely on the past, and wealth played an important part in shaping it.

Two Social Classes. Long before 509 B.C. some Roman families had prospered more than others, and had come to form a noble class whose members were called patricians (that is, "children of the fathers"). These alone had the full rights of Roman citizenship, of which the most important ones were the two "private" rights of trade and of marriage, and the two "public" rights of voting in the assembly and of holding office. The non-noble freemen were called plebeians, and their rights were restricted, especially in the matter of holding office. Most of them were poor folk, but some who lived in conquered towns were well-to-do. The plebeians had to struggle two hundred years before they gained political equality with the patricians.[2]

Two Assemblies. In the days of the kings the Roman freemen had met in an assembly organized on the basis of groups of families. Each group or brotherhood was called a curia; hence the assembly was called the Comitia (that is, assembly) Curiata.[1] It was retained after the revolution, and it was dominated by the patricians. It had power to vote on candidates for the high offices and on laws. Note that the assembly could not *nominate* the candidates or *propose* the laws; it could only accept or reject the names or the laws that were submitted to it by the Senate.

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[1] The traditional date is 509 B.C. This was just about the time that the Athenians drove out the tyrant Hippias, son of Pisistratus, and restored the democratic rule which Solon had established. (See page 163.)

[2] It is interesting to note a similar though briefer struggle in the early history of the United States. In Washington's time, voting and holding office were reserved largely for the well-to-do. It was almost fifty years before manhood suffrage became general. (See your American-history textbooks.)

Soon after the establishment of the Republic (as the new government was called) a new assembly, the Comitia Centuriata,[2] took over most of the powers of the old one. It was based on the "century," an army unit which at first had probably contained a hundred men. But by now the centuries in which the rich served were smaller than the others; and since each century had one vote, the rich exercised more power than their numbers alone entitled them to.

The Senate. Under the kings the Romans had also had a council of patricians, called the Senate (*senex*, "old man"). This they kept too. It represented the brains and wealth of the new state, and it became the controlling factor in the Republic. No person could be nominated for high office, and no measure could be voted on in the assembly, without the Senate's consent. It also decided matters that had to do with Rome's relations with other states and with the raising and spending of money. (See chart on page 304.)

Two Chief Executives. Thus far the Romans had made no great change in the government. But when it came to providing a head they did make a decided change. Like the Americans after the Revolution, the Romans in 509 B.C. had had enough of kings; so they provided for two elected officials who came to be called consuls. The consuls were elected for one year only, and either consul could veto the acts of the other.

With these safeguards the Romans felt secure in intrusting the consuls with very great powers. They commanded the

[1] kô mĭsh′ĭ a̮ kū rĭ ā′ta̮.

[2] sĕn tū′rĭ ā′ta̮.

army, they proposed laws to be acted on by the Senate and the assembly, they carried out the laws after they were passed, they managed the finances, and they administered justice. In short, they did nearly all that needed to be done in the everyday work of carrying on a government.

In Times of Emergency. Nothing shows better the ability of the Romans to think clearly on matters of politics than their creation of the office of dictator. They knew something that most Euro-Americans have learned only since the World War, namely, that a form of government may work satisfactorily in times of peace and prosperity and yet break down in a time of crisis. So they provided for the appointment by the consuls of a temporary absolute ruler whenever the assembly should decide that the State was in great danger. The term of office of this emergency official was limited to six months.[1]

Lesser Executives. As time went on, it became necessary to appoint new officials to take over some of the consuls' numerous duties. Such were the quæstors[2] (treasurers), the prætors[3] (judges), and the censors, who, among other things, decided which persons were entitled to be enrolled as patricians. This function of the censors was very important, because for a long time only patricians could hold the higher offices.

The Chief Power House. Since no one could be a candidate for these offices without the consent of the Senate, and since all officials hoped some day to get into the Senate, the Roman officials generally did whatever the Senate wanted them to do. So the three hundred senators became the real power in the Roman state; and they knew it, as is obvious from the insignia of the Republic — "the Senate and People of Rome" (see illustration opposite). (It was as if the American Constitution began "We, the Senate and people of the

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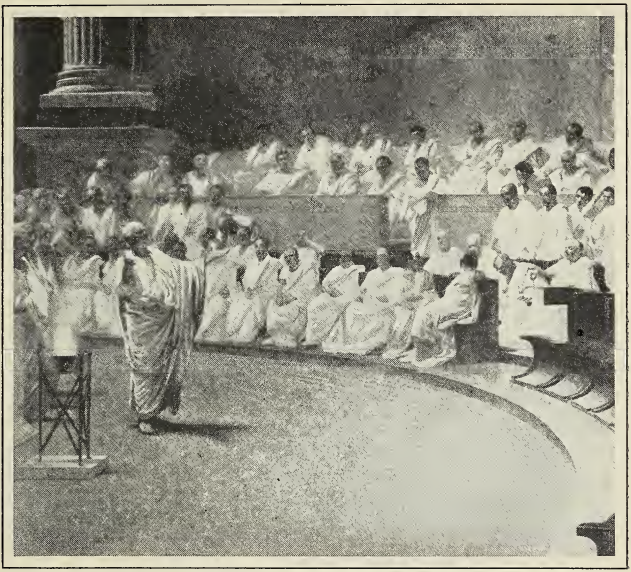
[1] The early Roman dictators prided themselves on the speed with which they could end a crisis and hand the government back to the people. Perhaps present-day dictators in Europe are acting on the same principle. Ask your father what he thinks about this.

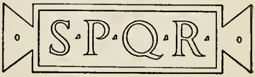
[2] kwĕs′tọrz.

[3] prē′tọrz.



The Roman SENATE, *the* POWER HOUSE *of the Roman* REPUBLIC

United States." How does the Constitution begin?) They represented the best that Rome had, and for several centuries that meant a very high level of intelligence, honesty, and loyalty, and a sense of fair play.



Senatus populusque Romanus

From time to time the Senate had to share some of its powers with the people, but it never lost control of affairs. Rome never became a democracy in the Athenian sense, where one man was regarded as being as fit as another for political office and where even important officials were elected by lot. Rome believed in being governed by the best. That is what the word "aristocracy" meant in the beginning; and as long as the Senate was such an aristocracy, all went well.

Unfortunately, the time came when the aristocrats who made up the Senate were anything but the best in the Roman state; then Rome began to weaken. But that day was far in the future.

2. The Development of the Roman State and the Roman Free Citizen

Two Parallel Movements. When Rome started out on her millennium (*c.* 500 B.C.–*c.* 500 A.D.), she was (1) an insignificant little town, (2) with a government in which the common people had little share. Within about two hundred years she was (1) mistress of all Italy, and (2) the common people were eligible for all offices and had an assembly which could make rules binding on everyone in the State. The two movements went on side by side and each influenced the other. The connection will become clear when you realize that the patricians needed the plebeians to help them in their wars, and that the plebeians had sense enough to use their fighting ability as something with which to bargain with the patricians for further political rights.

Some Landmarks in the Struggle for Equal Rights. (1) In the first half of the fifth century B.C. the plebeians were given two officials called tribunes, whose business it was to safeguard their rights. Later the number was increased to ten. The plebeians were also allowed to have an assembly of their own, called the Comitia Tributa.[1] (2) About 450 B.C.[2] the Twelve Tables of the Law were drawn up. Until that time the laws had been unwritten, so that it was difficult for the plebeians to know just what their rights were. Not only was this now made clear, but they got certain new ones, such as the right to make contracts. (3) By the Licinian Laws of 367 B.C., plebeians were made eligible for the office of consul, whereby the distinction between patrician and plebeian was practically wiped out.[1] (4) Finally, by the Hortensian Law of 287 B.C., the plebeian Assembly (Comitia Tributa) was empowered to make resolutions binding on all people, patricians as well as plebeians.

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[1] trĭ bū'tạ.

[2] There is little certainty about the dates in Roman constitutional history before the Hortensian Law of 287 B.C.

A New Dividing Line. Of course there continued to be differences among the Romans, but the line ceased to be drawn between those of patrician and of plebeian birth, and came more and more to be drawn between the rich and the poor. The rich got the important offices and the seats in the Senate, and their families formed a new aristocracy based on wealth rather than birth.

Roman Expansion in Italy. We cannot take up the wars of expansion in Italy in detail. It is enough for our purpose here to note that Rome extended her power by conquering the Etruscans on the north, the Latins on the south, the Samnites in the mountains to the east, the Greeks in the "foot" of the "boot," and finally the Gauls in the far north. The movement began about 400 B.C., and was completed about 266 B.C. with the conquest of the Gauls.

3. How the Romans Did it

At their Best. By 266 B.C. all was going well with Rome. The city had grown from a collection of villages into a large and prosperous community which dominated the whole peninsula.

From about the time of the Licinian Laws (367 B.C.) to the overthrow of Carthage in the war with Hannibal (*c.* 200 B.C.), the Romans were at their best. They were still primarily an agricultural people, with no extremes of rich and poor. Most of them, like the American pioneers, were willing to live simply and were not afraid of hard work. The lands they conquered offered ample opportunity for all to make a living, just as the great American West did in the nineteenth century.

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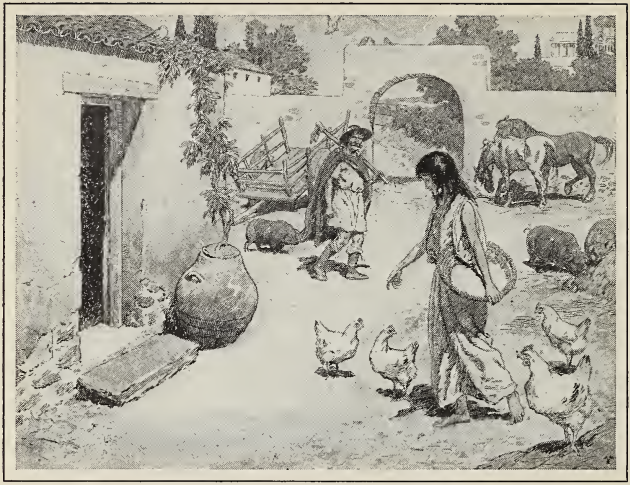
[1] These laws also reduced the debts owed by plebeians, and increased their right to hold public lands, which until now had been monopolized by the patricians. Also called the Licinian-Sextian Laws.



A Roman Farmyard

This picture would bring back many memories to many of your pioneer forbears

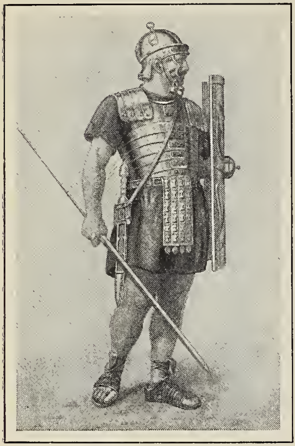
A Simple-Minded, Practical People. Like American pioneers, the Romans knew how to fight, how to govern themselves, and how to make their farms pay. They had little art and literature of their own. The ability to create beautiful things, which was so marked a characteristic of the Greeks, was almost entirely absent in them. Nor did they wonder about things and ask questions about man and nature and the gods, as some of the Greeks had done. They went on living and believing as their fathers and grandfathers had lived and believed, and were satisfied.

Very "Domestic" Men. Again like American pioneers and unlike the Greeks, the Romans were great "home-bodies." Their whole life centered about the family fireside, which they loved devotedly. The family was patriarchal, including not only parents and unmarried children but the wives and children of married sons, and slaves. Over this group the father had power of life and death, and he was the leader in its religious life. Marriage was a private ceremony which he (like the Greek and the Hebrew father) performed for his children and in which neither the civil nor the religious authorities took part.

Noble Women. In spite of the legal authority which Roman men had over women, the latter held an important and dignified place in the home. Like the Greek women, they managed the household and guided the children through their early years, but they continued to exert an influence over their sons much longer than Greek mothers did. They had more freedom, and took a more active part in social life; and during the long absences of their soldier-husbands they bore the entire responsibility for the home. The Roman matron of the days of the early Republic was one of the noblest types of womanhood the world has known.

Devoted to the State. The same intense devotion which the Roman felt for his family he also felt for the State, which was merely the aggregate of his own and his neighbors' families. Loyalty to it kept him from seeking to further his own personal interests at the expense of the common good. How much its welfare meant to him is shown in the stories he told to his children, — the story of the captive Mucius, who, in the presence of the Etruscan king, held his hand in the flame till it was burned to a crisp, to show his captor what sort of people he had to deal with; of Horatius, who held back the Etruscans until the bridge over the Tiber was demolished; and (later) of Regulus, the Roman consul captured by the Carthaginians, who was sent back to Rome on parole, in the hope that he would urge the Romans to make peace. Instead, Regulus urged them to keep up the fight; then, true to his pledge, he returned to Carthage, where he was put to death by his enraged captors, as he knew he would be.

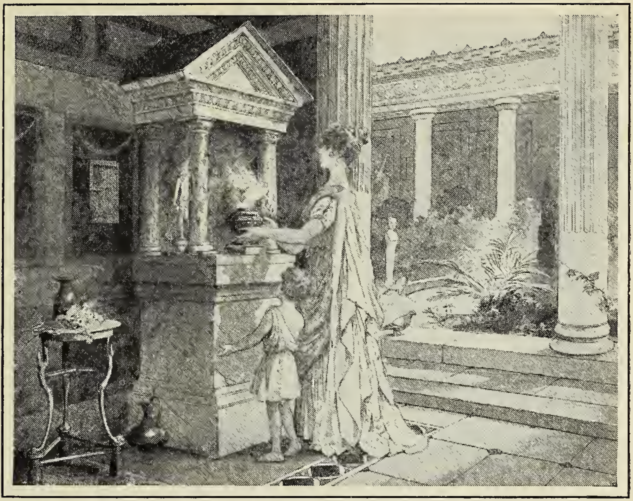
Good Fighting Material. The Romans were good material out of which to make an army. They never knew when they were beaten. They always made one more attempt and always came out victorious. In the home, discipline was strict and harsh; from early youth boys were taught to obey. But they were also trained to rely on themselves and, when necessary, to take the lead. Their life was simple. They lived frugally, and they worked hard.



Good Fighting *Material*

Good Military Organizers. The Romans had intelligence enough to make their army better than anyone else's. They developed a military unit, called a legion, which was divided into smaller units so drilled that they could either (1) spread out and fight as independent units or (2) come close together and fight as one solid mass. In the Greek phalanx it sometimes happened that if the line was pierced at one place the whole phalanx went to pieces; but in the Roman formation the smaller units could keep on fighting. This they often did and saved the day.

Good Governors. The Romans of this early period showed good sense in the way they dealt with the people they conquered. The Oriental way and even the Greek way had been to turn conquered people into subjects who had to be held down by force. The Romans, on the contrary, tried to win them over by making them more or less partners. Some of the Latin cities, for example, were given full Roman rights (see page 292); other places were given only a part of these rights. In most instances the conquered cities had self-government in local affairs, but, to prevent them from combining against Rome, they could not have direct dealings with one another. They could deal only with and through Rome; in other words, Rome controlled their "foreign affairs."



The Home ALTAR

Have you anything corresponding to this in your home?

As a further precaution against revolt, Rome established colonies of veterans in the conquered regions. The veterans were given pieces of land and, of course, had full Roman rights.

In this way all Italy came to be bound more or less closely into one vast partnership, in which Rome was the controlling partner.

4. ROMAN RELIGION

Family Gods and State Gods. Almost everything that the Romans did was linked up in their minds with some deity or other, whose favor they tried to win by performing the proper sacrifices. Some of the lesser gods, called *lares,*[1] guarded special places, such as the fields, the roads, or the sea. Others, called *penates*,[1] guarded the household, especially the storeroom. Vesta guarded the hearth, and so on through a long list.

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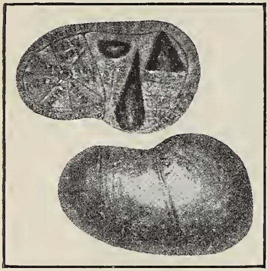
[1] lā′rēz.



This Model of a LIVER *was* FULL *of* MEANING *to the* ROMAN AUGURS

State Gods. Just as the family had its gods, so did the State. The chief one was Jupiter, who held much the same position that Zeus did among the Greeks. Juno, his wife, was the protectress of women. Mars was the god of war; Ceres was goddess of the harvest; Mercury did messenger service for them all and guarded the traders. (For the names of other Roman deities, see page 169, footnote 7.) The Romans had no mythology of their own; so they took over the Greek stories, merely substituting Roman deities for Greek ones. They showed little sentiment in dealing with their gods. Religion, like everything else with them, was a practical matter. They were careful to perform the proper ceremonies and sacrifices, and then they expected the gods to do their part. As with other peoples, religion among the Romans served as a strong influence in binding together both the family and the community as a whole.

Augury. One element in their religious life which they owed to the Etruscans was their way of reading the future; namely, by watching the flight of birds or the actions of sacred chickens, or by studying the entrails of animals which they had sacrificed. This was done by priests called augurs, who knew what to look for and how to interpret what they found.

Two Qualities which make Great Rulers. The Romans were often cruel and not above treachery, but they had two great qualities. One was their undying devotion to their state, for which they would sacrifice everything; the other was their capacity for working together — for teamwork.

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[1] pē̇ nā′tēz.

The Next Step. The defeat of the Gauls (266 B.C.) had completed the conquest of the Italian peninsula, but Rome had by no means used up her expansive power. Many of her people had developed a strong desire for more land and plunder. Others had begun to trade, and these wanted the same security on sea that they had on land. This was impossible as long as the great North African trading power of Carthage "ruled the waves." So Roman expansion led inevitably to war with Carthage, and this in turn led to war with the Mediterranean states to the east.

Summing up the Chapter. The Romans were ruled by kings until about 509 B.C. After the Republic was established a double movement took place; namely, (1) Roman expansion throughout Italy and (2) the so-called "equalization of the orders," whereby the plebeian class, or order, won rights which had hitherto been reserved to the patricians. The Romans were a hard-working, home-loving, religious-minded farmer folk with a genius for teamwork. They had many family and state gods. At first they were not especially warlike, but they became very much so as their desire for riches and power grew.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

The Land of Italy: George, Mills[3], Rostovtzeff[1], Semple. Also school geographies.

Horatius at the Bridge: Macaulay[1].

Gods and Goddesses: Gayley, Guerber, Hammerton[1], Mills[3].

General Accounts: Breasted[1], Davis[2], Seignobos[1], Robinson[1], Wells[1].

Some Key Words

509 B.C.
patrician
plebeian
Comitia Centuriata
senex
consul
dictator
prætor
censor
Comitia Tributa
Tables of the Law
Licinian Laws
Hortensian Law
legion
lares
penates
augury

Questions

Section 1. What happened in Athens about the time that the Romans expelled their king? How did the work of the Romans in 509 B.C. resemble that of the Americans in 1787 A.D.? How did the Romans' ideas on government differ from those of the Athenians?

Section 2. What two important developments took place in Roman history during the first two hundred years of the Roman Millennium? How were these interrelated? The Twelve Tables of the Law formed an important part of the education of every Roman boy. How many of your country's laws do you know, — that is, how much do you know about the rights and duties of citizenship?

Section 3. How did the Romans improve on the Greek military organization? How did the Romans show good sense in dealing with the conquered peoples of Italy? In what respects were they like the American pioneers? In what respects did they differ from the Greeks?

Section 4. When a person moves from one house to another, we say that he is moving his "lares and penates." What is the origin of this expression? How did the Romans try to learn about the future? What was the Greek way (p. 169)? the Chaldean way (p. 109)? What two qualities of great rulers did the Romans have?

Things to Do

1. Continue your time chart.

2. On the basis of the chart below, write a brief essay comparing the governments of the Roman Republic and the United States.

	Rome	**United States**
Legislative department	Senate = 300 members, elected for life Two (later, three) primary assemblies	Senate = 96 members, elected for six years One representative assembly, elected for two years
Executive department	Two consuls, elected annually	A president, elected quadrennially
Judicial department	Two consuls, elected annually. (Later on, prætors, elected annually)	Nine Supreme Court judges and lesser United States judges, appointed for life

CHAPTER XXV · Reciting how Rome became Mistress of the Mediterranean, conquering first a Western-Mediterranean Business Man's State and then Two Hellenistic Kingdoms in the East

1. CARTHAGE, A BUSINESS MAN'S STATE

Has Carthage had a Square Deal? In case you may have forgotten the point which was made on page 15 (namely, that history does not write itself but always needs a writer), it is well to recall it here, inasmuch as it bears directly on this chapter. Carthage never had any opportunity to acquaint us with her side of the story of the Punic Wars,[1] because she was utterly destroyed. Scarcely a trace of what her people created survived the destructiveness of the Roman armies, so that practically everything we know about her civilization is contained in unsympathetic accounts written by her destroyers.

Like the Persian Wars in the case of Greece and the Civil War in the case of the United States, the Punic Wars form the central fact in Roman history. If Rome had lost, that history would have been very different. None realized this more than the Romans themselves; so it is easy to believe that their historians might have been tempted to make a good story of the wars by exaggerating the odds against Rome. This is one charge which some historians make; another is that Roman accounts belittle the capacity of the Carthaginians for governing an empire.[2] The Roman statesman Cicero, who lived about one hundred and fifty years after the destruction of Carthage, did, indeed, doubt the general verdict, declaring that "Carthage would not have held an empire for six hundred years had it not been governed with wisdom and statecraft"; but he stood almost alone.

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[1] So called from the Latin word for the Phœnicians, the founders of Carthage.

[2] See, for example, F. N. Pryce in *Universal History of the World* (edited by J. A. Hammerton), Vol. III, p. 1613.

British Museum

A CARTHAGINIAN COIN

Obviously they had subdued the savage African elephant. Compare with the United States "buffalo" nickel

Do you Wish she had Won? Perhaps we shall do well to think of Rome as at least a fair match for Carthage, and of Carthage as having governed her territories about as well as most states had done up to that time. But, having said this, we shall want to add that it was probably well for the world that Rome did win; for in the six hundred years of her history Carthage had shown little promise of developing a civilization such as Rome developed — a civilization which gathered in and preserved much of what was best in the Mediterranean world and added to it contributions which the world still prizes highly.

The Carthaginians never rose much above the level of business men, intent solely upon gain. What literature and art they had seem to have been borrowed. Their religion was a degraded and terrible one, which made them sacrifice young children to their fierce god, Baal-Haman — sometimes two or three hundred from the highest-born families in a day.[1]

Europe against Asia Again. Such a society gave little promise of creating a civilization of the sort we live in today. Carthage stood for the old order of things,— the unprogressive civilization of the Near East,— just as Persia had in her wars with Greece. In Rome now, as before in Greece, lay the hope of a new, European order.

A Western-Mediterranean Empire. The Carthaginian Empire had developed from a trading post established by the

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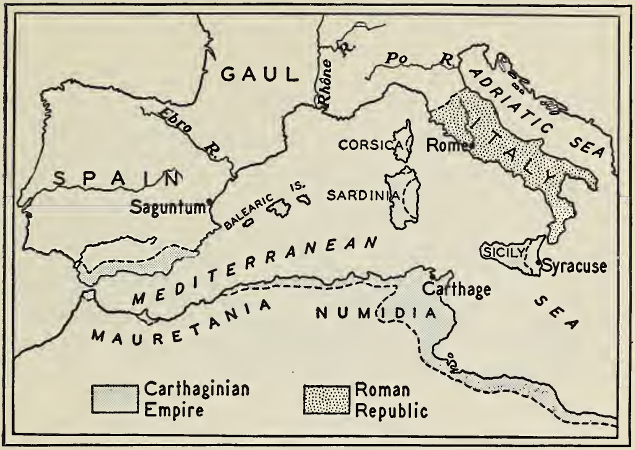
[1] During the battle of Himera (p. 178, footnote 1) the Carthaginian general sought vainly to turn the tide of battle by hurling one human sacrifice after another into the flames, and when the battle line broke he threw himself into the fiery furnace in a last attempt to wrest victory from defeat.


GAUL
Rhône R.
Po R.
ADRIATIC SEA
SPAIN
Ebro R.
CORSICA
Rome
ITALY
Saguntum
BALEARIC IS.
SARDINIA
MEDITERRANEAN
SICILY
Syracuse
Carthage
SEA
NUMIDIA
MAURETANIA
Carthaginian Empire
Roman Republic

The CARTHAGINIAN EMPIRE *and the* ROMAN REPUBLIC (264 B.C.)

Phœnician city of Tyre some time before 800 B.C. It now (264 B.C.) extended over more than half the northern coast of Africa and the southern coast of Spain and included the western part of Sicily and the islands of Sardinia and Corsica (see map above). Although Sicily was a natural stepping-stone to southern Italy, the Carthaginians never got possession of Italy, because the Greeks got there first and were strong enough to stay there.

Economic Resources. This rather good-sized empire (the largest in the known world since the break-up of Alexander's[1]) dominated the western Mediterranean. It included several hundred cities and was rich in such staples as wine and olive oil, wheat and wool. From the mines of Spain came copper and silver; from the interior of Africa came Negro slaves and ivory. A huge merchant fleet took these commodities wherever a market for them could be found. There was, naturally, a big trade with the older civilizations of Egypt and Syria.

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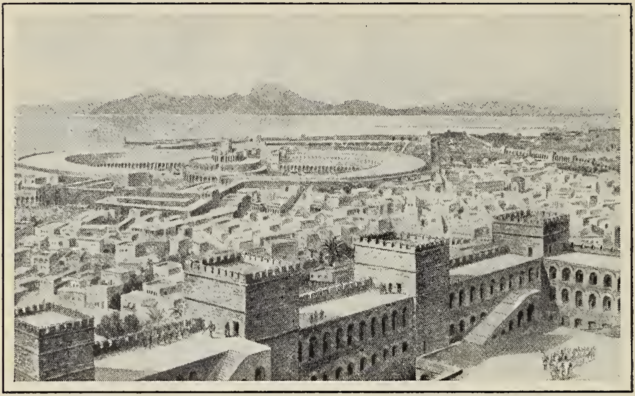
[1] The Chinese Empire was much larger, but it was outside of the known world of that day (see map, p. 130).



The HEART *of an Early* BUSINESS MAN'S *State* — CARTHAGE

A reconstruction

2. THE FIRST PUNIC WAR

Comparative Resources. In the conflict with Rome, Carthage started with two advantages: (1) a full treasury and (2) a navy which controlled the western Mediterranean. But she had also two weaknesses: (1) an army that fought for pay and not for love of the State and (2) a loosely bound empire, parts of which were likely to break away if given a chance.

Rome likewise started with two advantages. She had (1) an army that would fight for her to the death and (2) a contented people on whose loyalty she could count. But she too had a weak spot: she had no real navy; only a few small ships.

The First Punic War. It is customary to say that there were three Punic wars, stretching over a period of about one hundred and twenty years; but that statement is misleading, for, as we shall see, Carthage was put out of the running by the second war, so that the period of rivalry really covered only about sixty years. It might be better, therefore, to say that there were two Punic wars and one Punic massacre.

The first war lasted from 264 to 241 B.C. It had not been going very long before Rome realized that she needed a fleet; so she built one. (There was little that Rome could not do in an emergency.) Indeed, she built several fleets, for she suffered more than one serious defeat before she won control of the seas. As ever before, the loyalty and persistence of her citizenry pulled her through to victory, and when peace was made she got most of Sicily[1] and a big money payment from Carthage.

Soon after, while Carthage was busy putting down a revolt near home, Rome seized the islands of Sardinia and Corsica. It wasn't a sportsmanlike thing to do, but there never has been much good sportsmanship between nations.

Rome's First Province. The conquest of Sicily marks the opening of a new chapter in Roman history. In the first place, Sicily was the first territory that Rome acquired outside the Italian peninsula; but more important is the fact that Rome did not take this region into partnership, as she had done with her conquests in the peninsula. Sicily became a mere possession of the Roman state, organized as a province and ruled by a Roman governor. Henceforth the same policy was applied to other regions as they were won by Rome.

A Great Soldier and Father. The First Punic War produced a Carthaginian soldier who deserves to be known in his own right, but who is known best as the father of an illustrious son. His name was Hamilcar; and from the suddenness with which he struck he got the added name of Barca, meaning lightning. Being a statesman as well as a soldier, he set to work after the war to make good the losses which Carthage had sustained, by developing her power in Spain. He knew it was only a matter of time before the war would start again, and he wanted Carthage to be ready. He extended her rule up to the Ebro River, founded the city of Carthagena, and built up a fine army. But his greatest gift to Carthage was his son Hannibal.

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[1] The Greek city of Syracuse kept her independence, though it was clear that in time she would fall to Rome. This happened during the Second Punic War.

3. HANNIBAL; THE SECOND PUNIC WAR (218–201 B.C.)

A Youth with a Purpose. From early youth Hannibal was brought up to be a soldier and to hate the Romans. He came to have only one aim in life — to wipe out his father's defeat in the First Punic War. After he began to carry out his aim he dominated the scene so completely that we cannot help fixing our attention on him. In doing so we shall be doing just what the Romans did. Roman boys, from the time they were old enough to notice that their parents were worrying to the time they were old enough to join the army, felt one question hovering in the air and often heard it from the lips of their elders, "What is Hannibal doing today?" Most of these boys had fathers in the Roman army, and thousands of those fathers never returned.

A Born Leader. Hannibal began the Second Punic War by attacking the Spanish town of Saguntum, which was under Rome's protection.[1] He was still in his twenties, but he was a born soldier. His daring plans and the brilliant way in which he carried them out have dazzled the imagination of men from that day to this. His soldiers were devoted to him. He shared the hardships of camp life with them; and in his spare moments he read the Greek classics.

Madman or Genius? Rome sent an army against Hannibal, but Hannibal did not wait for it. Instead, he undertook what, if it had failed, would have put him down as a madman. But it succeeded; so we call him a genius. He led his army over the Alps (218 B.C.)! There was no Simplon Tunnel then; not even roads. These he hewed out of the mountain side as he went along. Many of his soldiers and most of his war elephants perished from the cold or fell over the precipices,

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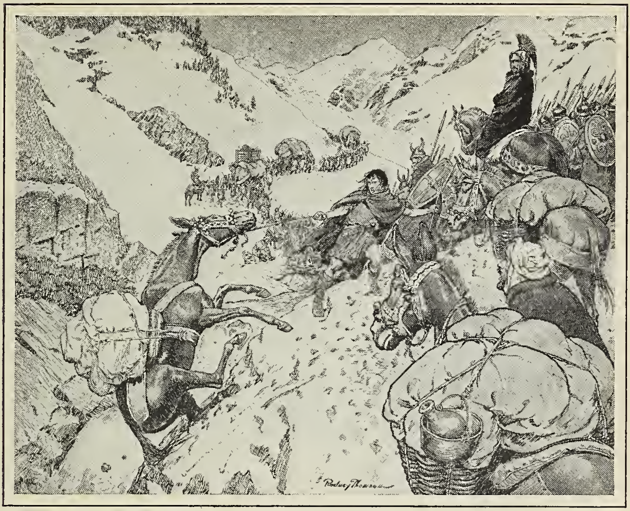
[1] He was probably acting on instructions from home, for Carthage did not look kindly on the expansion of Roman influence in the west.

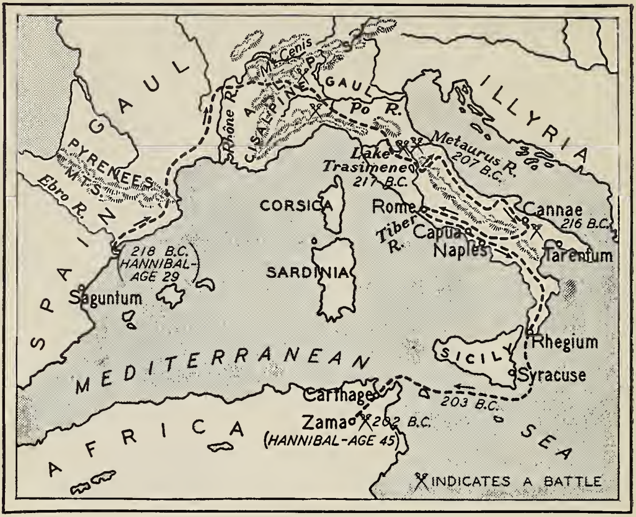


Would Hannibal *go down in* History *as* Madman *or* Genius?

but he got across the mountains with about twenty thousand foot soldiers and about six thousand cavalry.

It still seemed like a lunatic's venture, for the man power of Rome and her Italian allies outnumbered that of the invaders about thirty to one. Fortunately for Hannibal, Rome was accustomed to having only forty thousand men in the field at one time. This reduced considerably the odds against him, but they were still great enough to have daunted a lesser soldier.

A Great Victory. How he maintained himself in Italy longer than many of you have lived (fifteen years), without any support from his home government, and how the Romans hung on doggedly in spite of disasters and finally carried the war into Carthaginian territory you will have to read in detail elsewhere. Here we can merely touch on a few outstanding episodes.


GAUL
PYRENEES MTS.
Ebro R.
SPAIN
218 B.C. HANNIBAL-AGE 29
Saguntum
Rhône R.
Mt. Cenis
ALPS
CISALPINE GAUL
Po R.
ILLYRIA
Lake Trasimene 217 B.C.
Metaurus R. 207 B.C.
CORSICA
Rome
Tiber R.
Capua
Naples
Cannae 216 B.C.
Tarentum
SARDINIA
Rhegium
SICILY
Syracuse
MEDITERRANEAN SEA
Carthage
203 B.C.
Zama 202 B.C.
(HANNIBAL-AGE 45)
AFRICA
INDICATES A BATTLE

The Hannibalic, *or* Second Punic, War

After the Romans had lost several armies they were induced by the dictator Fabius to keep out of Hannibal's way and content themselves with attacking any small Carthaginian detachments which they might be lucky enough to encounter. This policy of inaction soon wore out the patience of the Romans, and once again they sent out an army — one of over eighty thousand, double the usual size. And at Cannæ (216 B.C.) it was utterly destroyed. Seventy thousand perished, thousands of them from the noblest families of Rome. After that Rome went back to the Fabian policy of watchful waiting.

A Great Disaster. Nine years pass and we find Hannibal, still unsupported from home, awaiting his younger brother Hasdrubal with reënforcements from Spain. But Hasdrubal's messengers are captured, and the Romans learn of his plans. Leaving only a fraction of their army to watch Hannibal, they slip away unobserved, and at the Metaurus River they crush the new forces from Spain (207 B.C.). The first that Hannibal knew of his brother's fate was when the grim Romans tossed the young man's head into the Carthaginian's camp.

PTOLEMY V, *whose* CORONATION *is commemorated by the* ROSETTA STONE

He became the ward of Rome in 205 B.C.[3]

Hannibal's First Defeat. Three years later, in 204 B.C., the Romans under Scipio[1] boldly sailed to Carthage and forced the Carthaginians to recall Hannibal. At the battle of Zama (202 B.C.) he was defeated, — the first time in his life, — and that defeat ended the war.[2]

By the treaty of peace (201 B.C.) Carthage gave up Spain and all but ten of her warships, promised to make a huge money payment within fifty years, and agreed never to make war again without first asking Rome's consent.[4]

4. THE GREEK MIND CONQUERS THE ROMAN

The Roman Army Supreme in the West. Rome had gone through a terrible experience, lasting as long as most of you have lived. But she came out victorious and rich. We have not space to tell in detail all that the struggle meant to her people. However, if you pause to think how all of us living today have been influenced by the recent World War, whether we took part in it or not, you will grasp easily enough the fact that every Roman had been affected by the long Second Punic War.

Many were ruined both in health and wealth; many others came out richer than they went in. This was true especially of those who had contracts to furnish the army with supplies,[1] and of those who got part of the loot of Syracuse and Capua (which had sided with Hannibal) and of Spain.

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[1] sĭp′ĭ ō.

[2] Scipio was henceforth known as Scipio Africanus.

[3] From J. Ward's *Greek Coins*.

[4] Hannibal held high office in Carthage for a while, but even in peace the Romans pursued him and forced Carthage to send him into exile. He tried to stir up the eastern-Mediterranean powers against Rome, but in vain; and finally he committed suicide to escape falling into the hands of his enemies.

"HISTORY'S *Most* GLORIOUS FAILURE"

Rome was now supreme in the West. Carthage could be counted out of the game for some years, if not permanently. Thus these two Punic wars determined who were to be the teachers of western Europe — the Indo-European Romans or the Semitic Carthaginians.

What Happened when Roman met Greek. These wars also settled what these Roman teachers were to teach. This is a most important fact to grasp, at least from the point of view of this book, which aims to explain how the present came from the past.

Note that, in the coming centuries, Rome *might* have spread only her own stock of ideas, or she *might* have taken the Carthaginian ideas and spread them. But she did neither.

During these two wars great numbers of Roman soldiers stationed in Sicily had come in contact with Greek ideas more intimately than ever before, and they liked the Greek ways of doing things so much that they adopted them — Greek architecture, sculpture, and painting, Greek poetry, plays, and learning. To use an expression we have used before, Greek ideas had greater spreading power than either Roman or Carthaginian ideas, and so they prevailed.

Rome becomes a Distributor of Greek Ideas. We might express it this way: Roman and Carthaginian statesmen and soldiers fought from 264 to 241 B.C. and from 218 to 201 B.C. to see whose culture should prevail in the western Mediterranean. In the process *Roman soldiers* defeated the Carthaginians, but *Greek ideas* captured the Romans. Henceforth Rome's work in the West was to be largely that of absorbing and spreading Greek ideas.

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[1] From that time to this, army contracts have made many people rich.

5. Roman Arms Conquer the East

Not All so Good. Not all the results of the wars were as good as those which came from closer contact with Greek culture. Victory had whetted Rome's appetite for riches and power, and she was now a terrible bully intent on dominating the Mediterranean and living luxuriously off its bounty.

Adding the Other Half. Rome could not have kept out of the East, even if she had wanted to. Nature and man's intelligence (in inventing ships) had made neighbors of all the peoples of the Mediterranean, so that what happened to one people was bound to affect the others. For example, if a new Alexander the Great should come along and unite the Hellenistic East, Rome's position would be full of danger. It so happened that just at this time the ruler of Macedonia (Philip V) did think he was another Alexander the Great and started out on a career of conquest; so when the threatened states appealed to Rome for help she saw the wisdom of heeding their appeal.

An Attempt to set up a Substitute for War. The first thing Rome did was interesting: she tried to see how much her mere word would count for. She told Philip that the situation in the East would have to be settled by arbitration rather than by war — that is, by reason rather than by force.

The idea was a fine one; but Philip had sense enough to see that, if he agreed, it meant that he recognized Rome as boss of the whole Mediterranean world. So he went on with his original plans.

Relations with the Hellenistic States. Rome thereupon sent an army to Macedonia which destroyed Philip's forces at Cynoscephalæ[1] (198 B.C.). Though this made her mistress of Macedonia and the Greek peninsula, she allowed these regions to run their own affairs, for a while. Soon after, she was drawn into war with Syria, and in 190 B.C. her armies crushed those of King Antiochus[1] at Magnesia. Next, the forces of Perseus, son of Philip V of Macedon, were routed at Pydna[2] (168 B.C.). In that same year Egypt was made a real Roman dependency (see note under illustration, p. 313).

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[1] sĭn ŏs sĕf′a̤ lē.

New Provinces. Meanwhile Carthage had recovered sufficiently from the Second Punic War to become again a commercial rival; so the Romans found an excuse to make war on her. After a bitter three years' struggle they captured the city and looted and demolished it (Third Punic War, 149–146 B.C.).[3] The region round about was made into the province of Africa. In the same year that Rome destroyed Carthage she made Macedonia a Roman province, and put an end to the Achæan League (p. 249) by looting and destroying its richest city, Corinth, which was another of her strong commercial rivals (146 B.C.). Thirteen years later (133 B.C.) she got a foothold in Asia, and in an unusual way. King Attalus III of Pergamum, dying without a son, bequeathed to her his rich realm, which included about half of Asia Minor. This was organized into the province of Asia.

So, within seventy years after Hannibal's defeat, Rome was in almost complete control of the Mediterranean. She still had to add a few bits of territory and to make the sea safe for commerce,[4] but the main work was done.

Summing up the Chapter. The Punic Wars, like the Persian Wars (p. 174), form a chapter in the conflict between Oriental and European civilizations, represented this time respectively by Carthage and Rome. The two powers were probably more evenly matched than the one-sided (Roman) accounts would lead us to believe. Hamilcar Barca was the outstanding soldier in the first war; his son Hannibal held a similar position in the second; but Rome won both wars. In the first she gained most of Sicily; in the second she gained Spain; and in the interval between the two she seized Sardinia and Corsica. In the second century B.C. Rome became the dominant power in the eastern half of the Mediterranean by making Egypt a Roman dependency, by conquering Macedonia, and by inheriting the kingdom of Pergamum. In the west she utterly destroyed Carthage in the Third Punic War (149–146 B.C.), and she was now without a rival in the Mediterranean world.

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[1] ăn tī′ȯ kŭs.

[2] pĭd′na̯.

[3] That the Carthaginians still had some fight in them is shown by the fact that before the surrender the population within the walls was worn down from 250,000 to 50,000.

[4] We shall do injustice to the so-called "pirates" unless we bear in mind that many of them were Eastern nobles and princes who had been robbed of their estates by the conquering Romans. In earlier days piracy had been kept down by Athens, Rhodes, and Ptolemaic Egypt; but the Romans were slow in recognizing that it was their duty, as a great naval power, to police the seas.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

A Business Man's City — Carthage: Church[2], Hammerton[1], Smith[3].
"History's Most Glorious Failure" (Hannibal): Church[2], Creasy, Dodge, Haaren[2], Hammerton[1], Rostovtzeff[2], Tappan[2].
Cato the Censor: Plutarch.
General Accounts: Breasted[1], Davis[2], Mills[2], Wells[1].
Fiction: Church, A. J., *Lords of the World.* Henty, G. A., *The Young Carthaginian.*

Some Key Words

Carthage
Tyrian
Punic
province
Hamilcar Barca
Hannibal
Saguntum
Fabius
Cannæ (216 B.C.)
Metaurus (207 B.C.)
Scipio Africanus
Zama (202 B.C.)
Cynoscephalæ (198 B.C.)
Magnesia (190 B.C.)
Pydna (168 B.C.)
Corinth (146 B.C.)
Attalus III (133 B.C.)

Questions

SECTION 1. What reason is there for supposing that the Carthaginians have not had a square deal in history? Who founded Carthage? To what race did the Carthaginians belong? What were the extent and resources of their empire? How did Carthage deal with the various parts of her empire? Do you wish she had won in the Punic wars?

SECTION 2. Compare the resources of Rome and Carthage at the beginning of the First Punic War. What did Rome gain from this war? How did Rome's treatment of Sicily differ from her treatment of earlier conquests on the Italian peninsula? How did Hamilcar Barca try to make up for Carthage's losses in the first war?

SECTION 3. Why did Hannibal renew the war? What great Roman general carried the war into Africa? When and where did Hannibal suffer his first defeat? What did Rome gain from Carthage in the Second Punic War?

SECTION 4. How did the Punic wars help to spread Greek ideas among the Romans?

SECTION 5. How did Rome attempt to settle troubles in the East without war? If you had been Philip V of Macedon, would you have followed Rome's suggestion? What became of Carthage after the Third Punic War? How did Rome get a foothold in Asia?

Things to Do

1. Continue your time chart.

2. Draw a map showing the route and main battles of Hannibal.

3. Begin a map showing Roman expansion outside of Italy, and add to it as you go through the Roman Millennium.

4. Dramatize or write a story about some events in the life of Hannibal; for example, (*a*) taking the oath against Rome; (*b*) planning to cross the Alps; (*c*) considering whether it would be wise to lay siege to the city of Rome; (*d*) receiving the news of the defeat and death of his brother, Hasdrubal, who was trying to bring reënforcements from Spain; (*e*) after his defeat at Zama; (*f*) planning to commit suicide rather than fall into the hands of the Romans.

CHAPTER XXVI · Showing how the Roman Conquests were woven together by Intelligence and Good Will rather than by Force

1. THE GOOD THAT CAME OUT OF WAR

International Anarchy. Thus far the story of Rome has been largely one of war, with its terrible destruction of life and property and its long train of misery. But we need to recognize that good too came out of these conflicts.

Wherever men come together, whether as individuals or as groups, differences arise between them, and if these are not settled by reason and a sense of fair play they will be settled by force. In the ancient Mediterranean world, before the days of Rome, there was no political machinery (like a League of Nations or a World Court) for bringing opposing parties together. The generally accepted method for settling international differences was the use of force. Since that method is still in use in the world after two thousand years of Christianity, it is not hard for us to understand that the ancient Romans should have used it.

Peace and Order. Now the good that came from these wars was that they *avoided* a lot of misery and bloodshed by putting an end to hundreds of little wars which heretofore had disturbed the peace of the Mediterranean but which were not important enough ever to get into history books. Rome built up what was practically a world state, and within that state she gave in large measure just what people want today, namely, peace and justice. In other words, *once she had added* a territory to her state, she used intelligence, rather than force, in dealing with it.

The results were not perfect; many a Roman governor was a grafter. But, by and large, the conquered peoples got more peace and order and justice than they had ever known before. There was always the Roman army in the background, of course, and from time to time it had to be used; but it alone could never have held the widely scattered territories together. What held them was the feeling of the great mass of people that they were getting a square deal.

Effective Workers, but Not Spectacular. This brings us to a consideration of the work of another group of men who, like the traders, rarely get the credit they deserve — namely, the jurists (judges and lawyers). Without them there would have been no Roman Republic and Empire such as we are considering.

Their work was not so dramatic or spectacular as that of the soldiers. The latter had all the fireworks. A conquering hero had a "triumph" — a magnificent parade through the streets of Rome, with captive princes chained to his chariot and feasts and games for the crowd. No wonder he got a big "write-up" from the contemporary historians. But Scipio Africanus, Marius, Sulla, Pompey, Cæsar, Augustus, and the other great soldiers who fill the pages of Roman history (in so far as they were mere soldiers) merely *brought* the various pieces of the Roman world together. What made the pieces *stick* together was largely the equitable system of law developed by the Roman jurists.

This was the most original part of Rome's work and formed her greatest contribution to the world; so let us try to understand what it was that she did.

2. Law: (*a*) for Romans

What Peace and Order Depend on. You have lived long enough to know that people need to have laws, or rules, if they wish to have peace and order. Whether they really get peace and order depends largely upon one of two things: either the laws must seem just to most of the people and so be obeyed willingly, or the lawmakers must have enough power behind them to *make* the people obey them.

Customary Law. Laws need not be written down. If they are regarded as part of the customs, or habits, of the people, — that is, if they are generally known and accepted as binding,— that is all that is necessary. For example, there is no written law which says that no one shall be President of the United States for more than two terms, and yet that rule has been binding for more than a hundred years. (What are some of the unwritten laws of your school? For example, are there any offices which, by custom, always go to seniors?)

Like all early peoples, the Romans lived for hundreds of years under unwritten, or customary, laws. Such laws have one great drawback: because they are not written down, it is sometimes hard to tell just what they are. One person understands them this way, and another person that. As a result those who enforce customary laws have the chance to twist them to their own advantage.

Statute Law. This is what often happened in Rome, where the laws were enforced by the consuls and other noble officials. The plebeians therefore demanded that the laws be written down, and, as we saw (p. 296), they finally got what they wanted (450 B.C.). From time to time new laws were made by the assemblies. Such laws are called statutes, to distinguish them from unwritten laws.

So up to the fourth century B.C. the Romans had two kinds of law: (1) customary law and (2) statutory law.

Judge-Made Law. Now a third kind came into being, namely, judge-made law. This grew out of the edicts of the prætors, who were officials elected yearly to relieve the consuls of their work as judges.

As Rome grew, new matters which were not covered by some law were constantly coming up for settlement.[1] Something had to be done; so the prætors got into the habit of issuing an edict at the beginning of their term, in which they stated what rules they would apply to certain new kinds of cases. This document was called the prætorian edict.

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[1] In the same way, in our own day, the automobile has raised and is raising many new problems, for which we have had to pass and are still passing new laws.

The Prætorian Edict. Many prætors merely copied the edicts of their predecessors, and in time the main parts of the prætorian edicts came to be well known and to be accepted as law. Notice that the regular lawmaking bodies had nothing to do with these edicts. They were judge-made.

3. Law: (*b*) For Romans and Non-Romans

A Variety of Legal Systems. All that we have said thus far applies only to the law for Roman citizens. If the jurists had gone no farther, they would not rank as high as they do in legal history. But another great contribution that they made lay in what they did for those within the Roman state who were *not* Roman citizens.

There were many such in Italy and elsewhere, and, because they were not citizens, they had no right to bring cases into the Roman courts. That seems strange to us, because nowadays nations try to extend their laws over as many people as possible. But the early Romans regarded their laws as something to be reserved for themselves alone. The noncitizens, of course, kept the laws they had had before Rome conquered them.

The Peregrine Prætor. This system worked well enough until some alien (that is, non-citizen) got into trouble with a Roman citizen or with some other alien. Then the question came up, "Whose law shall be used?" By the time of the First Punic War (264–241 B.C.) this question came up so often that Rome provided a special prætor, called the peregrine prætor, to look after cases in which aliens were involved (241 B.C.).

Two Great Steps. Since the aim of the peregrine prætor was to give a square deal to all parties, he studied the various systems of alien law as well as the Roman law and used such legal rules or principles as he found common to all. That was one great step forward. The second step was greater still. Where there were no common principles, he decided upon one which seemed to him to be reasonable. Like the other prætors, he issued a yearly edict, and gradually a new code of laws grew up. The need for such a code, of course, became steadily greater as Rome spread her power over the Mediterranean. Because it applied to men of various lands, it was called the *jus gentium*,[1] that is, the law of nations.

The *Jus Gentium* becomes a Universal Law. As the Roman citizens learned about this new *jus gentium*, they came to like it better than their own old code (the *jus civile*,[2] or civil law) and demanded that their cases be tried by it too. So the *jus gentium* came to be regarded as universal law, that is, as a proper law for all peoples.

All this was a matter of slow growth; we shall refer to it again (p. 371). The point to note here is that the *jus gentium* began to develop in this period of early Roman expansion.

Some Key Words

customary law
statute
judge-made law
prætorian edict
peregrine prætor
jus gentium

Questions

SECTION 1. What was it that bound the parts of the Roman state together?

SECTION 2. From what can we infer that the Romans had customary laws before they had written laws? What is one disadvantage of having customary laws? What new kind of law began to be developed in the fourth century B.C.?

SECTION 3. Why did Rome have to develop a new system of law as a result of her conquests? What is meant by saying that the *jus gentium* came to be regarded as universal law?

Things to Do

Draw up a list of ten or a dozen rules which you think so fundamental that they ought to be enforced all over the world.

[1] jŭs jen′shĭ u̮m.

[2] sĭ vī′lē.

CHAPTER XXVII · How Rome Gained the World and Lost her Soul

1. The Roman World (*c.* 133–*c.* 27 B.C.)

What the Romans of that Day did not Know. The years from *c.* 133 B.C. to *c.* 27 B.C. marked the last century of the Roman Republic, but of course the Romans of that period did not know it. The Republic had lasted so long that if it had occurred to anyone to ask whether it might not some day come to an end, he would have been laughed at. The Romans took their Republic for granted, just as they took it for granted that the sun would rise tomorrow, and just as Americans take their Republic, or Canadians take their Dominion, for granted.

So those Romans who set the tone for society gave little heed to the problem of keeping the State's foundations sound by fostering the sense of decency and fair play of the old simple days. When they suddenly found themselves masters of the world and free to loot cities in which riches had been accumulating for hundreds of years, decency and fair play gave way to selfishness and greed; and almost before anyone knew it the Republic was gone.

What Rome Possessed. By 133 B.C. the northern shore of the Mediterranean was in the hands of Rome or her allies, except for a short stretch on either side of the Rhone and for the extreme southeast shore of Asia Minor. She dominated the southern shore through her possession of the region around Carthage and her control of Egypt west to Cyrene.[1] Only the east Mediterranean coast was out of her hands, and that she conquered during this last hundred years of the Republic.

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[1] Egypt did not become a Roman possession until 30 B.C.

Cisalpine Gaul, which was in Italy, and all possessions outside of Italy were organized into provinces and governed from Rome.

For Whom it Was. This vast area had tremendous possibilities for human happiness, but it did not exist for the sake of general human happiness, or even of all Italy. The long wars, with their excitement and their opportunities for loot, spoiled the simple life of the farm for many a country lad, who now drifted to the city, there to become a hanger-on of the rich until called to arms once more. Of those who remained on the farm, many were ruined by competition from the large Italian or provincial estates worked by slave labor.

The Republic existed primarily for the sake of the seven-hilled city on the Tiber. Her needs and desires alone dominated the economic life of the Mediterranean world; and they continued to do so for about four hundred years.

A Newly Rich Farmer Folk goes to the City. The poor were not the only ones who flocked to Rome; the rich did too. Contact with the old East was teaching them how attractive city life could be. Much of what they learned from the East was worth learning,— art, literature, philosophy, and the drama,— but much they would have been better off without.

They take easily to the Showy Side. Like most newly rich people, they took most easily to the showy side of the old cultures — to a life of luxury and extravagance. A new type of Roman began to grow up who was out chiefly for a good time. Young people had all sorts of things their grandparents had never dreamed of having, and wanted more. The old folks began to shake their heads and wonder "what the country was coming to." That didn't worry the young, and for a long time there seemed to be no need for anybody to worry. Rome remained strong, at least outwardly, for more than three hundred years. Yet the time came when she, or at least the historians, pointed back to the weakening effects of wealth on Roman character and home life as the beginning of her downfall.

2. The Eternal City: the People

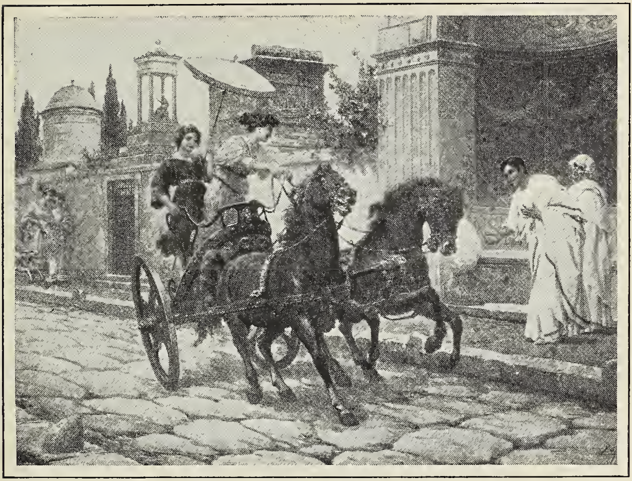
Its Size. In the city on the Tiber we have something new — the first European city, and one which will set the tone for city life in the West for centuries; so we might well take a good look at it. Rome covered about five and a half square miles. (How does that compare with your home town?) Its population was probably about a million and a half, of which about two thirds were free and one third slave.

The Socially Elect and the Rich. At the top of the social scale stood a comparatively small number of aristocratic families, forming the senatorial class. They monopolized the chief magistracies in Rome and the governorships in the provinces; and they grew rich from their offices, in many cases dishonestly.

Next came the equestrian order, which was the moneyed class. Its members advanced funds to candidates for high office, receiving in return government contracts for roads and aqueducts, for army supplies, and for collecting taxes, or concessions (that is, rights) to work lands and mines which belonged to the State. They and the aristocrats, together with their womenfolk, spent much of their time in eating, drinking, dancing, and attending games and races (p. 366, Nero).

The Rabble. At the other extreme there was the rabble, made up of discharged soldiers and of farmers who had been ruined by slave competition. These once-self-respecting citizens were now almost penniless hangers-on of the rich, and they became an increasingly difficult problem as time went on. At first grain was sold to them by the State at less than cost; then it had to be given outright. More than that, they had not only to be fed but to be amused, and this put an added burden on the state treasury.

What Kept Rome Going. (1) Between the small rich class and the large poor class there was, of course, a good-sized class of fairly well-to-do people made up of business and professional men who carried on the every-day work of the



Would this Young Pompeian Lady *have got* More *of a* Thrill *from* Driving *an* Automobile?

Republic. Without such a substantial middle class no state has ever maintained itself long. It has always formed the backbone of a people. In the Roman middle class, as well as in the rabble, were some freedmen, that is, ex-slaves. (2) Below these three classes of Roman freemen was the large class of Roman slaves. With such a class, states have maintained themselves in the past; but in the long run it has proved to be a weakness.

The Slaves. It is difficult for twentieth-century Euro-Americans to grasp the tremendous part which slaves played in Roman life. It will help if you try to imagine what life today would be like without machines of any sort, for slaves were to Rome what machines are to the modern world.[1]

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[1] We often speak of machines as our "iron slaves," and economists say that, on an average, each of us has the equivalent of about one hundred such slaves working for us. We saw (p. 326) that Roman slaves threw freemen out of work; we know only too well today that "iron slaves" do the same.

Life Servitude *vs.* Death. We are likely to be unfair to the ancients unless we try to see slavery as they saw it. Most of their slaves were war captives who, according to the prevailing code, might rightly have been put to death. By being made slaves they were being granted a favor. (Ask any criminal today to choose between death sentence and life imprisonment, and see what he takes.) It happened, it is true, that both parties (the captors as well as the captives) profited by the practice; but that sort of thing happens sometimes on the globe even today.

Names are Sometimes Deceptive. To make sure of giving the Roman slaveholder a square deal, we should make two other observations. One is that slavery existed in America within the memory of men still living. The other is that many a Roman slave, if he (or she) could have watched many a "free" factory worker in Europe or America any time during the nineteenth century or even today, would probably have cried out, "Take me back to dear old Rome!" Especially in the early days, when slaves were few and generally of related Italian stocks, they were treated kindly and were regarded as part of the family group. When Greek slaves began to appear, the educated ones (who as a rule were more cultivated than their Roman masters) were also treated with consideration and often served as tutors for the young,[1] or as business agents and managers of estates.

But by and large, especially after slaves began to appear in droves [2] from all over the Mediterranean world and some individuals owned thousands of them, the system was cruel and debasing: cruel to the slave, and debasing to the owner who treated men, women, and children as things and not as human beings, — just as some factory-owners still do in parts of Euro-America.

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[1] It was such a slave, one Andronicus, who, finding no storybooks for his pupils to read, translated parts of the Odyssey into Latin and thus produced the first piece of Roman literature.

[2] For example, when Corinth was destroyed (146 B.C.), all the women and children went to the slave market (the men were killed); in Gaul, Cæsar enslaved more than a million.

3. Life in the Eternal City

How the Romans were Housed. Rome was not yet the "city of marble" that Augustus called it (p. 379), but already it had some beautiful temples and other public buildings and some palatial homes of the rich. The rich, too, had lovely villas in the hill country round about Rome and at Baiæ and other places along the western shore (see page 352). The poor lived in overcrowded tenements, so flimsily built that they presented a serious fire hazard.

How they Dressed. Among the wealthy the dress of both sexes was more alike than it is today, especially indoors, where both wore flowing robes and sandals.[1] Out of doors, men wore a white toga, and women a colored cloak; both wore shoes reaching well above the ankle, but no hat. The men were clean-shaven and wore their hair short.

Artisans and soldiers wore practical, close-fitting garments (see illustrations on pages 300 and 373).

What they Ate. The tables of the rich groaned under the load of delicacies which land or water anywhere in the vast empire could supply. All the fish, flesh, and fowl, all the vegetables, fruits, and flowers, and all the wines which the Near East produced (p. 112), together with all the arts of the table which the Eastern world had evolved through the ages, were known to the high-living Romans, and were put to use on a scale as vast and magnificent as ever was depicted in a modern movie.

In marked contrast to the abundance and variety of the rich man's diet were the meagerness and simplicity of the poor man's. Bread, generally made of wheat, and dry and fresh fruits formed the major parts of the common city folk's diet. The country folk had, in addition, cheese, honey, and vegetables.

Water Transport Leads. The problem of feeding the city was a serious one. Already at the beginning of this period

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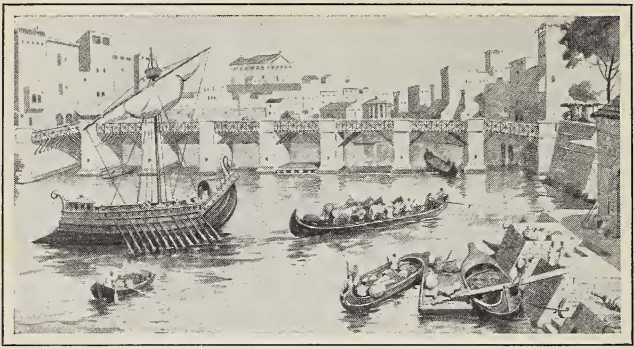
[1] See page 284. Note the stripe on the toga of the nearer man. It was of purple and indicated that the wearer was of senatorial rank.



Roman Shipping *on the Tiber*

(*c.* 133 B.C.) Rome was as dependent for her food supply on her water transport service as London is today. Any serious interruption of communications with Sicily or North Africa was sure to cause distress, and likely to result in trouble with the rabble. (See map, p. **374**, for the chief ports of the Roman world. Cargoes intended for Rome were landed at Puteoli [1] and later, in the Empire, at Ostia.)

Almost all Roman trade was water-borne, and points to a skill in sea and river transport which is generally lost sight of in the enthusiasm which historians show for Rome as a road-builder. Here you may as well learn, once and for all, a fact you need to bear in mind throughout the period covered by this volume, namely, that until the invention of the railroad in the early nineteenth century, sea and river traffic is much more important than land traffic.

The chief commercial centers, next to Rome, were Gades (Cadiz) and Cartagena for Spain, Marseilles for Gaul, Delos [2] and Corinth for Greece, and Alexandria for Egypt, Syria, and the East.

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[1] pû tē′ô lī.

[2] Delos, once the sacred shrine of the Greeks (p. 180), was the center of the Eastern slave traffic, for which she was equipped with ten thousand dungeons.

How the Romans spent their Time. Roman aristocrats and others who were well-to-do spent the morning conferring at home with estate managers and other servants and attending to public affairs in the Forum. After luncheon and a midday nap, they had a variety of recreations to choose from until bedtime, — watching the races or the gladiatorial combats, whiling away an hour or two at the baths (which were like gorgeously appointed athletic clubs), driving, yachting, dancing, and, of course, dining. The chief fixed engagement of the rabble was standing in line, first, to get an allotment of free grain or bread, and next to get a free ticket to the games. For the remainder of the time, they lolled in the sunshine (of which there was plenty) and waited for a street riot, a fire, or something else exciting to happen.

The Business of Amusing the Romans. With so many idle, empty-headed people in the ranks of both the rich and the poor, it is not surprising that the craving for amusement should grow. Games and festivals, which in olden times had lasted only one day, now were kept up for two weeks or more and became ever more exciting. Fights between trained slaves (called gladiators; see page 332) were common enough before this last century of the Republic, but never on the scale they now attained. Now gladiators slew one another by the thousand. Now, too, fights between wild beasts and between wild beasts and men were staged. These entertainments were supplied partly by the State and partly by politically ambitious individuals, and helped to account for the enormous debts piled up by candidates for high public office, and for the way the successful candidates robbed the government, once they got into office.[1]

"Real Life" Dramas; No Tickets Required. In addition to costly games, the politically ambitious Romans produced one "real life" drama after another, which were even more costly to the State, but for which no admission was charged. These

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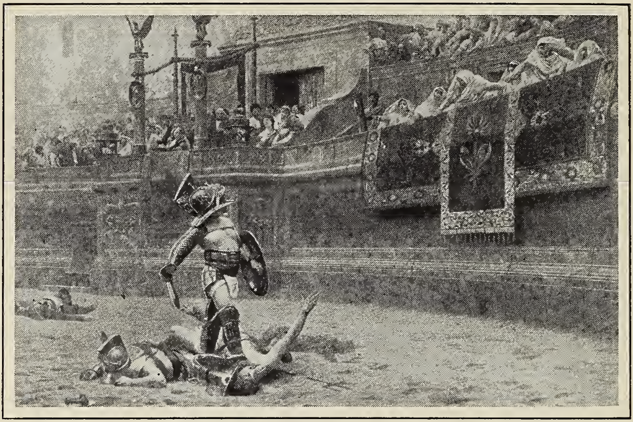
[1] Imagine a candidate for the American presidency inviting the public to a series of boxing matches (without gloves) in the Yale Bowl, and providing a free lunch.



The Cultivated Roman's IDEA *of a* GOOD TIME

Here is a poser for those who say, "You can't change human nature"

were the numerous civil wars which drenched the streets of Rome with blood until the Republic was bled white and expired.

Before we trace the Republic's last steps toward self-destruction, let us consider briefly how thoughtful Romans tried to order their lives during this period of chaos.

4. THE INFLUENCE OF CIVIC DISORDER ON ROMAN THOUGHT

A Philosophy of Resignation. The problem of how to order one's life had been comparatively simple for the early Romans: Work to feed your family, and defend the State from its enemies. But now the families of those who set the tone of the Roman state were only too well fed — so well fed that they were rapidly degenerating. As for the liberty of the State, who could even threaten it? Rome was mistress of the world. In this quandary thoughtful Romans turned to the Greek philosophers to learn from them how to live.

Many of the noblest ones became followers of the teachings of Zeno, the Stoic. They still had much of the unconquerable spirit which their forbears had displayed in the days of the war with Hannibal. They would not run away; they would stay in the game and make the best of it. If riches and good fortune came, they would not be puffed up; if pain and sorrow, they would not be cast down. They would always be masters of themselves and resigned to whatever befell them.

Stoicism and Christianity. Stoic philosophy set the tone for most of the socially minded Romans during several hundred years, — until Christianity spread over the Roman world. It had little of the kindliness and gentleness that we find later in the teaching of Jesus, with its emphasis on God as a God of love (p. 273). It was stern and unbending, emphasizing justice rather than mercy. However, it helped to prepare the Roman world for Christianity. It made educated people familiar with the idea of a Supreme God and with the idea that all men (whether Greek or "barbarian," free or slave) are equal. Many of the Stoics became Christians, and many of their ideas became part of the Christian religion; but that was far in the future.

A Philosophy of Escape. More numerous than the followers of Zeno were those who followed his Greek contemporary Epicurus (see page 255), or rather who thought that they were following Epicurus, for this great teacher has been much misunderstood. To the average person today his teachings mean "Eat, drink, and be merry, for tomorrow we die"; and they meant the same to many Romans. That was the conclusion they drew from the Epicurean doctrines that the gods did not bother about the doings of men, and that there was no life after death. Since fear of punishment in the hereafter is still a powerful force in keeping men decent, it need not surprise us that two thousand years ago many a Roman should have felt that, with the gods out of the way, there was no reason why he should not live a life of self-indulgence.

But the true follower of Epicurus was a different sort of person. Far from indulging the grosser appetites, he sought pleasure in the finer things of life, especially in the companionship of noble friends. What he wanted most of all was peace of mind. He was not, as a rule, robust enough for the rough and tumble of life, especially when life was as tumultuous as in this period of civil war. So he was content to stand on the side lines and look on, or even to stay out of the way entirely.

A Variety of Religious Experience. The attempts of the Stoics and Epicureans to find a satisfying way of life outside of the limits of the old Roman religion point clearly to the fact that that religion was no longer capable of regulating the lives of thoughtful men. It failed, too, with the common people, who turned to one or more of the religions imported from Greece, Egypt, and various parts of Asia. Being incapable of planning a consistent rule of life and sticking to it, they lived one day at a time, and, with minds filled with a weird collection of myths, magic, and superstition, they called on whichever celestial bell boy or bell girl (p. 70) seemed best fitted to solve the difficulties of that day.

Summing up the Chapter. The keynote to this and the following chapters is found in the words of an English scholar, W. Warde Fowler, to the effect that Rome gained the whole world and lost her soul. As with other peoples before and since, those who set the tone in the Roman state could stand adversity better than they could stand prosperity. — There were four classes of Roman freemen: the rich senatorial and equestrian classes; the middle class, covering a wide range of occupation and income; and the city rabble, largely unemployed. The last two classes contained some freedmen (ex-slaves). Most of the work in and out of Rome was done by slaves, who were sometimes well treated but who on the whole exerted a demoralizing influence on the State.

There were great extremes of wealth and poverty. For those who could afford them, there were luxuries for house, table, and wardrobe, most of which came from the East.

The problem of feeding the city was a serious one and called for control of the sea. The problem of keeping the unemployed amused was also a serious one. — The disorders of the period led many thoughtful men to order their lives according to the teachings of Zeno or of Epicurus. The masses were steeped in superstition and drew what solace they could from the worship of a variety of local and imported deities.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Roman Homes and Home Life — Food, Clothing, Slaves, Family Names, Religion: Abbott[1], Davis[4], Fowler[1], Hall, Johnston, Mills[3], Preston, Shumway.
Occupations; guilds: Same as the preceding; Frank, Hayward.
A Roman Election: Abbott[1].
Political Corruption in the Later Republic: Davis[4].
General Accounts: Breasted[1], Hammerton[1], Mills[3], Van Loon[1], Wells[1].

Some Key Words

senatorial
equestrian
freedmen
slaves
Andronicus
Stoic
Epicurus

Questions

SECTION 1. What did Rome possess in 133 B.C.? For whom did the Roman state exist primarily? How did many Roman citizens suffer from the effects of Roman expansion?

SECTION 2. What classes of Roman freemen were there? What was the Roman attitude toward slavery? Does it seem reasonable to you?

SECTION 3. Compare rich and poor in Rome from the point of view of food, clothing, shelter, and amusements. What were some of the leading ports and markets? (See map, p. 374.)

SECTION 4. What effects did civil war have on Roman thought? From what various regions did religions come into Rome? Are there any religions from those regions in America today?

Things to Do

1. Take any picture in this chapter (or words that suggest a picture), and make it (*a*) point to various kinds of people and (*b*) link this period with the past. (See page 11.)

2. Write one of the following advertisements: SLAVES FOR SALE; SLAVES WANTED; REWARD FOR RUNAWAY SLAVE.

3. Prepare a poster advertising a gladiatorial show.

4. Draw a cartoon "Wonder what —— was thinking about?" for (*a*) a galley slave, (*b*) a gladiator. (See page 635 for model.)

5. Begin to gather material for an issue of the *Roman Eagle*. This might be a class project.

6. Make a model of a Roman galley, a Roman house, or Roman garments.

7. Prepare a menu for a Roman banquet.

8. Read W. S. Davis's *A Day in Old Rome*. Read the whole volume rapidly, to get a general picture of Roman life. If any parts prove of special interest to you, make a report to the class.

CHAPTER XXVIII · Showing how Rome Succumbed to "The Man on Horseback"

1. BEFORE CÆSAR

Two Socially Minded Brothers. In the preceding chapter we described life in Rome during the last century of the Republic. Now we shall look briefly at the chief actors of the period as they pass across the stage.

There were throughout the period some upper-class Romans who felt impelled to do something to relieve the distress of the common people, and who had sense enough to see that until that distress was allayed there would be ever-increasing disorder and confusion. Best known to fame are the two brothers Tiberius and Gaius Gracchus,[1] scions of one of the noblest Roman houses. Their mother was Cornelia, daughter of Scipio Africanus, who had defeated Hannibal at Zama (p. 313).

A "Back-to-the-Land" Movement. Tiberius planned to recover large stretches of public lands which wealthy Romans were wrongfully occupying and to distribute them among the city's poor. On this "back-to-the-land" platform he was elected tribune (p. 296), and a land law embodying his program was speedily passed (133 B.C.). But he and several hundred of his followers were killed soon after, in a riot started by his opponents of the senatorial party, and the new law was not enforced.

Ten years later his younger brother Gaius took up the work, and he too was elected tribune. He renewed the land laws of Tiberius and made several other reforms for the benefit of the poor, but he too died in a Roman riot (121 B.C.), and his work was speedily undone.

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[1] gā′yu̧s grăk′u̧s.

The Writing on the Wall.[1] The story of the Gracchi[2] (which you can read more fully in Plutarch's *Lives*; see page 370) is important for several reasons. (1) It shows clearly that the nobles (or optimates, as they were also called) were in control at Rome, and (2) that they were no longer wise enough to rule in a way that would bring peace and contentment to the city. They looked after their own selfish interests only. (3) Finally, the fate of the Gracchi showed that no one could hope to make lasting reforms in Rome unless he had an army behind him.

Roman History becomes Soldier-Biography. Roman history now becomes a series of soldier-statesman biographies. We have space barely to mention the leaders, but you will find interesting accounts of them also in Plutarch's *Lives*. The first two, Marius[3] the democrat and Sulla the aristocrat, were more successful as soldiers than as statesmen. Marius defeated Jugurtha,[4] king of Numidia, and drove back the formidable Cimbri and Teutons (German tribes from the north) at Aquæ Sextiæ (102 B.C.) and Vercellæ (101 B.C.). Sulla defeated Mithridates, king of Pontus in Asia Minor. But each fomented party strife and made the streets of Rome run with blood.

Marius was elected consul seven times. Sulla, on his return from the East, became dictator (82–79 B.C.).

Pompey, the third great figure, was likewise more of a soldier than a statesman. After helping to suppress a formidable slave uprising (the War of the Gladiators, led by Spartacus), he cleared the sea of pirates (67 B.C.), defeated Mithridates once more, and organized his conquests into provinces which served as a strong bulwark on the East. At this time Palestine came under Roman domination.

A Conspiracy within the City. During Pompey's absence a group of leaders under Catiline, jealous of the aristocratic[5]

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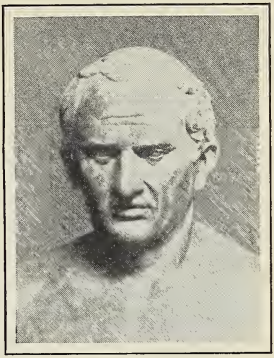
[1] What does this refer to? (See Daniel v.)

[2] grăk′ī. Most Latin words ending in *us* form the plural by changing the *us* to *i*.

[3] mā′rĭ u̯s.

[4] jōō gûr′thạ.

[5] The terms "aristocratic," "noble," "senatorial," "optimates," all refer to the same party; namely, the one opposed to the democratic, or people's, party.



Cicero

party then in power, conspired to overthrow the government; but the plot was discovered, and brought to naught by being denounced in the Senate by the eloquent consul Cicero (63 B.C.).

Pompey had received his unlimited powers in the East from the democratic party, but by the time he returned the aristocratic party was in power. Though this party gave him a two days' triumph, it was not friendly toward him. So Pompey was not happy; and when one Julius Cæsar suggested a plan whereby he and Pompey might get control of the State, Pompey was glad enough to listen.

2. Julius Cæsar

Slower than Alexander and Napoleon in Hitting his Pace. If Pompey could not keep ahead of the aristocratic party, he had even less chance of keeping ahead of his new partner; for, in this Julius Cæsar, Rome possessed a real statesman on his way to become one of the half-dozen greatest men of all time. He belonged to an aristocratic family, but chose to throw his lot in with the people's party. He had held several offices in Rome and the provinces, but no one (except perhaps Cæsar himself) suspected how great a man he was. If you had suggested that he would hold a larger place in history than any of his Roman predecessors, you would have found many a Roman exclaiming patronizingly: "'Baldy' Cæsar a great man? Why, I knew him when . . ." (and so on).[1] Cæsar therefore decided that he could make good use of Pompey's great popularity. One thing more was needed — namely, money; and Cæsar was always in debt; so he brought the millionaire Crassus into the combination, and the so-called First Triumvirate, or "three-man ring," was complete (60 B.C.).

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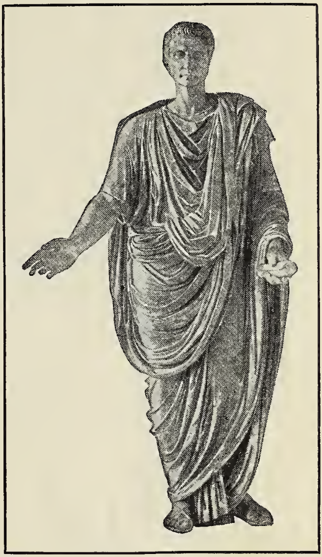
[1] *Calvus* ("baldhead") was one of Cæsar's nicknames.

Getting Going. Soon it began to work. Cæsar was made consul for the year 59 B.C., after which he became proconsul of the provinces of Cisalpine Gaul, Gallia Narbonensis (now southern France), and Illyricum for five years. In 56 B.C. his term of office was extended for another five years. During this period he conquered the barbarous, warring tribes of Gaul, thus making the first large addition to the boundaries of the civilized world since Hamilcar had added parts of Spain to the Carthaginian state after the First Punic War (p. 308). You will find his own account of the conquest in his *Commentaries on the Gallic War.*

Cæsar and Ourselves. Not once during these ten years did Cæsar think of us in twentieth-century America; he thought only of himself and Rome. Nevertheless, his conquest of Gaul was of tremendous importance to us, for he was dealing, directly or indirectly, with the ancestors of a large proportion of Americans. (1) The Gauls intermarried with the Romans and (much later) with the Germans, and became the ancestors of the modern French (p. 528). (2) Some of the Gauls fled to Britain and Ireland and mingled with the Celtic peoples there, who were the ancestors of the Irish and Welsh. (3) The neighboring Germanic peoples whom Cæsar had to fight off were related to those who later spread from Germany over much of western Europe, and, of course, to those who remained in Germany.

"Be Thankful for Cæsar." By pushing back the Germans to the east bank of the Rhine, Cæsar helped to give Rome several hundred years more in which to develop her civilization in peace. By conquering Gaul he added to the Republic a rich and fertile region in which Roman civilization might spread. This region played a leading rôle after Rome had passed away. When that time came Gaul (or France) did the same sort of thing that Rome had done; namely, it preserved much of the old civilization and passed it on to later generations, until it finally came down to us. It was with these thoughts in mind that the historian John Fiske said we in America ought to be thankful for Julius Cæsar every day of our lives.



"*Be* THANKFUL *for* CÆSAR"

Cæsar now becomes Master of the Roman World. While Cæsar was thus building up Rome's power and his own[1] in Gaul, both Pompey and the Senate were becoming alarmed at his success; and so they drew together and made plans to pull him down. Cæsar knew what they were planning, and when at last he became convinced that he could not get a square deal from them, he proceeded against Rome with a single legion (that is, about 5000 men). This was in 49 B.C.

A Rapid Worker who could Dally. Within sixty days Cæsar made himself master of the whole peninsula. To conquer the outlying portions took much of the next five years. He campaigned in Greece, where, at Pharsalus,[2] in 48 B.C., he defeated Pompey; in Egypt, where the fascinating queen, Cleopatra, made life so pleasant that he stayed longer than he needed to; in western Asia, where he showed how much he could say in a few words[3]; and in Africa and Spain. On his return to Rome he was given four triumphs, and most of the chief offices were conferred upon him for life.

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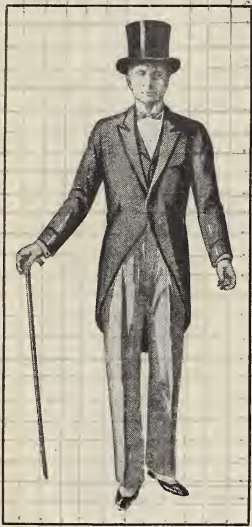
[1] Cæsar's power, of course, consisted chiefly of an army of veterans who were devoted to him.

[2] fär sā'lu̯s.

[3] See page 168 (footnote 2) for the way he reported the battle of Zela to his friends in Rome.

Internal Reforms. All the while Cæsar had been at work improving conditions in the parts of the Roman state which were under his control. He won over the Italians by his generous treatment of those who had fought against him. Far from putting them to death (as everyone expected him to do, and as some of his predecessors would undoubtedly have done), he appointed the able ones to office. He won over the provinces by replacing the greedy governors with honest and efficient men and by extending Roman citizenship to many provincials. He even admitted some citizens from Gaul into the Senate. He also helped to beautify the provincial cities. In these ways he made the provinces feel that they were a real part of the Republic.

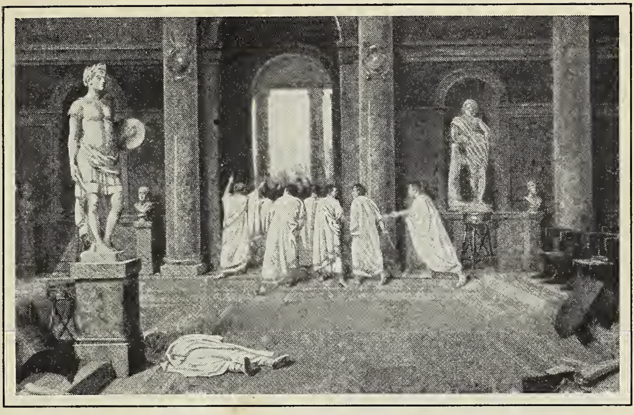


This MODERNIZED VERSION *of* CÆSAR *aims to make him seem as* REAL *to You as he was to* ROMAN SCHOOLBOYS

To them he was not a statue or a stage figure but a real man — and rather particular about his tailor. Do you know anyone who looks like him?

Reforms in the City. But he did not neglect the capital. One of his chief interests there was to improve the condition of the poor. He sent many of them out to establish colonies, notably in those places where once had stood the great cities of Carthage and Corinth. (How long since these cities had been destroyed? See page 316.) In this way he cut down by half the thousands who were fed by the State.

The Julian Calendar. We have space for only one more of Cæsar's reforms, his best-known one — the reform of the calendar. That venerable timepiece had been running behind for centuries. To straighten matters out, Cæsar (acting on the advice of a Greek astronomer) added the lost days to the



"At the base of POMPEY'S *statue . . . Great* CÆSAR *fell"*

But yesterday the word of Cæsar might
Have stood against the world; now lies he there,
And none so poor to do him reverence.

SHAKESPEARE, *Julius Cæsar*, Act III, Scene II

year 46 B.C. and gave the calendar a fresh start with the year 45 B.C. To prevent it from running behind, as the old one had, an extra day was added in February of every fourth year (leap year).

A Futile Murder. Cæsar was king of the Roman state in all but name, and it would probably have been well for Rome if she had made him king; for, as a republic, the Roman state had long been a failure. The situation was one for which Cæsar was peculiarly fitted, since no one in the Roman world could equal him in his capacity to see things as they were and to do what needed to be done. But many well-meaning Romans were still attached to the old city-state government; others were jealous of Cæsar; and on the Ides of March (March 15), 44 B.C., he was murdered as he came into a meeting of the Senate which was held that day by chance in Pompey's Theater.

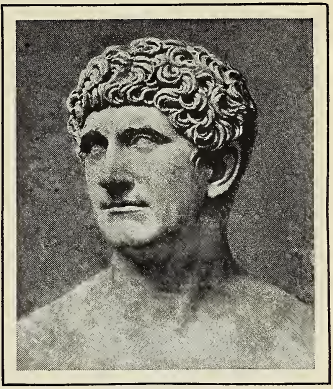
3. The End of the Republic

Some Grown-ups and a Youth. The assassins' work was in vain. Within thirteen years Cæsar's great-nephew Octavian (whom he had adopted) had all of his powers and more too. But no one knew that in 44 B.C., or would even have guessed it. The situation was critical in the extreme, and anyone given to prophecy was more likely to have predicted that within thirteen years the great Roman state would have gone the way of the empires of Thutmose III, Sargon II, and Darius I. For who was there to take Cæsar's place? Certainly not either of the leading conspirators, Brutus and Cassius; nor Cicero, who was not in the plot but who approved of the result. Abler than these was Cæsar's right-hand man, Mark Antony; but Mark Antony was no Cæsar. And who would have thought to place his wager on young Octavian, the eighteen-year-old youth who had just put away his schoolbooks?

Young Octavian
In the Vatican at Rome

A Joint Control. This youth of college-freshman age was the son of an obscure country money-lender who had married Cæsar's niece. When he first appeared in Rome, no one took him seriously, though both Cicero and Mark Antony hoped to make use of him. It soon became apparent, however, that he possessed much of his great-uncle's genius for politics. He came to an agreement with Mark Antony, and Brutus and the other conspirators were crushed (battle of Philippi, 42 B.C.); then he and Antony divided the control, Antony taking charge of the East and Octavian of the West.

Two Suicides. Presently the two drifted apart, especially after Antony became infatuated with the Egyptian queen, Cleopatra, and finally they were at war. The contest was settled by Octavian's naval victory at Actium[1] (31 B.C.). Soon after, Antony committed suicide; and Cleopatra, when she found that she could make no impression on Octavian, did the same. So in 31 B.C., at the age of thirty-one, Octavian was master of the Roman world.



MARK ANTONY

He buried Cæsar and would have liked to bury Cæsar's nephew. (See Shakespeare's *Julius Cæsar*, Act III, Scene II)

He Profits by his Uncle's Mistakes. The Roman world was willing to let Octavian be master, for it was tired of civil war. Moreover, Octavian had learned one lesson from his uncle's experience, and that was not to take on the *appearance* of power but to be satisfied with the *essence* of it. Where Cæsar had lived in great splendor, Octavian lived as simply as any senator. The Senate and the assembly and the republican offices were kept as before, but Octavian held the main offices himself or had his friends elected to them. So, *on paper*, the Roman constitution looked much as it always had, but in reality it was greatly changed.

The End of the Republic. About the only changes *on paper* were the addition of two titles which Octavian's enthusiastic followers forced upon him in 27 B.C., when he resigned the extraordinary powers which had been granted to him during the period of crisis. These titles were *Augustus* (meaning "August" or "Majestic") and *Princeps Civium Romanorum* (meaning "First Citizen of the Romans"). But though the

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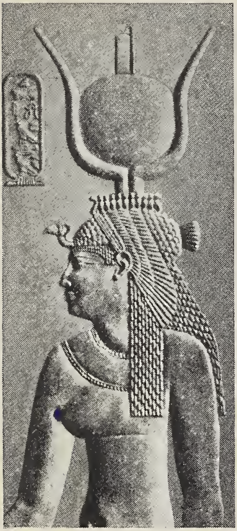
[1] ăk'shĭ ụm.

Roman constitution seemed to be the same as before, Octavian (or Augustus, as we shall henceforth call him) was as much in control of Roman affairs as were his successors, whom we call emperors.[1] So, with Augustus, the five hundred-year-old Roman Republic came to an end.



A *Vivid* Personality. Cleopatra, *Queen of* Egypt

Failure of Experiment No. 2. It may be enlightening to reword the last sentence in this way: By Augustus's time the second widespread experiment of giving the people an active share in the government had ended in failure, and Roman civilization was saved, as Greek civilization had been, by "the man on horseback." For in the last analysis Augustus's power rested on the army, just as Alexander's had done. If Augustus had failed to establish order, the Roman state would probably have gone on weakening itself through civil war until the uncivilized peoples of central Europe could have swept down and destroyed it. Fortunately Augustus ruled for over forty years, and, thanks largely to his work, the Greco-Roman civilization was given about four hundred more years in which to establish itself in the Mediterranean world.

Experiment No. 3 Now Going On. With Augustus the age-old system of absolute monarchy, which we saw grow up in Egypt and the Fertile Crescent and which Alexander had brought into Europe, began to take root in the Roman world;

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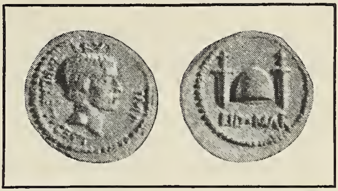
[1] The title "Emperor" comes from the Latin *imperator*, meaning "general" or "commander." Cæsar and other successful generals had had this title, and so did Augustus, along with his many other titles. But it is only with his successor that it took on its present meaning of ruler of an empire. From *princeps* comes our word "prince."

and it remained there as the normal system until only about one hundred years ago. The present widespread democratic order, of which we are a part, is only the third great attempt at sharing government with the people that the world has ever seen. No doubt this democratic order seems to you permanent now and destined to last for all time; but one thing you will learn from studying history is that that view is not a sound one. Democracy may last forever, and it may not. Rome lasted as a republic much longer than the United States has been a republic. This fact may help you to see the Roman failure at self-government in truer perspective.



British Museum

That BRUTUS *was not Ashamed of* HIS PART *in* CAESAR'S MURDER *is shown by his placing* DAGGERS *and the* DATE *of the Murder on his* COINS

The downfall of the Roman Republic showed anew that the strength of a state depends upon the character of its citizens. Rome failed at governing herself because the great majority of those Romans who were in a position to set the tone for society had failed at governing themselves. When all the Mediterranean world was open to them to loot, the temptation was too great for them, and the scramble for wealth led to the undoing of Roman character and thus of the Republic.

Summing up the Chapter. After the vain attempts of the Gracchus brothers to improve the condition of the common people in Rome, Roman history became a series of soldier biographies until the Republic came to an end. Marius created a professional army, and with it crushed the Cimbri and Teutons (102 and 101 B.C.). He headed the people's party and had more than one armed conflict in Rome with the senatorial party, led by his former subordinate in the army, Sulla. Sulla fought Mithridates in Asia Minor, and on his return became dictator. Five years after his death (78 B.C.) came the War of the Gladiators, which was brought to an end by Crassus and Pompey. Pompey also cleared the sea of pirates (67 B.C.) and, after fighting another war with Mithridates, established a well-organized bulwark on the East. During his absence Cicero had thwarted Catiline's attempt to overthrow the government (63 B.C.). Pompey and Crassus now formed an alliance with Cæsar (60 B.C.), in which they came off second best. After conquering Gaul, Cæsar made himself master of the State. The outlook for Rome was promising; but not all Romans thought so, and Cæsar was murdered (44 B.C.). Thirteen years of disorder followed, at the end of which Octavian was master of the world, and the Republic was at an end.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Great Romans: the Gracchi, Marius, Sulla, Pompey: Haaren[2], Mills[3], Oman, Plutarch, Robinson[1], Rostovtzeff[1], Tappan[2].
Julius Cæsar: Same as the preceding; Dodge, Fowler[2], Froude[1].
The Battle of Actium: Creasy, Hammerton[1].
Fiction: DAVIS, W. S., *A Friend of Cæsar.* SHAKESPEARE, *Julius Cæsar.* WELLS, R. F., *On Land and Sea with Cæsar.* WHITEHEAD, A. D., *The Standard Bearer.*

Some Key Words

the Gracchi
Jugurtha
Marius
Aquæ Sextiæ (102 B.C.)
Mithridates
Sulla
gladiator
Spartacus
Pompey
pirates (67 B.C.)
Catiline (63 B.C.)
Cicero
Cæsar
triumvirate
Gaul
Julian Calendar
Ides of March (March 15, 44 B.C.)
Octavian
Mark Antony
Actium (31 B.C.)
Cleopatra
Augustus

Questions

SECTION 1. What social reforms were attempted by the two Gracchi? What changes in the Roman state are indicated by the fate of the Gracchi? What is the character of Roman history after the time of the Gracchi?

SECTION 2. Who were in the "three-man ring" that Cæsar organized? Why was it important to Rome that Cæsar conquered Gaul? Why is it important to us? What are some of the things Cæsar accomplished between 49 and 44 B.C.?

SECTION 3. How did Octavian profit by his great-uncle's mistakes? What new titles did Octavian get? Do you know of any countries in the world today where internal disorders have led to dictatorships?

Things to Do

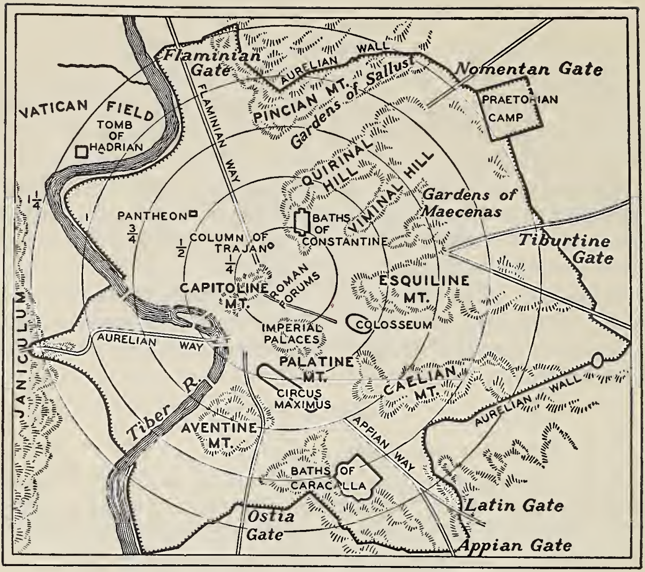
1. Continue your time chart.

2. You are sent to interview Cæsar after he has reached Rome, or Brutus after Cæsar's assassination. Plan your questions carefully and submit them to the class; then write up the interview. (The public wants to know what happened — when, where, why — and who was involved, etc.)

3. Here are the beginnings of three news articles such as might have appeared on March 16, 44 B.C., if Rome had had newspapers: "The tyrant is dead; long live the Republic"; "A dastardly crime has been committed"; "On the fifteenth of this month Julius Cæsar died suddenly while on his way to a meeting of the Senate." Imagine yourself a reporter for the *Roman Herald*: which of the three would you choose if you wished (*a*) to denounce the murder? (*b*) to approve of it? (*c*) to play safe? Choose one and continue the article. Which is the hardest to write?

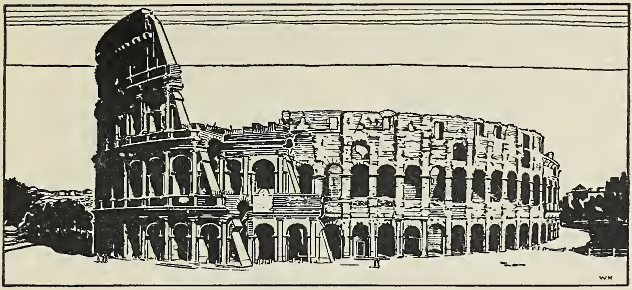
4. If Cæsar were living in America today, he would undoubtedly be in demand as a commencement speaker and would be gathering in honorary degrees by the dozen. Draw up a brief statement of his achievements such as might be read at the conferring of such a degree.

5. Would it be an anachronism to speak of Cæsar's using a compass? a machine gun? speaking French? speaking Greek? How would you go about it to find the answers to these questions?

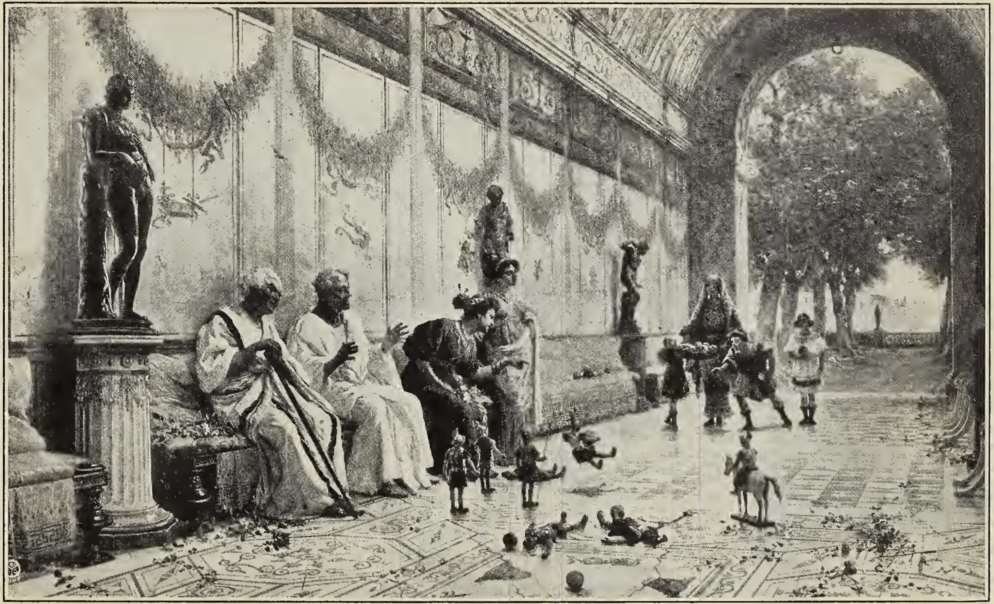

Flaminian Gate
AURELIAN WALL
Nomentan Gate
PRAETORIAN CAMP
PINCIAN MT.
Gardens of Sallust
VATICAN FIELD
TOMB OF HADRIAN
FLAMINIAN WAY
QUIRINAL HILL
VIMINAL HILL
Gardens of Maecenas
1 1/4
1
PANTHEON
3/4
1/2
COLUMN OF TRAJAN
1/4
BATHS OF CONSTANTINE
Tiburtine Gate
CAPITOLINE MT.
ROMAN FORUMS
ESQUILINE MT.
IMPERIAL PALACES
COLOSSEUM
AURELIAN WAY
JANICULUM
PALATINE MT.
CIRCUS MAXIMUS
CAELIAN MT.
AURELIAN WALL
Tiber R.
AVENTINE MT.
APPIAN WAY
BATHS OF CARACALLA
Latin Gate
Ostia Gate
Appian Gate

Some Landmarks in ANCIENT *and* MODERN *Rome*

Within the inner circle were the original Forum (once a market place) and the Forums of Cæsar, Augustus, Vespasian, and Trajan; the chief temples on the Capitoline; and part of the residential section on the Palatine (see pages 356, 358, 368), where Pompey, Cæsar, and Cicero lived. Between the aristocratic Palatine and the plebeian Aventine lay the Circus Maximus, which Cæsar and his successors converted from a county-fair race track into a show place, replacing the wooden seats with polished white marble (p. 366). It seated 385,000 and covered about forty acres. Near the south end of the Circus the Great Fire (p. 365) began. Spreading northward between the Palatine and Cælian, it drove hundreds of thousands out of their flimsy dwellings until finally checked near the Gardens of Mæcenas. Nero now had the site he wanted for his Golden House, which, with its gardens, covered a square mile. After his death it was destroyed, and where he had dug a lake Vespasian reared the Colosseum (pp. 332, 367, 395). Near where the Aurelian Way crossed the Tiber stood the cattle market, and northward, near the next bridge, the vegetable market. Beyond the third bridge were the shipyards. East of these and south of the Pantheon (p. 369) stood Pompey's Theater, where Cæsar was assassinated (p. 343). Across the river, to the northwest, was the Vatican Field, part of which now forms the state of Vatican City, created in 1929 and consisting chiefly of the papal palace (the Vatican) and St. Peter's. The palace of the king of Italy is on the Quirinal. Northeast, toward the old Prætorian Camp, is the railroad station, through which you will probably enter the Eternal City if you visit Rome some day



UNIT II · *In which Rome has Two Hundred Years of Strength and General Well-being, followed by Three Hundred Years in which Strength and Well-being Fade Away*



Life *was* Pleasant *for the* Well-to-do, *who probably* Never *Thought that One Day the* Empire *might* Pass Away

CHAPTER XXIX · Beginning the Story of the Two Hundred Good Years of the Roman Empire; chiefly about the Augustan Age

1. AUGUSTUS AND HIS AIDES

A Gradual Change. Since Augustus was emperor in everything but name, we may rightly speak of the Roman state as ceasing to be a republic in his time.[1] Note that this change came near the middle of the millennium 500 B.C. to 500 A.D., so that the Roman Republic lasted for about five hundred years, and the Roman Empire for about the same length of time. Note too that it was a gradual change. Augustus's position was not very different from what Cæsar's had been. The average Roman citizen would probably have been surprised if you had told him that Augustus was beginning a new era in Roman constitutional history. That became apparent only later, when ruler after ruler stayed in office for life and when the average citizen no longer took an active part in the government.

A Bird's-eye View. The five centuries of empire may be summed up briefly as follows: (1) The first two hundred years (*c.* 27 B.C.[2]–*c.* 180 A.D.) were, on the whole, years of peace and prosperity. They form the longest period of peace and prosperity which the Mediterranean world has ever known through all the pages of history. (2) Then came about a hundred years of disorder (*c.* 180–*c.* 280 A.D.), during which the machinery of government broke down. (3) The government, remodeled on the Asiatic pattern, was kept going in the West after a fashion for about two hundred years more

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[1] Historians call his reign the Principate. Why? (See page 345.)

[2] Augustus's reign is generally dated from this year, when he gave up the extraordinary power the Senate had conferred on him during the civil wars and received the titles "Augustus" and "Princeps."

(*c.* 280–476 A.D.), when it broke down completely there. (In the East the Empire continued for about a thousand years longer.)

Rulers and People (27 B.C.–*c.* 180 A.D.). While some of the Roman rulers of the first two centuries of the Empire were weak and infamous wretches, most of them were men of great ability and decent character. But bear in mind that even the good rulers had to depend for their success on hundreds and thousands of lesser folk whose names never appear in history — loyal generals on the frontiers, who kept out the barbarians; faithful governors, judges, and lesser officials, who kept the machinery of government going and measured out justice between man and man; and those of the rank and file of Romans who clung to the ideals of their forefathers and taught those ideals to their children.

Plenty of Uncertainty. Augustus (27 B.C.–14 A.D.)[1] came along at a fortunate moment both for himself and for Rome. Rome was tired of civil war, and was willing to hand over to a strong, upright man whatever powers he felt he needed to restore order and maintain peace. However, the situation was still serious, for the demoralizing effects of a hundred years of civil war could not be undone in a moment.

A Veteran Statesman at Thirty-five. Fortunately, Augustus was still a young and vigorous man of thirty-five,[2] and he lived another forty-one years. He was well fitted for managing an empire, because he knew how to plan on a large scale, how to select able assistants, and how to give them a free hand in carrying out his plans.

An Unofficial Adviser. He was especially fortunate in having, during the early years, two outstanding aides. One was a wealthy Etruscan named Mæcenas,[3] who held no public office but who won over influential persons to Augustus's side, especially the intellectuals. The two leading poets of the age, Virgil and Horace (p. 361), lived off his bounty.

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[1] No Roman of Augustus's time would have known what these dates mean. He would probably have said that Augustus ruled from 722 to 767 A.U.C., meaning 722 to 767 years after the founding of the city (*ab urbe condita*) in 753 B.C.

[2] Just the minimum age for a United States president; but what a training he had had!

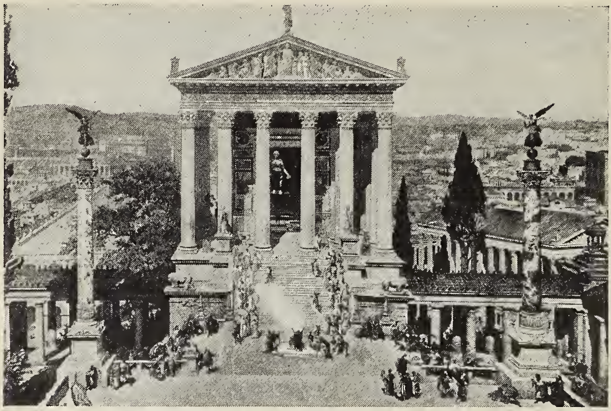
[3] mē sē′nạs. Mæcenas was very proud of his Etruscan ancestry.

Sailor, Son-in-Law, et Cetera. Augustus's other chief helper was his old school-fellow, Agrippa, who is not so well known as he deserves to be. He built up a permanent navy (something Rome had never had till then), and cleared the Mediterranean of pirates (37 B.C.) more thoroughly than Pompey had done (p. 338), so that two hundred years elapsed before piracy again became a serious problem. Most of all, it was he who won the battle of Actium, one of the decisive battles of the world (31 B.C.; see page 345). If that battle had been lost, Octavian might never have become Augustus.

Agrippa built a great temple (the Pantheon, later rebuilt by Hadrian; see page 369), a great aqueduct, and the first great public baths. The hardest task this faithful friend did for his beloved chieftain was to take the latter's terribly improper daughter Julia off his hands by marrying her. But it didn't last long; Agrippa died years before Julia did.

How Augustus brought Order to the Roman State. In 27 B.C. Augustus resigned the extraordinary powers which had been granted to him during the early critical days. Thereupon he was elected consul and held that office for four years. Then he was given the powers of tribune and proconsul for life, and later he was made Pontifex Maximus (High Priest). These offices and powers, together with the general esteem in which he was held, made him supreme in civil, military, and religious affairs.

One of the things that needed most to be done was to establish Roman authority firmly in the provinces, so as to assure a steady revenue for the government and a steady food supply for the capital. Those provinces which bordered on the frontier, where there was need of maintaining an army, came under Augustus's immediate control; the others were left to the Senate. In all of them honest and efficient administration was provided to a degree unknown before. Practically all important appointments were made by Augustus. This was especially true in the army, which thus came



The TEMPLE *of* JUNO *as it Probably looked in the Days of the Empire*

almost completely under his control, and which he kept highly efficient. As a precaution against disorder in the capital, he was permitted to have a small force there, called the Prætorian Guard.[1]

Boundaries of the Empire. Under Augustus the boundaries of the Empire extended to the Sahara Desert on the south; the Arabian Desert and the Euphrates River on the east; the Danube and Rhine rivers on the north; and the Atlantic on the west.[2] On the north there was a better natural boundary than the one Rome actually had, being shorter and more defensible. It ran from the mouth of the Elbe southeast to about where Vienna stands (see map, p. 357). Augustus tried to reach this better boundary, and at first he had some success; but in 9 A.D. his army was utterly destroyed in the battle of Teutoburg Forest by the native Teutons under Hermann (or Arminius, as the Romans called him).

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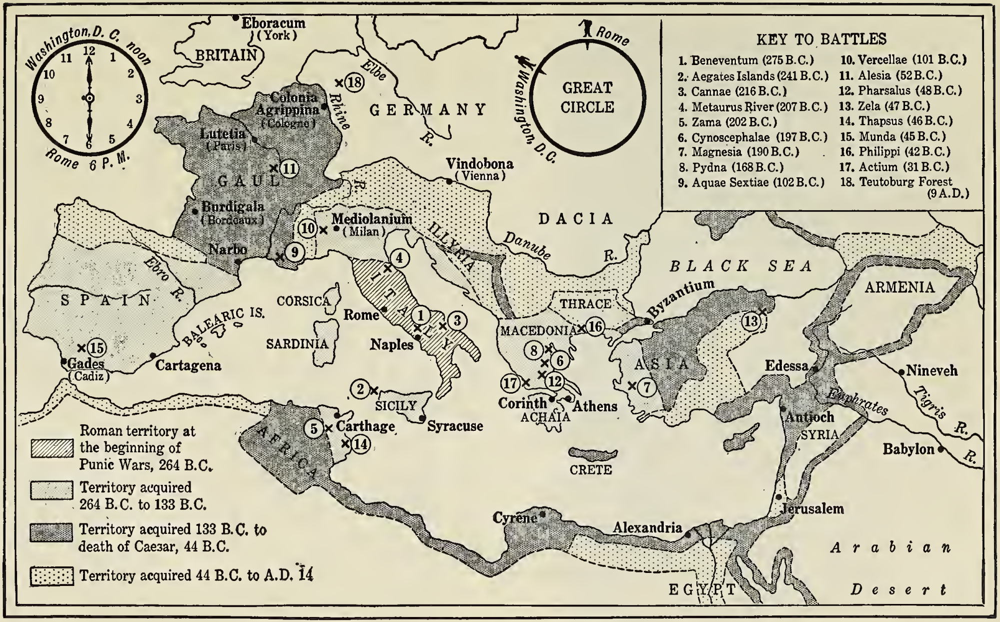
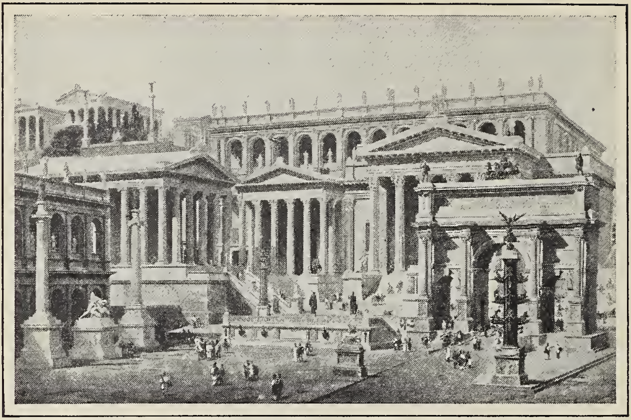
[1] In later days this guard came to play a leading and sometimes disastrous part in Roman politics.

[2] The only important additions after Augustus's time were Britain, by Claudius, and Dacia, by Trajan (see map).


Washington, D. C. noon
12
1
2
3
4
5
6
7
8
9
10
11
Rome 6 P. M.
Eboracum
(York)
BRITAIN
×18
Elbe
Colonia Agrippina
(Cologne)
Rhine
GERMANY
R.
Lutetia
(Paris)
×11
GAUL
Burdigala
(Bordeaux)
Narbo
×9
10×
Mediolanium
(Milan)
Vindobona
(Vienna)
R.
Rome
Washington, D.C.
GREAT CIRCLE
KEY TO BATTLES
1. Beneventum (275 B.C.)
2. Aegates Islands (241 B.C.)
3. Cannae (216 B.C.)
4. Metaurus River (207 B.C.)
5. Zama (202 B.C.)
6. Cynoscephalae (197 B.C.)
7. Magnesia (190 B.C.)
8. Pydna (168 B.C.)
9. Aquae Sextiae (102 B.C.)
10. Vercellae (101 B.C.)
11. Alesia (52 B.C.)
12. Pharsalus (48 B.C.)
13. Zela (47 B.C.)
14. Thapsus (46 B.C.)
15. Munda (45 B.C.)
16. Philippi (42 B.C.)
17. Actium (31 B.C.)
18. Teutoburg Forest (9 A.D.)
DACIA
Danube
R.
ILLYRIA
BLACK SEA
ARMENIA
SPAIN
Ebro R.
×15
Gades
(Cadiz)
Cartagena
BALEARIC IS.
CORSICA
SARDINIA
4
ITALY
Rome
1
3
Naples
THRACE
Byzantium
×16
MACEDONIA
8
6
12
17
×7
ASIA
13
Corinth
Athens
ACHAIA
Edessa
Nineveh
Euphrates
Tigris
R.
R.
Antioch
SYRIA
Babylon
2×
SICILY
Syracuse
5
Carthage
×14
AFRICA
CRETE
Cyrene
Alexandria
Jerusalem
Arabian Desert
EGYPT
Roman territory at the beginning of Punic Wars, 264 B.C.
Territory acquired 264 B.C. to 133 B.C.
Territory acquired 133 B.C. to death of Caesar, 44 B.C.
Territory acquired 44 B.C. to A.D. 14

Growth *of the* Roman Empire *up to the* Death *of* Augustus



A PART *of the* FORUM, *the* CIVIC CENTER *of Rome*

2. ARCHITECTURE, ENGINEERING, AND LITERATURE

A City of Marble. The wealth of the Empire was shown in the new buildings in the capital. Under Augustus, Rome had its Golden Age of architecture. He said that he had found Rome a city of brick and left it a city of marble; and though his words hardly applied to the wretched buildings in which the poor lived, they did apply to public buildings and the palaces of the rich.

The Forum (the old Roman market place) was the civic center. Booths and shops had long ago given way to magnificent temples and government buildings. On the Palatine and Capitoline hills, near by, were other temples as well as palatial residences of the wealthy.[1]

Arches and Domes. The Romans got many of their architectural ideas from other peoples, especially from the Greeks, but they were not mere imitators. They put their borrowed ideas to new uses. For example, the Greeks had used the

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[1] That the Roman ruler lived on the Palatine is recorded in our word "palace."

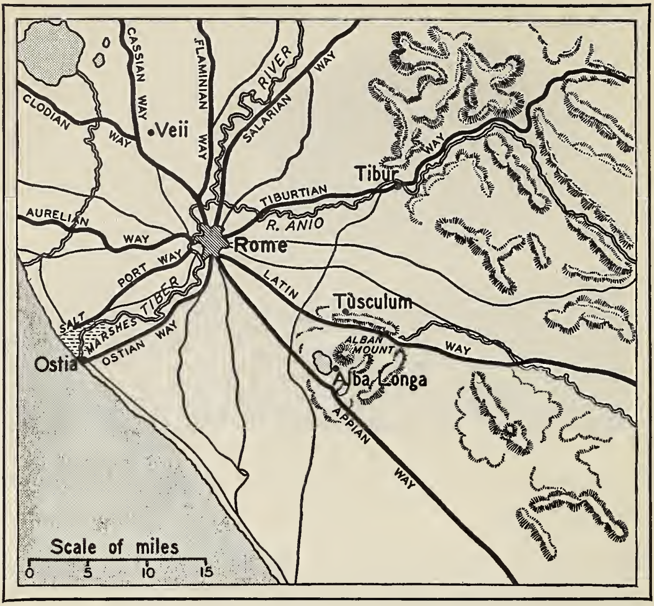
RUINS *of an* AQUEDUCT *along the* APPIAN WAY, *the* EARLIEST ROMAN ROAD, *running from* ROME *to* CAPUA

column, and the Egyptians the pillar, and the Assyrians the rounded arch. But no people had ever combined these forms as the Romans did.

The wide use made of the rounded arch is what especially distinguishes their architecture. They used it so much that we think of it as belonging peculiarly to them. Its superiority to the lintel lies in the fact that with it larger and stronger openings can be made. It was used not only for buildings and aqueducts but also for monuments. (See illustration, p. 358.)

From the arch came the dome, formed by crossing two or more arches. One famous dome structure of the second century A.D. still stands in Rome, the Pantheon (see page 369).

Roman Roads. During the Empire, Rome became increasingly the hub of the known world. Everything revolved about it, and all roads led to it. They came from the utter-


CLODIAN WAY
CASSIAN WAY
FLAMINIAN WAY
RIVER
SALARIAN WAY
Veii
Tibur
WAY
TIBURTIAN
R. ANIO
AURELIAN WAY
Rome
PORT WAY
TIBER
LATIN WAY
Tusculum
ALBAN MOUNT
Alba Longa
SALT MARSHES
OSTIAN WAY
Ostia
APPIAN WAY
Scale of miles
0
5
10
15

All Roads *used to* Lead *to* Rome

most parts of the Empire and formed a network of travel such as the world had never known. (See map above.[1])

Since the roads were built primarily for moving troops quickly from one part of the Empire to another, and for dispatching the emperor's commands so that the governors would not get out of hand, no effort was spared to make them level and straight. Hills were cut away, and causeways were built across marshes. No need to say that traders used them as much as soldiers did, and that they were one of the great factors in the business development of the Empire.

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[1] We take paved roads so much for granted that it is hard for us to appreciate what Rome did for the world, especially for western Europe, where, until her road-builders appeared, there were only trails through field and forest made by the going and coming of man and beast. At this time there was probably not an inch of paved road in this hemisphere outside of Central America.

Aqueducts. Another field in which the Romans showed their engineering skill was in the building of aqueducts. These were huge troughs which brought water to the cities from the highlands, sometimes many miles away. Those which supplied Rome alone measured two hundred and sixty-five miles. Some of them are still in use. Even in ruins they tell of great skill in solving difficult engineering problems and in creating structures that were both useful and beautiful.

The Golden Age of Roman Literature. Shortly before and during the days of Augustus, Rome produced her first outstanding writers, some of whom are counted among the great, though none rose to the rank of the leading writers of Greece. Cicero, Rome's unrivaled orator, was the first master of Latin prose, and no one ever surpassed him. By his writings on religion, philosophy, law, and a variety of other subjects, he revealed what richness, power, and charm the Latin language possessed. Another master of Latin prose was Cæsar, whose best-known work is his *Commentaries on the Gallic Wars,* which you may have read in your Latin class.

In the Augustan group proper were Livy, the historian of Rome, and the poets Horace, Ovid, and Virgil. Virgil wrote the *Æneid*[1] to celebrate the fame of Augustus's family (which claimed descent from the legendary hero Æneas), and especially Augustus's achievements in bringing peace to the world.

Be Thankful for Augustus. When Augustus died, there were still plenty of indications that he had not rooted out all the evils in the Roman state. But he had checked many of them, and had turned the tide away from anarchy toward peace and order and general well-being. So if we ought to be thankful for Cæsar (see page 340), we ought also to be thankful for Augustus. Cæsar, it is true, conquered Gaul; but, without Augustus, Gaul might have broken away and never have become civilized. If that had happened, the history of the Middle Ages (and, of course, the modern period) would have been very different; for Gaul developed into France, and France, more than any other region in the West, preserved the Greco-Roman tradition (see page 528).[1]

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[1] ē nē′ĭd.

Now we shall try in a few pages to give you at least a nodding acquaintance with some of the leading personages and events during the remainder of the two "good centuries" of the Empire.

Summing up the Chapter. Augustus was the man Rome needed, and Rome had sense enough to recognize the fact. He was well served, especially in his earlier years, and notably by Mæcenas and Agrippa. Peace with lands beyond the Empire, and a well-established government, a sound currency, and "free trade" within the Empire, brought economic prosperity. This was the Golden Age of Roman literature and architecture.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Augustus, his Career and Character: Church[1], Firth[1], Hammerton[1], Mills[3], Plutarch, Rostovtzeff[1], Tappan[2].
Roman Architecture: Temples, Baths, Aqueducts. Davis[4], Faure, Hammerton[1], Gardner[1], Johnston, Lamprey, Mills[3], Reinach, Sandys.
The Roman Army: Davis[4, 5], Fowler[1], Hammerton[1], Rostovtzeff[2].
How Latin became the Language of the World: Abbott[2].
The Golden Age of Roman Writing: Auslander, Drinkwater, Macy, Rascoe.
Fiction: Lamprey, L., *Children of Ancient Gaul.*

Some Key Words

Augustus
Principate
Mæcenas
Agrippa
Pontifex Maximus
Prætorian Guard
Arminius
Cicero
Cæsar's Commentaries
Livy
Virgil's Æneid

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[1] Gaul, of course, was not the only region that profited by Augustus's labors; the whole Mediterranean world did.

Questions

SECTION 1. Why was Augustus well fitted to be leader of a great state? We call a patron of the arts a "Mæcenas." Why? Do you know of an American who might be called a Mæcenas? What schoolmate served Augustus well? How? What offices and powers were conferred on Augustus? Which provinces did he control directly? What use did he make of Roman religion? What were the boundaries of the Empire at his death? What factors made for economic prosperity?

SECTION 2. What were the characteristic features of Roman architecture? Why did the Romans build roads? Why do we? Who were the chief writers of the Augustan Age? Why, if at all, should we be thankful for Augustus?

Things to Do

1. Continue your time chart.

2. Draw a map of the Mediterranean world, showing the extent of the Roman Empire at the death of Augustus.

3. Draw inferences about Roman life from the illustration on page 352 and use them as the basis for an essay.

4. Make a soap carving of the front of the Temple of Juno (page 356) or of the arch shown on page 358.

5. Write an ode in praise of Augustus or Agrippa.

6. Write a tomb inscription for Augustus or Agrippa.

7. Write an advertisement for Virgil's Æneid.

8. Compose a ballad such as the Teutons might have sung after their victory at Teutoburg Forest.

9. Dramatize some events in the life of Augustus or of Agrippa.

CHAPTER XXX · Concluding the Story of the Two Hundred Good Years of the Roman Empire

1. EMPERORS AND EVENTS (14–192 A.D.)

Tiberius (reigned 14–37 A.D.). The position which Augustus held was not hereditary, but he "recommended" his stepson and heir, Tiberius, to the Senate and got him the support of the army; so it was not hard to predict who Augustus's successor would be. Tiberius and those who came after him bore the title "Imperator Cæsar Augustus"; we call them emperors.

Not everyone was satisfied with the new arrangement, not because they thought Tiberius unworthy to be Augustus's successor but because they believed there ought not to be any successor. They had been willing to accept one-man rule temporarily, on account of the critical state of affairs at the beginning of Augustus's reign, but they had no desire to see one-man rule made the regular thing. Rome was at the parting of the ways. If Tiberius stayed, Rome probably never would get rid of one-man rule. He stayed, and she never did.[1]

Has Tiberius had a Square Deal? To stamp out opposition, Tiberius encouraged tale-bearing, and any who were reported as unfriendly to him were put out of the way, and their estates confiscated. Since the informers got a share of the estates, they often brought false charges against people whose only crime was that they were wealthy. Tiberius's rule, however, was probably not nearly as bad as most accounts (based on sources written by unfriendly Romans) would have us believe. A recent treatise declares, "If we look at Tiberius as he appeared to all the world except the conscript fathers [the senators] and the populace of Rome, it will be difficult if not impossible to deny his claim to a place among the best and greatest of the Emperors."[1]

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[1] The situation is of interest because you will probably live to see the people of this very same region confronted by the same sort of problem when the Italian dictator Benito Mussolini joins Augustus in the ranks of departed Roman rulers. Many of your elders are curious to know whether, before he goes, he will have "recommended" his successor to the army and the people of Rome and, if so, whether the people will accept the recommendation or will seek to restore parliamentary government.

What the world today remembers most about Tiberius's reign was something which he probably never heard of, namely, the execution of Jesus, outside the walls of Jerusalem.

Caligula (reigned 37–41). Tiberius "recommended" his grandnephew Gaius, nicknamed by the soldiers "Caligula"[2] ("Little Boot"). Like many people before and since, Gaius could not stand great power and riches. He went in chiefly for a good time, which to him meant feasting and gladiatorial combats. He even entered the arena himself, but unfortunately came out alive. However, after four years he became so impossible that he was killed by the officers of his own Prætorian Guard.

Claudius (reigned 41–54). The Senate now hoped to reëstablish the Republic; but the Prætorian Guard got ahead of it and put in Caligula's uncle, Claudius, an elderly gentleman who didn't want the job, but who did well. He extended Roman citizenship to many persons in the provinces and promoted laws which gave protection to slaves. Under him Rome got a firm foothold in Britain.

Nero (reigned 54–68). Claudius was succeeded by his stepson, Nero, who at the time was about your age (sixteen). He started out well, guided by a high-minded teacher (the Stoic philosopher Seneca[3]); but presently his great powers were too much for him, and he became a cruel monster.[4]

The best-known events of his reign were the great fire in Rome and the persecution of the Christians. The fire, which raged for six days, wiped out half the city. Some thought Nero had started it because he wanted more land for new buildings. Others put the blame on a group of poor

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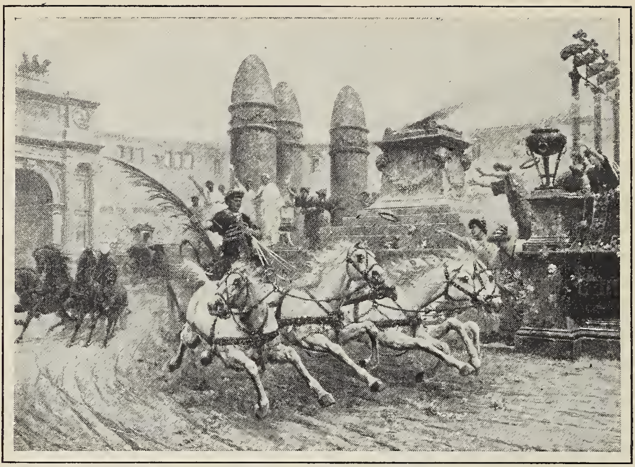
[1] F. B. Marsh, *The Reign of Tiberius* (1931). [2] ka̮ lĭg′ū la̮. [3] sĕn′ē ka̮.

[4] It may help you to understand Nero if you ask yourself how safe life, liberty, and property would be in your country if you were absolute ruler.



Nero *winning a* Chariot Race

Would he have got any more of a thrill in flying a plane? Supposing you had raced with Nero, do you think it would have been wise to beat him?

people who used to meet secretly for worship. These people were Christians. To draw attention from himself, Nero took up the charge and persecuted these Christians cruelly. Some were covered with the skins of animals and thrown into the arena, where they were attacked by savage dogs; others were burned alive; still others were crucified or beheaded.

Nero's rule became so unbearable that the frontier legions revolted, and the Senate condemned him to death; but he got ahead of them by committing suicide.

Vespasian (reigned 69–79). Before order could be restored, Rome had had two years of disorder, in the course of which three emperors came and went. Finally a vigorous ruler appeared in the person of Vespasian, an able and upright soldier and administrator who had risen from the ranks of the common people. At the time he became emperor he was engaged in putting down a revolt in Jerusalem. He left his

POMPEII *Coming to Life again, and* VESUVIUS, *which* NEVER DIED

son Titus to finish the task, which Titus did thoroughly and ruthlessly. The Temple was destroyed, and vast numbers of Jews were killed or sold into slavery (p. 278).

Titus (reigned 79–81). Titus succeeded his father. His short reign was marked by two events which made a great impression on the Romans. One was the completion of the Colosseum,[1] begun by Vespasian. The other event was the eruption of the volcano Vesuvius (which was thought to be extinct), and the destruction (or rather burial) of the near-by cities of Pompeii and Herculaneum.[2]

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[1] See page 351. It seated forty-five thousand. How does that compare with some college stadium that you know?

[2] Pompeii (pŏm pā′yē) was "snowed in" by the wind-blown cinders, which sifted into every nook and cranny. Herculaneum (hẽr kū lā′nē u̥m) was filled in just as fully by volcanic mud and lava. After lying hidden for almost two thousand years, these two cities began to be unearthed, and now they form the greatest museum we have of city life in the Roman Empire. Archæologists are still at work at both places, and frequent accounts of their finds appear in the newspapers.

Much more has been done at Pompeii than at Herculaneum, because it is easier to dig out cinders than it is to dig out rock. Pompeii was the Roman business man's "Atlantic City." Herculaneum seems to have been a resort for the Roman intellectuals.

Five Good Emperors. Titus's brother, Domitian[1] (reigned 81–96), was assassinated. The Senate then managed to get one of its own members chosen, an old man named Nerva (reigned 96–98). He and his four successors were able and serious-minded men, who labored ceaselessly for the welfare of the Empire. Strongly influenced by the teachings of the Stoics (p. 333), they sought to make life more bearable for the slaves and other unfortunates.

TRAJAN'S COLUMN *in* ROME

This early historical reel has stood still for eighteen hundred years while millions of people have walked around it to study the carvings depicting some of Trajan's conquests

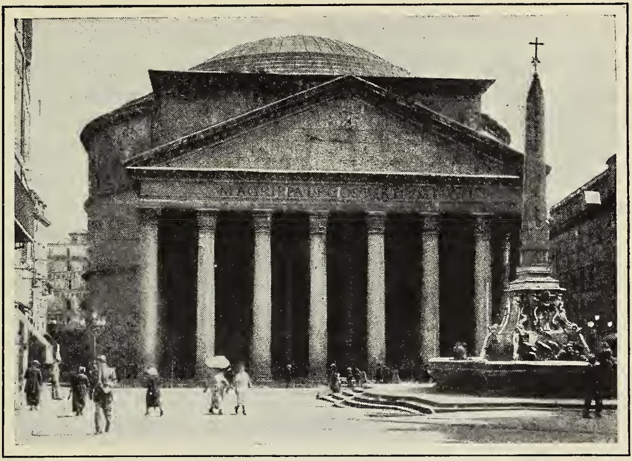
Nerva adopted a Spanish soldier named Trajan, who succeeded him as Emperor.

Trajan (reigned 98–117). Under Trajan the Empire reached its greatest extent. He added some territory to the east of the Euphrates, and Dacia, north of the Danube. The former was abandoned by his successor, but Dacia (modern Rumania) remained part of the Empire for over one hundred years. In that brief period the Roman language became so firmly established there that the present-day Rumanian language is still a Latin, or Romance, language.

Hadrian (reigned 117–138). Trajan adopted Hadrian, who spent most of his time in the provinces, visiting every one of them. He built a wall across the middle of Britain, to keep back the barbarians in Scotland, and two buildings in Rome, which are still standing — the Pantheon and his own tomb. Hadrian adopted Antoninus Pius[2] (reigned 138–161), who is noted chiefly for his mild rule and his laws to protect the slaves. Antoninus adopted Marcus Aurelius.

[1] dô mĭsh′ĭ a̮n.

[2] ăn tō nī′nu̮s pī′u̮s.



Hadrian's Pantheon *is of Great Interest to* Architects, *who call it the* Parent *of* All *Structural* Domes *built since Hadrian's Day*[1]

Its parent was probably the humble oven in which the Assyrians baked their clay tablets. What evidence can you find in this picture showing that it was not made in the time of Hadrian? (Compare your answer with footnote 1 below)

Marcus Aurelius (reigned 161–180). This wise philosopher-emperor desired nothing so much as peace, but attacks on the frontier filled his reign with wars. One other misfortune (at least for Rome) was that Aurelius (unlike his four predecessors) had a son to succeed him. This son, named Commodus[2] (reigned 180–192), turned out to be a cruel, selfish wretch and was murdered.

With Commodus the two hundred good years of the Empire came to an end. Before we leave this good period, we need to consider certain aspects of Roman cultural and economic life.

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[1] The dress of the pedestrians is not Roman; the cross points to a period when Christianity had become powerful.

[2] kŏm′ō dṷs.

2. Post-Augustan Writers and Thinkers

The Writers. In the Augustan Age, Roman literature had reached its highest level. The outstanding writers of the following period were the Stoic philosophers Epictetus[1] and Seneca; Tacitus the historian, Juvenal the satirist, Plutarch the biographer, and Marcus Aurelius the Stoic philosopher-emperor.

Tacitus was a Roman noble who hated the rottenness that he saw coming more and more into Roman high life, and in his *Germania* he sang the praises of the simple life of the German barbarians. He said some nice things about these rude forbears of so many of us which they probably did not deserve, but his account is interesting to us because it is one of the earliest that we have of these forbears. Juvenal, in his satires, sought to rid Roman social life of its abuses by making them appear ridiculous.

Plutarch wrote a series of biographical sketches of the great men of Greece and Rome. His *Lives of Illustrious Men* is perhaps the most popular history book that came out of the ancient world. Many of your ancestors learned most of their Roman history from its pages. (Have you read it?) Marcus Aurelius set down his reflections on matters of religion and conduct in his *Thoughts*, or *Meditations*. Though he was not a Christian (he even persecuted them), his book shows how many ideas the Stoics and the Christians had in common.

Greek Influence. This list of writers calls to mind how much Roman life was influenced by the Greeks. Plutarch and Epictetus were Greeks, while Seneca and Marcus Aurelius got their Stoic ideas from Greece. Greek influence is shown, too, in the works of another group of writers of this period whom we do not ordinarily associate with the Roman writers, though they lived in the Roman Empire, namely, the writers of the New Testament. They too wrote in Greek or translated into Greek (see page 113, footnote 1).

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[1] ĕp ĭk tē′tu̮s.

The Scientists. In science Greek influence was even more marked than in literature. In the first century Strabo (an Asiatic living in Alexandria) wrote a geography of the Roman world, and in the second century Ptolemy of Alexandria wrote another, which became the basis of all modern cartography. Ptolemy was also the last great astronomer of the ancient world and made the final summing up of ancient astronomy. Galen (an Asiatic) wrote a book on medicine, which for centuries ranked as the highest authority. He had a lucrative practice in Rome, where he was physician to several of the emperors. All three of these scientists wrote in Greek.

The Jurists. Roman law continued to develop, and here too Greek influence was strong. As with the growth of wealth and power Roman life became increasingly complex, all sorts of new problems came up, which called for new laws. These laws were sometimes in the form of decrees by the emperors; but the men who furnished the legal ideas were the jurists, and these continued to derive their ideas largely from the Greek philosophers, notably the Stoics.

Natural Law. Roman jurists were especially attracted by the Stoic idea of natural law (*jus naturale*[1]), which declared that there was a law that applied to all men (whether Greek or barbarian, Roman or non-Roman, freeman or slave), just because they *were* men. All were alike because they were rational beings, that is, beings with power to reason. Starting from this point, the jurists worked out certain principles (or general rules) which because of their reasonableness became part of the Roman law.

Improved Position of Women. No one profited more by the new Roman laws than did the women. If the jurists were willing to think of slaves as being on a level with freemen, it was only natural that they should come to think of wives and daughters as being on a level with husbands and sons. They would probably have had to think that way, whether they wanted to or not, because the growth of wealth and city life made it difficult for fathers to exercise the powers they had had in the days when life was simpler. Women demanded new rights, and they got them. Among other things, they were given the right to own property and so no longer had to hand over whatever they owned to their husbands.[1]

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[1] jŭs năt ū rā′lē.

The Creative Mind Disappears from the Roman World. Although there were some other great names besides those we have mentioned, we have named the greatest ones. After them the creative mind in literature and science disappeared pretty completely from the Mediterranean world for almost a thousand years. In law, however, it continued for a while. Some of the greatest jurists, like Ulpian and Papinian, did their work in the third century, a century of disorder.

3. Economic Life[2]

Largely Self-sustaining. Since Agrippa had cleared out the pirates (37 B.C.; p. 355), the Mediterranean Sea had been safe and had come more and more to be a Roman lake. Along its borders and far inland, law and order prevailed and trade flourished. Most of the traffic continued to be waterborne, though the roads too were widely used for trade. The Empire was so large and varied that most of its essential needs were met by products found within its borders. Its imports were largely luxuries, such as rugs and precious stones from Persia, spices from India,[3] and silks from China. The main depot for the Far East trade continued to be Alexandria, the richest maritime market in the world. The chief ports in Italy were Ostia[4] and Puteoli, the former having two hundred and eighty acres of docks and three and three-fourths miles of quays, the latter having sixty

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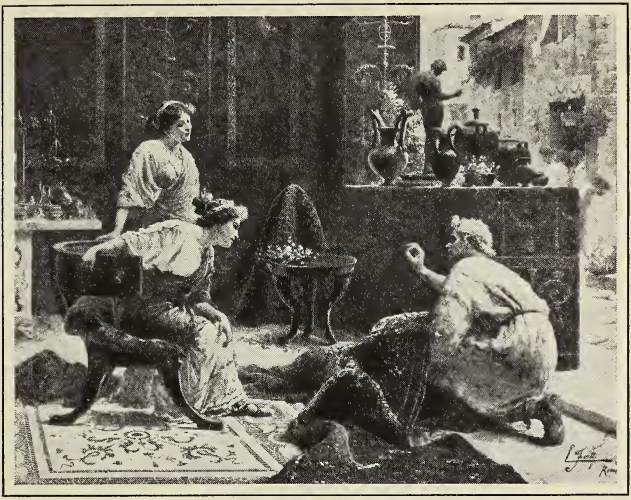
[1] See page 377 for more about women in the Empire.

[2] Review pages 329–332. Much of what was said there about social and economic life applies here.

[3] Pepper was a much-prized luxury which only the rich could afford. It cost about five dollars a pound.

[4] ôs′tyä.



An ORIENTAL RUG SHOP *in Rome*

acres of docks and three fourths of a mile of quays.[1] The main cargoes within the Empire were foodstuffs, especially grain, which came as of old from Sicily, Sardinia, and Africa, and now also from the Danube valley and the northern shore of the Black Sea. Notwithstanding the very considerable development of commerce, banking, and manufacturing, land continued to be the favorite investment of the well-to-do, both for the returns it brought and for the badge of aristocracy it bestowed on the owner.

Slaves Turned into Tenant Farmers. The battle of Actium (31 B.C.), which marked the end of the great period of conquest, was also an important landmark in the economic history of the Empire; for with the coming of peace the

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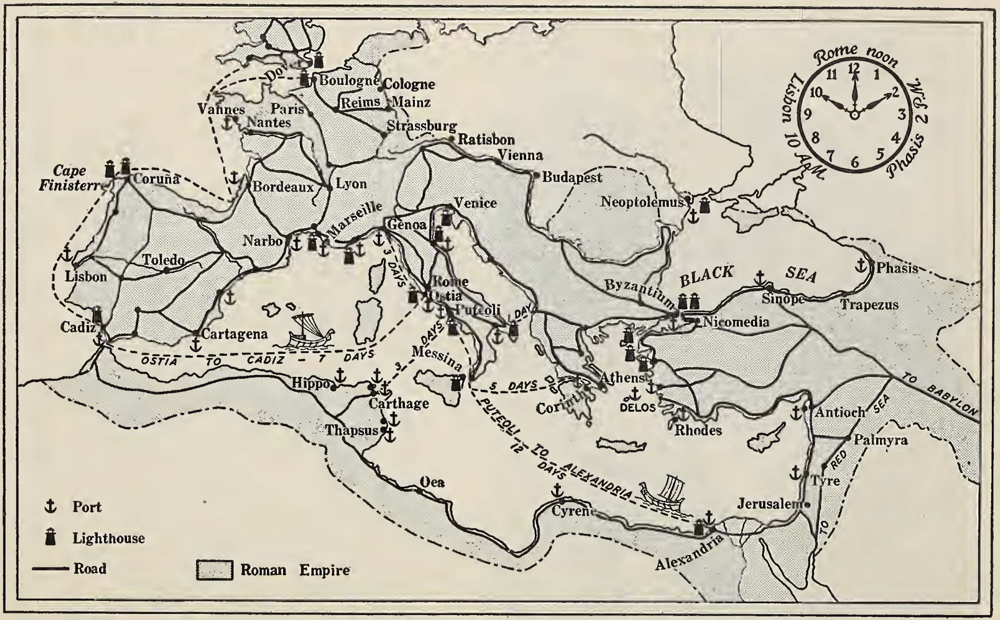
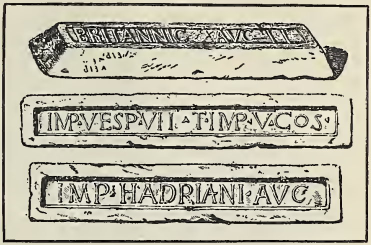
[1] Puteoli was the main Roman port till the time of Claudius (p. 365), when Ostia was developed. Alexandria had nine hundred and twenty acres of docks, with nine miles of quays. How does this compare with New York? (See World Almanac.) See map, p. 374, for other ports.


Rome noon
Lisbon 10 A.M.
Phasis 2 P.M.
11
12
1
2
3
4
5
6
7
8
9
10
Dover
Boulogne
Cologne
Reims
Mainz
Vannes
Paris
Nantes
Strassburg
Ratisbon
Vienna
Budapest
Cape Finisterre
Coruña
Bordeaux
Lyon
Venice
Neoptolemus
Marseille
Genoa
Narbo
Toledo
Lisbon
3 DAYS
Rome
Ostia
Puteoli
1 DAY
BLACK SEA
Byzantium
Sinope
Trapezus
Phasis
Nicomedia
Cadiz
Cartagena
OSTIA TO CADIZ - 7 DAYS
3 DAYS
Messina
Hippo
Carthage
Thapsus
5 DAYS
Corinth
Athens
DELOS
Rhodes
Antioch
Palmyra
TO BABYLON
TO RED SEA
Tyre
Jerusalem
PUTEOLI TO ALEXANDRIA 12 DAYS
Oea
Cyrene
Alexandria
Port
Lighthouse
Road
Roman Empire

Main Arteries *of* Roman Trade. (Compare map on page 181. Note the lighthouses) main supply of slaves (namely, war captives) disappeared almost entirely. This resulted in raising the price of slaves, and made slave-holding less profitable than before. Landowners found, too, that it was easier to deal with tenant-farmers than with slaves; so manumission (or slave-freeing) became a common practice. Freedmen were given a small holding on which they had to stay, and for which they paid rent by working about half of the time on the owner's private holdings, and by handing over a share (a third to a fifth) of what they raised on their own holding.



British Museum

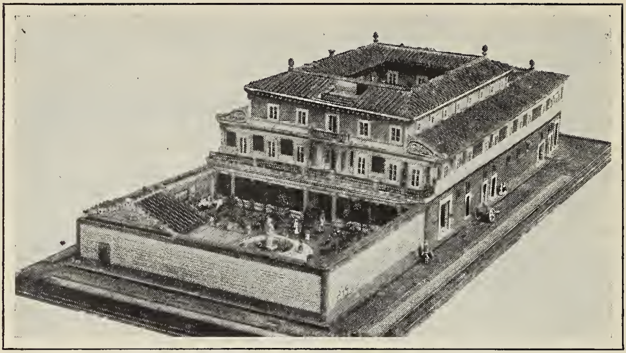
STAMPED PIGS *of* LEAD *found in* BRITAIN

If you can't make out the IMP's referred to, consult your Latin teacher

4. SIGNS OF WEAKENING DURING THE TWO HUNDRED GOOD YEARS

The Free Citizen Disappears from Politics. Although, from Augustus to Marcus Aurelius, the Empire enjoyed a great amount of peace and prosperity, it nevertheless developed certain serious weaknesses. One was the loss of political power on the part of the Roman citizen. The assemblies soon faded into the background, and even the Senate could do little to control a ruler who had the army back of him. The real power in the State rested with its armed forces and their leaders.

The Roman Citizen Disappears Largely from the Army. Even as early as the time of Cæsar, Roman citizens had found cavalry service so burdensome that they had been largely replaced by barbarian mercenaries, serving under their own leaders. Only the high offices were still held by Romans. Now the same sort of development took place in the infantry:



The Sort of HOUSE *a Well-to-do* ROMAN *Lived in*

A model in the Metropolitan Museum, New York

men from the provinces and, later, barbarians from the frontiers who had become partially Romanized were taken into its ranks.[1]

He Disappears Largely as Landowner and Business Man. On the economic side, wealth became ever more concentrated in a few hands. What we saw happening in the days of the Gracchi (p. 337) was still happening: small landowners could not compete with great estates worked by hundreds and even thousands of slaves, and were forced to sell out. Many remained as tenants, now paying rent in labor and produce for land that had once been their own.

In the business world the same thing was going on. The "little fellow" was forced out of business by those whose business operations were conducted on a larger scale. The

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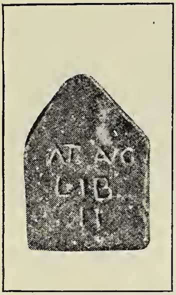
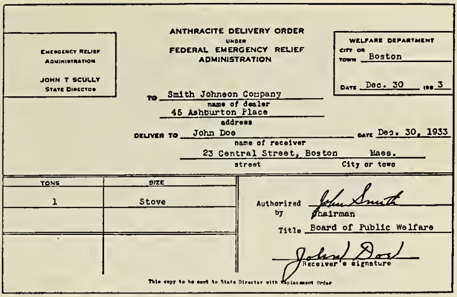
[1] The regular army contained only about 150,000 legionaries. Auxiliary troops and men on the warships brought the total armed forces of Rome up to about 400,000. Compare this number with the number today in Italy and France alone. (Consult some current yearbook.)

After about twenty years of service the foreign recruits, like the others, were given a strip of land somewhere in the Empire. They intermarried with Romans, so that the people in the Empire gradually came to have a considerable amount of alien (especially Teutonic) blood in their veins. Note, therefore, that the ***blood*** of the Empire was changing, too.





EMERGENCY RELIEF
ADMINISTRATION

JOHN T SCULLY
STATE DIRECTOR

ANTHRACITE DELIVERY ORDER
UNDER
FEDERAL EMERGENCY RELIEF
ADMINISTRATION

WELFARE DEPARTMENT
CITY OR TOWN Boston
DATE Dec. 30 193

TO Smith Johnson Company
name of dealer
45 Ashburton Place
address

DELIVER TO John Doe DATE Dec. 30, 1933
name of receiver
23 Central Street, Boston Mass.
street City or town

TONS	SIZE
1	Stove

Authorized by John Smith
Chairman
Title Board of Public Welfare

John Doe
Receiver's signature

This copy to be sent to State Director with Replacement Order

DOLE TICKETS *of the* SECOND *and* TWENTIETH CENTURIES A. D.

The first, issued by Antoninus Pius, was good for grain

majority of the traders were not even Romans, but Greeks and Syrians, who were much cleverer business men.

Weakened Foundations: the Home. In these ways the Roman middle class (then, as now, the mainstay of a state) was greatly weakened. It became harder and harder to make ends meet, and more and more citizens who once were prosperous joined the ranks of the proletariat (the rabble). New mouths to feed were not welcome; so it became a common practice to abandon newborn babes and let them die of neglect.[1]

The upper class could afford to have large families, but its members were too busy having a good time to be bothered with children. Most of their womenfolk were an empty-headed lot, with plenty of leisure which they did not know how to use intelligently. Their meager education yielded them only a smattering of literature and music; and they had none of the welfare work and the other "club" activities to which so many women are devoting their leisure time and energy today. Neither did these women care for athletics and outdoor life; they cared only for amusement.

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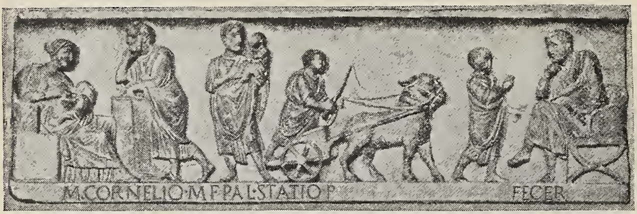
[1] It will help you to understand these poor wretches in Rome (and a lot of other things) if you figure out how much your parents have spent on your food, clothing, and shelter, medical care, and so on since you were born.

Gilbert Lavallee, 10126-113 rue
Edmonton.
Alta.



Louvre

A Charming Picture *of* Roman Life, *from the Sarcophagus of a* Beloved Child

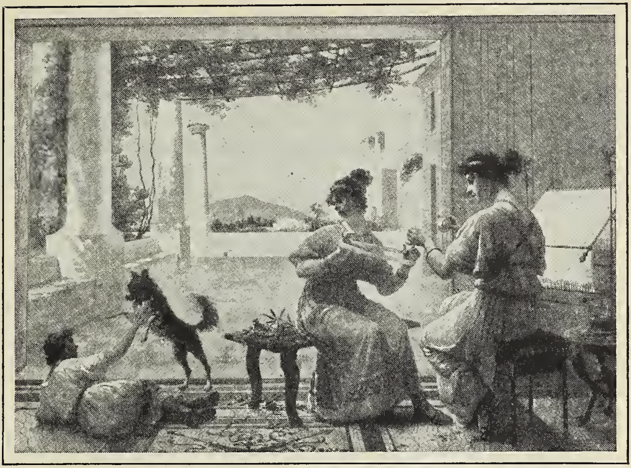
He is shown as a baby, then with his goat cart, then reciting a piece to his father

And so they flocked to the race course and the arena, ever on the lookout for some new form of excitement.

Not all, of course, were like this. There continued to be many Roman matrons of the old sterling type, especially outside of the city. Without these the Empire would have gone to smash long before it did. However, its final downfall was due in no small measure to the decline of the Roman family; and for this the women were in large part to blame.

Weakened Foundations: Religion. Closely connected with home life was religion, and this too underwent a great change. Like some of the other changes, it had begun before the downfall of the Republic, largely through contact with the East. More and more the educated Romans abandoned their religion for Greek philosophy, while the masses turned to the Oriental religions, especially those from Egypt and Persia. But neither the Greek philosophies nor the Eastern religions could do what the old Roman religion of earlier days had done in furthering a simple, wholesome family life and in fostering loyalty and devotion to the common welfare.

A Final Word. One of the hardest things to get is a balanced picture of a society as vast and complex as the Roman Empire was. Its history, like that of every great state, is a mixture of good and bad. If you must lean to one side or the other, you would do well to lean toward the good side;



Another Picture of how Pleasant Life *could be in a* Civilization *that* Passed Away

for there never was a time in the history of the Mediterranean when there was as much peace and contentment as during the two hundred years we have just considered.

Summing up the Chapter. Soon after the death of Augustus it became apparent that one-man rule had come to stay, and that the control of the Roman state rested not with its citizens but with its army. By and large, however, government by the emperors was good, notably under the five Good Emperors. The weakness of the system was that since the citizens could do little to influence the government, they lost interest in it except in so far as they could get favors. When, therefore, the imperial government became corrupt, there was no legal way by which the people could reform it.

There were a few able writers and scientists in this period, but they were not of the highest rank. After them the creative mind practically disappears in the Mediterranean world.

Only in law did it continue, especially in the development of the idea of natural law.

Commerce throve as never before, from one end of the Mediterranean to the other, and far beyond. But with the growth of material prosperity came a weakening of spiritual qualities. Even more than during the Republic, Rome lost her soul as she gained the world; and disaster now began to overtake her, as we shall see in the following chapters.

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Roman Industry, Commerce, Religion: Davis[4,5], Fowler[1], Hammerton[1], Hayward, Mills[3], Preston, Rostovtzeff[2,3], Shumway.

Games and Races: Same as the preceding.

The Common People: Same as the preceding; Abbott[2].

Fiction: Bulwer-Lytton, E. G., *Last Days of Pompeii.* Church, A. J., *The Burning of Rome.* Sienkiewicz, H. K., *Quo Vadis.* Stoddard, W. O., *The Swordmaker's Son.* Wallace, L., *Ben-Hur.*

Some Key Words

Tiberius
Britain
Nero
Seneca
Christians
Vespasian
Titus
Colosseum
Pompeii
Trajan
Hadrian
Pantheon
Marcus Aurelius
Tacitus
Plutarch
Strabo
Ptolemy
natural law
Alexandria

Questions

Section 1. What two Roman cities still contain much that was there about two thousand years ago? How did this come about?

Section 2. Who were the chief post-Augustan writers? the chief post-Augustan scientists? What is meant by "natural law"? What were some of the rights which women gained in this period?

Section 3. Why was land regarded as the most desirable investment? Is it still considered so today? Why did manumission now become common?

Section 4. During these two centuries, what changes took place in politics? in the army? in business and landholding? in the Roman home? in Roman religion?

CHAPTER XXXI · Telling about Three Hundred Years of Ups and Downs, and about Two New Elements that became Prominent in the Empire

1. TWO GREAT RESTORERS

"Barrack Emperors." For about a hundred years after the murder of Commodus (192 A.D.) the imperial scepter was a prize for which the various Roman armies strove in bloody combat. One so-called "barrack emperor" followed another in rapid succession, until more than thirty had come and gone. When generals were chiefly concerned with trying to get the throne instead of attending to their business of protecting the frontiers, it was to be expected that the frontiers would suffer from attack.[1]

A Symbol of Rome's Decline. Once during this century of disorder a Teutonic tribe got well past the frontier, far into Italy, where no foreign army had been since the days of Hannibal (p. 310). These bold invaders were crushed at the Metaurus[2] River, by Aurelian, an able soldier-emperor of peasant stock (270–275 A.D.). For the moment Rome was again secure; but the lesson had not been lost on Aurelian, who set to work to build a wall around the city.[3]

That the heart of the Empire should need a wall — a defense to which the Romans had scarcely given a thought for several hundred years — tells volumes about the disturbed state of affairs.

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[1] It was during this period that Caracalla extended Roman citizenship to all freemen (212 A.D.). This was done partly to increase the income from the inheritance tax to which all citizens were liable.

[2] mē tô′rus.

[3] Aurelian is better known to history for his conquests in the East, where he captured Queen Zenobia (who ruled over a part of Syria, with her capital at Palmyra), and exhibited her in his triumph. Is there enough of Aurelian's name left in "Orleans" to suggest to you that that city was named after him?

Diocletian (284–305 A.D.). Some sort of order was brought out of chaos by Diocletian[1] and Constantine, but it was not the old Roman order of the days of the five Good Emperors. The Roman Empire had by now become definitely an Oriental despotism.

A Great Ruler *who* Tired *of his* Job

Diocletian, who began life as the son of an Illyrian slave, was not only a great soldier but a statesman of the first order. Only such a one could have rid himself of the idea that the emperor belonged in the ancient capital on the Tiber, and see that he belonged in the northeast, where the Danube and Asiatic frontiers were threatened. He established his capital at Nicomedia,[2] near the Bosporus, and thus pointed the way for its later establishment at Constantinople (p. 384).

A Good Plan, on Paper. Diocletian knew from his own experience what a temptation it was for a general with a great army to revolt. But he also realized that if he weakened the power of his generals the frontiers would not hold against outside attack. Accordingly he devised a plan whereby several of the ablest generals might look forward to becoming emperor some day by legal succession.

He himself kept charge of the East and handed the West over to an associate. Each bore the title of "Augustus," and each had an assistant called a "Cæsar," who was to be his successor.[3]

Like many other plans of government, Diocletian's looked well enough on paper and worked well enough while its

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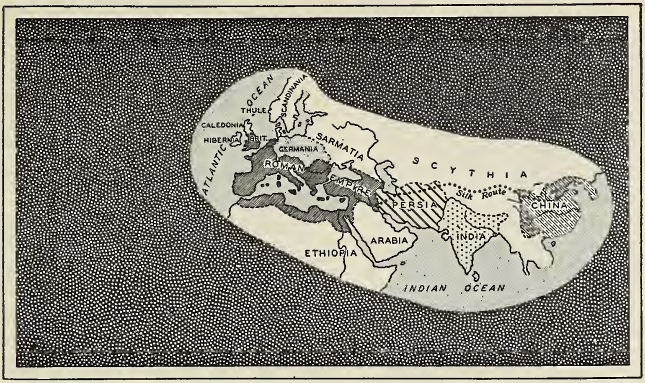
[1] dī′ȯ klē′sha̮n.

[2] nĭk ȯ mē′dĭ a̮.

[3] Note that Diocletian did not divide the Empire into four parts; it was only the *government* of the Empire that was divided.


OCEAN
SCANDINAVIA
THULE
CALEDONIA
HIBERNIA
BRIT.
GERMANIA
SARMATIA
ATLANTIC
ROMAN EMPIRE
SCYTHIA
Silk Route
PERSIA
CHINA
INDIA
ARABIA
ETHIOPIA
INDIAN OCEAN

Map of the Known World *at c.* 300 A.D. (See pages 130 and 430)

author remained at the head of affairs; but soon after he resigned[1] his office the Empire was again in a state of chaos.

Constantine (reigned 324–337). After eight years of civil war the Roman general in Gaul and Britain, named Constantine, marched against Rome and, by winning the battle of the Milvian Bridge (312), became master of the West. Twelve years later he became master of the East as well — through war, of course.

A New Source of Support. Constantine succeeded in pulling the Empire together again, so that it lasted for another century and a half. One thing that helped him was the fact that he had the support of the Christians, who, though they formed only about a tenth of the population, were now a powerful factor in the Empire. He granted them toleration and even favored them at the expense of the pagans.

A New Capital. To be nearer the dangerous northern and eastern frontiers (where his generalship was needed), and also to get away from the troublesome Romans (who still had republican ideas), Constantine developed the old Greek city of Byzantium[1] into a new capital, named Constantinople. Here he lived and ruled like an Oriental despot. Note the striking changes which had come over the Empire: there was now a *Roman* emperor living in a *Greek* city with an *Oriental* court.

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[1] Diocletian was one of the few rulers in history to give up power voluntarily. In the troubled days which followed, his successors begged him to return; but he was having a good time raising vegetables on his estate, and he refused to budge.

CONSTANTINE *carried a* CHRISTIAN BANNER *into* BATTLE *and* WON, *so he* FAVORED *the* CHRISTIANS

A Divided Empire. After his death disorder followed again. Theodosius (reigned 379–395) was the last ruler of a united empire. On his death his son Arcadius ruled over the eastern half, and his son Honorius over the western half.

Outsiders who wanted to Get In. All the while Persians on the east and Teutons[2] and Celts on the north were hammering at the Roman frontiers. The eastern wall held well, but in the later fourth century the northern wall began to crack and then to crumble. For the next few centuries Europe was in terrible confusion.

Mistreating Guests. The first great disaster came in 378, when the Eastern Emperor, Valens, was defeated at Adrianople by a Teutonic tribe called the Visigoths, or West Goths. These people, driven westward by the Huns[3] from Asia, had been allowed to cross the Danube and settle within the Empire; but there they had been mistreated, and they started to fight.

After their surprising victory they were given lands in the west Balkans; but they knew now that they were strong enough to have anything they wanted, so they soon moved

[1] bĭ zăn′shĭ u̯m.

[2] Or Germans. These terms are used interchangeably.

[3] These fierce Asiatics continued their westward advance until, under Attila, they possessed an empire stretching from south Russia to the Rhine. They were finally checked at the battle of Châlons (451 A.D.) by the combined Roman and Teutonic forces, and their empire soon fell to pieces.

farther west to the rich lands of Italy. Under their leader Alaric they even sacked Rome (410), where they got a tremendous amount of booty.[1] After some more years of wandering they settled down in southern France and Spain and established a kingdom which lasted about three hundred years.

British Museum

A COIN *of* ODOACER

A General Invasion. By this time there was a general advance of the Teutonic tribes all along the line. Men, women, and children came, like the Greeks in the early days. In some cases they wandered about for years before they found just the place they wanted to settle in. When the Roman Millennium ended, all the western half of the Empire was in their hands.

What Happened in 476 A. D. In 476 a Teutonic leader named Odoacer[2] deposed the puppet emperor in Italy, and, instead of setting up a new one, recognized the headship of the ruler at Constantinople and became his western representative, with the title of "Patrician." After that there was no longer an emperor in the West. This event is often spoken of as the "fall" of the Roman Empire; but, as we have seen, the Empire had been "falling" for many years. Romans living in 476 did not realize that any great change had come over them during that year. It was only later that historians, looking back, could see the meaning of that year.

2. THE TEUTONS

The West about 500 A. D. On the map (p. 386) you will see how the invaders were distributed after they had settled down. In Italy there were the Ostrogoths, or East Goths, who, in the sixth century, were conquered by the Lombards. In North Africa were the Vandals,[3] who had crossed over

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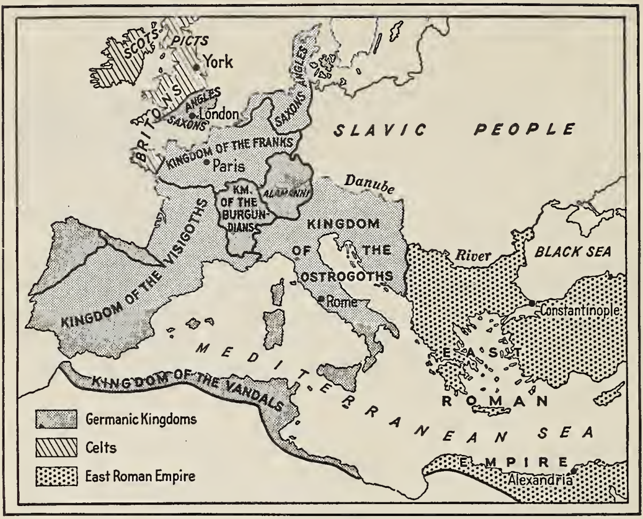
[1] How long was it since this sort of thing had happened to Rome? (See page 289.)

[2] ō dō ā′sẽr.

[3] In 455 the Vandals were invited to Rome to help one of the factions there. They destroyed many works of art needlessly; hence our word "vandal." Does Andalusia, the name of a province in Spain, tell you anything?


SCOTS
PICTS
York
BRITONS
ANGLES
SAXONS
London
SAXONS
ANGLES
KINGDOM OF THE FRANKS
Paris
KM. OF THE BURGUNDIANS
ALAMANNI
Danube
SLAVIC PEOPLE
KINGDOM OF THE OSTROGOTHS
Rome
KINGDOM OF THE VISIGOTHS
River
BLACK SEA
Constantinople
EAST ROMAN EMPIRE
Alexandria
MEDITERRANEAN SEA
KINGDOM OF THE VANDALS
Germanic Kingdoms
Celts
East Roman Empire

Where the Germanic Invaders *had settled* (*c.* 500 A. D.)

from Spain. They built up a navy and controlled the southern coast and the islands of the western Mediterranean. In Spain were the Visigoths, in southeastern France the Burgundians, and in northern France the Franks. Across the English Channel were the Angles and Saxons and Jutes (from northwest Germany) and later the Danes.[1]

Why they Came. The Teutonic invaders did much to destroy Roman civilization in the West; but that was not the reason why they came, any more than the millions of Italians, Greeks, Poles, and Russians who immigrated to the United States after about 1880 did so for the purpose of destroying the civilization which, before 1880, had been built up largely by the English, Irish, and Germans.[1] The Teutonic tribes invaded the Empire for the same reason that the ancestors of almost all of us came to America, — namely, to find better living conditions. They were probably not at all aware of the fact that they were destroying the Empire.

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[1] The Romans in Britain had for long been attacked by these Teutonic sea raiders, and in 410 they abandoned the province, leaving the Romanized Britons to look after themselves. By 500 the invaders were well established in the east and south of the island.

British Museum

A COIN *of* THEODORIC *the* OSTROGOTH, *who overthrew* ODOACER. *His Capital was at* RAVENNA

What they Destroyed. Bear in mind that what the Teutonic invaders destroyed was not the rich and prosperous empire of Augustus, Vespasian, and the five Good Emperors (31 B.C.–180 A.D.), but a poor, weary, heartsick ruin which had suffered tremendously from long civil war and crushing taxation. The Teutons had been trying to come for hundreds of years; when they finally got in, it was not so much because they had grown stronger as because the Empire had grown weaker.[2]

A Melting-Pot. For the next few centuries what was once the western half of the Empire became a melting-pot, in which three elements were fused into a new western-European culture. (1) One of these elements was the remnant of that Greco-Roman culture which we have traced in recent chapters. During the centuries of confusion many libraries and museums had been destroyed, and fewer and fewer people could afford to go to the universities; so the level of culture was much lower than it had been during the prosperous days of the Empire. Nevertheless, there was much left that

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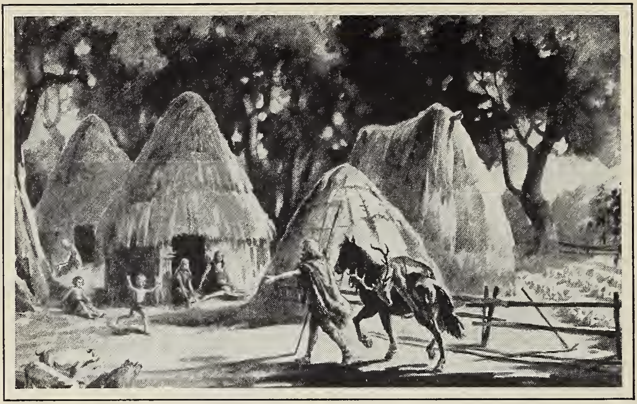
[1] Most immigrants to North America before 1880 came from northwestern Europe; it is only since that time that great numbers have come from southern and eastern Europe.

[2] In dealing with questions of immigration we in America are so used to thinking in large numbers that we are apt to exaggerate the number of Teutons who entered the Empire. Probably not more than a million came in all — less than the number of immigrants which has sometimes entered the United States in a single year. But, even so, there were enough of them to give the old Roman world all it could do to civilize them.



An Early TEUTONIC SETTLEMENT — *All of us had Many* FORBEARS *who Lived in* HOMES *like These, Some of them* NOT *very* LONG AGO

seemed marvelous to the invaders. (2) These Teutonic invaders themselves, of course, formed the second element in the melting-pot. (3) The third element and the one which bore the greatest promise was Christianity.

A "Backward" Race, with Possibilities. To a cultivated Roman of the fifth century it must have seemed a hopeless task to try to civilize those "backward" Teutonic ancestors of so many of us. If he had been told that in time they would help to build up a civilization which would produce greater poets and philosophers and far greater scientists and painters and musicians than the Roman world had ever produced, he probably would have laughed. And you could not have blamed him for laughing.

A Simple Culture. Up to date these Teutons had done little more than fight. They had built no cities, but lived in small clusters of thatched huts. They cleared a bit of land, and when that was worn out they moved on to a better place. Their religion was as crude as their agriculture. They had many nature gods, to whom in some cases they sacrificed even human beings. They had some stories about gods and heroes, but these were not written down, for the very good reason that they did not know how to write. The only thing they could do well was to fight. They were strong and daring and used to standing on their own feet. They had not been "fathered" for several hundred years by emperors, as the Romans had been, but had had to look out for themselves.[1] So the Teutons had a real contribution to make to the melting-pot in the way of a vigorous self-reliance.

Disorder on Land and Sea. The Teutons cared nothing for city life; they preferred the open country. The decline of city life, therefore, went on unchecked. Industry and commerce disappeared almost entirely, because few could afford anything but the barest necessities of life. Moreover, the roads were no longer safe for traders, and neither was the sea. Piracy came back on the Mediterranean, to remain there almost until our own day. (Recall the American wars with the Barbary pirates, 1801–1805, 1810–1815.)

Thus western Europe entered upon a period of great disorder. But note that it was due not so much to the Teutons as to the Romans themselves. The Roman state had failed to renew its strength from generation to generation. Instead, through wars and heavy taxes and through taking from its people many of the old rights of free citizens, it had weakened itself until it could no longer find enough men with the old Roman spirit to hold the frontier against the barbarians.

3. A New Religion

How Experience Colors our Reading. The topic "The Christian Church" illustrates well the point made on page 22; namely, that in reading history we start from the present and carry back into the past the ideas and feelings which we have gained from experience. All of us have had contacts of one sort or another with some branch of the Christian

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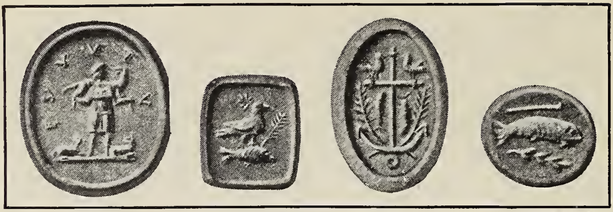
[1] "Paternalism" is the word applied to a government which tries to do everything for the people, instead of letting them do some things for themselves.



British Museum

Early Christian Symbols

The commonest one was the Good Shepherd. The dove and the anchor stood for the soul and for hope, respectively. The fourth symbol needs more interpreting. The letters of the Greek word for fish (*ichthus*) stood for Jesus (*i*) Christ (*ch*), God's (*th*) son (*u*), savior (*s*)

Church, for the Church is one of the most widespread and vital forces in our civilization; and the effect of these contacts is bound to come into play as we read its story. Some will approach it with love and reverence; others, with bitterness. Some will be patronizing; others will be apologetic, wishing to spare the feelings of the early Church Fathers.

Trying to Solve a Problem. If you would understand the work of those who built the foundation of all present-day Christian bodies, you will have to rid yourself as far as you can of personal feeling and try to find out what it was that the Church Fathers were trying to do, just as you would if you were studying about the Fathers of the United States Constitution, for each had a definite problem to solve. That of the latter was to provide for the political needs of the men and women of their day; that of the former was to meet the spiritual needs of the men and women of their day.

It was not a new problem, nor were they the only ones trying to solve it; but from the fact that they devised an institution that has brought help and comfort to all the various groups of Christians from that day to this, we can hardly escape the conviction that they came nearer to solving the problem than any other group of their time could have done, and that in the field of religion they were as successful as the Fathers of the Constitution were in the field of politics.

Contributions from Various Sources. Various elements came together to form the Church. It owed its organization to the genius of the Romans for government, while from the Greek philosophers came many of the ideas which helped to explain its teachings (for example, Socrates or Plato might have written the opening verse of the Gospel of Saint John, "In the beginning was the Word, and the Word was with God, and the Word was God").[1] It owed some of its festivals and ceremonies to the religions of the Near East. But the essence of the Church dwelt in the life and teachings of Jesus and the teachings of the prophets before him. Without these there would have been no Church as we know it. Thus Greece, Rome, and Palestine — the three great creative forces in the ancient world — lie at the foundation of the Christian Church, just as they lie at the foundation of all the rest of our civilization today.

Given a World Meaning. The beginnings of the Church were very humble — only a handful of simple folk in Palestine, who were scorned by the orthodox[2] Jews when they were not being persecuted by them. For a while it looked as though they had merely added a new religious sect to the many already existing. But when one of their persecutors (a tentmaker of Tarsus, named Saul) became a convert, they gained a recruit who was to give a world meaning to their undertaking.

Saul (or Paul, as he now called himself) was a man of great intellect, tremendous energy, and bold vision, who saw in Jesus the Son of God, coming to minister not to any one group but to all mankind. So Paul became a missionary to the Gentiles (that is, the non-Jews), and through him, directly or indirectly, the teachings of Jesus came to those of your European ancestors who were Christian. He traveled incessantly, amidst all sorts of dangers. He was shipwrecked, stoned, imprisoned, and, according to tradition, finally shared with many others a martyr's death in the Neronian persecution (p. 365). Of such stuff were the early builders of the Church made.[1]

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[1] Said the Church Fathers, "If God revealed Himself to the wise men of Israel, why should He not have revealed Himself to the wise men of Greece?" Chief among the Church Fathers were Basil, Ambrose, Jerome, and Augustine, all active in the second half of the fourth century.

[2] "Orthodox" means holding the "right" beliefs; that is, the beliefs that have been set up as a standard by some recognized authority, such as a religious council. "Heterodox" means holding opinions or beliefs other than the standard ones.

Persecution and Victory. It was not until the second century that persecutions began in earnest, and then largely because the Christians refused to worship the emperor. The worst persecutions took place during the disorders of the third century and under Diocletian, early in the fourth. Every form of cruelty that man could devise was used, but in vain. Even in the prosperous days of the Empire there were many Romans who had found life a burden, and in the period of its decline there were many more. These, as they looked on at the calm and even joyful way in which the martyrs went to their death for the sake of an ideal, were won over to their side; so presently the emperors gave up. Galerius granted to the Christians (grudgingly) the rights which other religionists had (311 A.D.), and Constantine did the same (more willingly) in 313 by the Edict of Milan.

Divisions in the Church. Early in the history of the Church differences developed regarding some of its teachings (and the same has been true ever since).[2] Fearing that a split in the Church would weaken the Empire, Constantine caused an official statement of belief to be drawn up by a council which met at Nicæa[3] in 325. The so-called Nicene[4] Creed, sponsored by an Alexandrian priest named Athanasius,[5] has remained to this day the generally accepted statement of Christian belief.

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[1] Paul, and hence Christianity, owed much to the fact that there *was* a Roman Empire. The spread of the new religion would have been much more difficult if there had been half a dozen warring powers in the Mediterranean world.

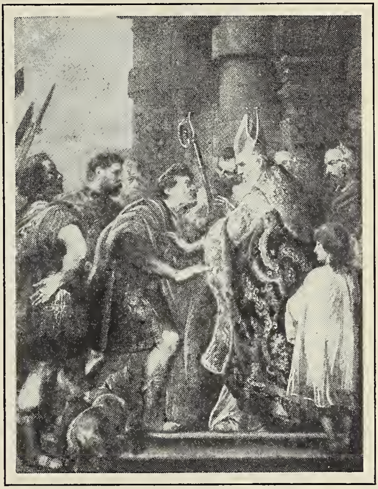
[2] Note, therefore, that to have many divisions among the Christians, such as exist today, is no new thing. The views of early theologians regarding the nature of God are as various and as hard to follow as the "scientific" views of modern economists regarding the nature of credit.

[3] nī sē′a̯.

[4] nī′sēn.

[5] Perhaps more interesting to you than Athanasius is a contemporary of his — Saint Nicholas, bishop of Smyrna, who later became linked with Santa Claus and who became the patron saint of schoolboys.

Christianity becomes the Only Recognized Religion. Though the Christians exercised a great influence in the Empire, their religion was still only one of many. Not until the time of Emperor Theodosius (p. 384) did it become the only recognized religion of the Empire.



Saint Ambrose FORBIDDING *Emperor Theodosius to* ENTER *the* CHURCH *because of his* CRUEL TREATMENT *of Prisoners of War*

This was not an unmixed blessing; for while the number of Church members was increased, the quality was lowered. Many who now called themselves Christians really cared little for the teachings of Jesus, and would never have dreamed of becoming martyrs to his cause. They did as much as the law required, and secretly they worshiped their old gods. But, by and large, by the time of the break-up of the Empire in the fifth century Christianity had come to be a vital force in the lives of very many people.

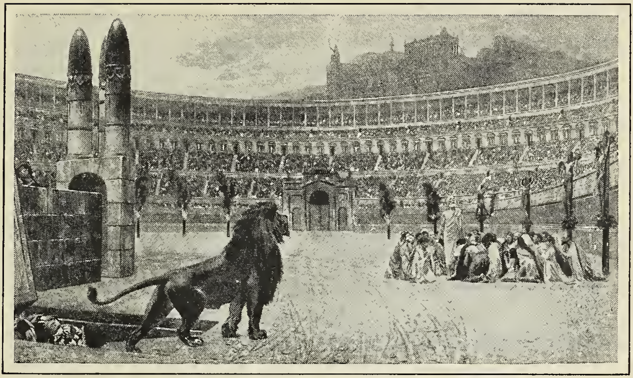
What had the Builders of the Church Accomplished? In a world that was broken up into many social and religious groups, the Church had proclaimed a religion which was to be for all mankind and in which all men (rich and poor, free and slave) should stand on an equal footing before the throne of God as free men and brothers. Thus it was built upon three pillars which we count as the pillars of our own democratic society and which we generally attribute to the American and French revolutions of the eighteenth century, namely, equality, liberty, and fraternity. In the early period its bishops and priests were chosen by the people, and all through the Middle Ages it remained the most democratic institution in Europe; even the humblest might enter the priesthood and rise to the highest office. (Adrian IV, the only Englishman ever to become Pope, came of humble stock; Cardinal Wolsey was the son of a butcher; and so on.)

The Church held out to noble and serf alike the same reward — a heavenly crown. Through its monasteries it restored to manual labor something of the dignity which that labor once had had, long ago in the early days of the Roman Republic. It undertook the greatest experiment in ethical instruction that the world had ever seen, seeking to instruct all men in what the world still regards as the great fundamental, — namely, how to conduct one's life.

Healers of Minds and Hearts. To mention only one other aspect of this interesting institution: Long before anyone had ever heard of psychoanalysts (modern mind doctors), the Church knew that life often became intolerably dull and burdensome, and that men and women needed to be taken out of themselves and transported into a realm where they could regain their mental and spiritual balance. So in various ways (through words of comfort, through spiritual exercises, through beauty in building and ritual, and through the peace and calm that pervaded the Church services) it cheered the weary, heartsick travelers on their way.

For us who live in a world that has a hopeful, forward look it is hard to realize what an appeal Christianity made to a world which was crumbling and which could look ahead only with misgivings. The new religion alone seemed capable of giving a meaning to life here on earth.

There was Still some Roman Vigor. The victory of the Church ought to make us get clear in our minds just what we mean by "the decline and fall" of the Roman Empire. It is true that in the West the government was overthrown and business was destroyed, but on the spiritual side the Empire was far from having gone into a decline. With some-



Lions *and* Early Christians *in the* Colosseum

Another of the Roman ideas of a good time. (See page 332)

thing which they thought worth living and dying for, the Romans were as noble as they had ever been at any time in their history, and showed the same courage and persistence that their ancestors had shown in the early days of the Republic. If this had not been so, Christianity would never have survived the persecutions of the third century.

A New Chance for Organizers. As organizers too the Romans showed that their genius was not exhausted. True, they could do nothing about State affairs, because those were in the hands of the emperor; but in Church affairs they had a free hand. Here there was a chance for anyone with ability. At first, of course, the organization of the Church was very simple, but in time it became as elaborate and complicated as the organization of the State.

Patriarchs, Bishops, and Priests. Christianity developed first in the cities, where the poor and downtrodden were concentrated. Their leader was called an *episcopus*, or bishop. He was assisted by a number of overseers, or presbyters (from which we get our word "priest"). Certain bishops became especially prominent in Church affairs, notably those of Jerusalem, Alexandria, Antioch, Constantinople, and Rome, and these were called patriarchs.

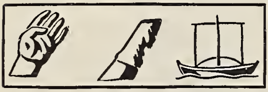
Note that four of the patriarchs were in the East and fairly close together, and that only one was in the West, namely, at Rome. In time the western patriarch (later called the Pope) came to dominate western Christendom.

Why the Bishop of Rome became Leader in the West. A number of things contributed to make the Roman bishop head of the Church in the West. (1) The Christians believed that the Church in Rome had been established by the apostle Peter, to whom Jesus had given special powers.[1] (2) Many of the early Roman bishops were extremely able men who, when the imperial government went to pieces, did much to preserve order within the city. (3) They sent out many able and active missionaries to convert the various peoples of the West. (4) The West was looking to Rome for leadership; it had done so for hundreds of years.

By 500 A.D., then, the Christian Church was well established in the Mediterranean world. But it had a tremendous task before it, especially in the West. What that task was and how well the Church performed it will be considered in later chapters.

4. Summing up the Republic and the Empire

Three Weaknesses that Developed. As in the preceding parts of this book, so in this one, the hardest point to grasp is the time element, that is, the fact that Part IV deals with about one thousand years. Another fact difficult for people to grasp who live in such a rapidly changing world as ours is that throughout this long period there were no marked changes in the ways of doing the work of the world. Civilization remained throughout in the hand-hoof-and-sail stage, as far as power was concerned.



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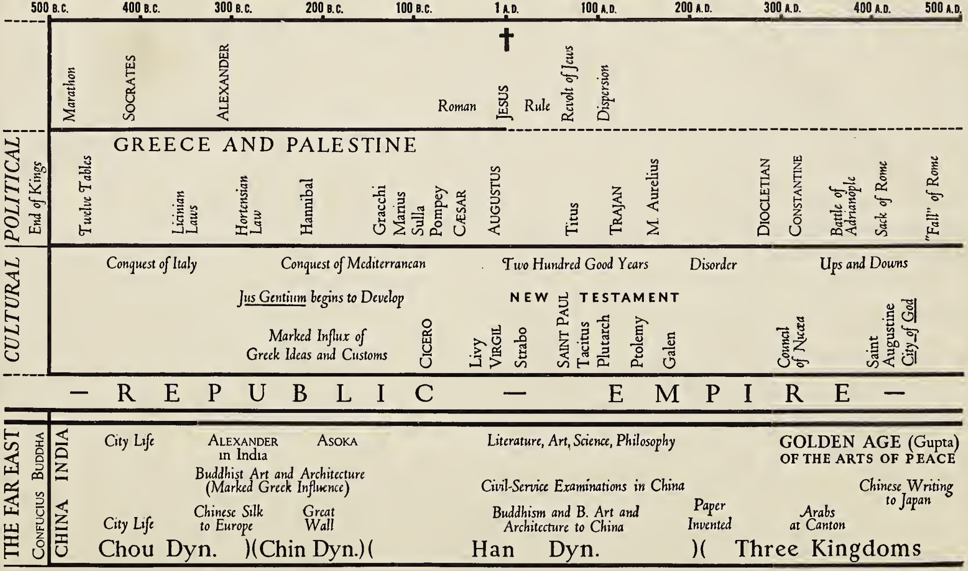
[1] The so-called Petrine doctrine. See Matthew xvi, 18–19.

The Romans started out brave, frugal, and intelligent, and with a strong spirit of fair play. Through these excellent qualities they grew rich and powerful, and (what is of more interest to us) they created the first Europe. In time, however, those who set the tone of Roman society grew careless about several things. (1) They allowed the government to get out of their control, until it rested in the hands of the commanders of the armies. (2) They allowed the middle class to be ruined by heavy taxation and by the competition of slave labor. (3) They let their old simple family life disappear. All this happened very gradually, but in time Rome was to suffer from it.

Three Great Contributions. However, for over five hundred years (*c.* 300 B.C.–*c.* 200 A.D.) the Romans maintained a strong state, and made some genuine contributions to the world. (1) They built, and taught western Europe how to build, roads and aqueducts and other useful public structures. (2) They developed a peasant dialect into a language which continued to serve as a vehicle of communication among the learned classes of Europe for a thousand years after Rome's downfall, and which formed the basis of many of the present-day languages of Europe (see map, p. 121). (3) Most of all, they developed a governmental and legal system which demonstrated through many generations that the use of reason leads to justice among men, and that justice makes possible the building of a world state.

For those who want to know What was Left to be Done. Great as were the contributions of the Romans, we need to note (as we did in the case of the Greeks and Hebrews) that they left plenty to do for those who came after them. Though they had ruled successfully for a very long period, they had not solved the three fundamental problems listed on page 281 any more finally than the people before them had done. Indeed, the Mediterranean world was now in more of a chaos than it had ever been. Ignorance, envy, hatred, malice, and all manner of uncharitableness still set men against men and nation against nation, while only with hard labor could the mass of

THE ROMAN MILLENNIUM



men and women, assisted by their sons and daughters, wrest a meager livelihood from the soil.

A Great Civilization can Pass Away. Perhaps the one idea to carry away from Roman history that will give you the most to think about is that a great civilization can pass away. As we said on page 72, a civilization is an artificial, man-made thing, and requires as much effort (if not more) to keep it going as it does to build it up. Far from being like a perpetual clock which, once wound up, goes on forever, it is rather like a sea wall which needs constant attention to keep it from being destroyed by angry waves, or by the quiet undermining of deep currents which only the keen eyes of socially minded statesmen can detect.

Men of Different Colors. Thus far we have followed the story of the Mediterranean world to learn how our present-day Euro-American civilization came to be as it is. We have seen the Egyptians, Babylonians, Greeks, Hebrews, and Romans doing a variety of things which resulted in a great civilization, and we have seen that civilization go on the rocks. Now, lest you get the impression that the rest of the world stood still during the millenniums from Egypt to Rome, we shall leave our European forbears for a while — all that we need to remember about them is that they are smashing up things in general — and take a look at two other peoples, namely, the Chinese and the Hindus. If you are like many of your fellow-countrymen, you are wondering what the yellow Chinese or the dark-skinned Hindu can ever have done that could be of value or interest to us Westerners. The next two chapters will help you decide. The least you can get from them is some slight understanding of how two of the largest man masses came to be as they are in the world in which you live today; and that is a necessary, even if you don't find it an interesting, part of your equipment as a twentieth-century man or woman.

To The Far East

Directed Reading

You will find the full titles on pages 736 ff. Use index and table of contents. Consult encyclopedias. See note on page 46.

Diocletian's Attempt to Fix Prices: Abbott[2], Davis[5], Rostovtzeff[2].
Constantine: Firth[2], Gibbon, Hammerton[1], Mills[3], Rostovtzeff[2].
Attila and the Huns: Creasy, Gibbon, Hammerton[1], Mills[3], Tappan[2].
Persecution of the Christians: Gibbon, Hammerton[1], Mills[3].
Causes of the Decline of the Roman Empire: Davis[5], Gibbon, Rostovtzeff[2].
Saint Augustine and Other Church Fathers: Hodges.
General Accounts: Adams[1], Breasted[1], Davis[2], Emerton[1], Mills[3], Wells[1].
Fiction: James, G. P. R., *Attila.* Ware, W., *Zenobia.*

Some Key Words

"barrack emperor"
Aurelian
Diocletian
Constantine
Adrianople (378 A.D.)
Visigoths
Alaric (410 A.D.)
Châlons (451 A.D.)
476 A.D.
Teuton
paternalism
Christianity
St. Paul
Edict of Milan (313 A.D.)
Nicene Creed
patriarch
Pope
Petrine doctrine

Things to Do

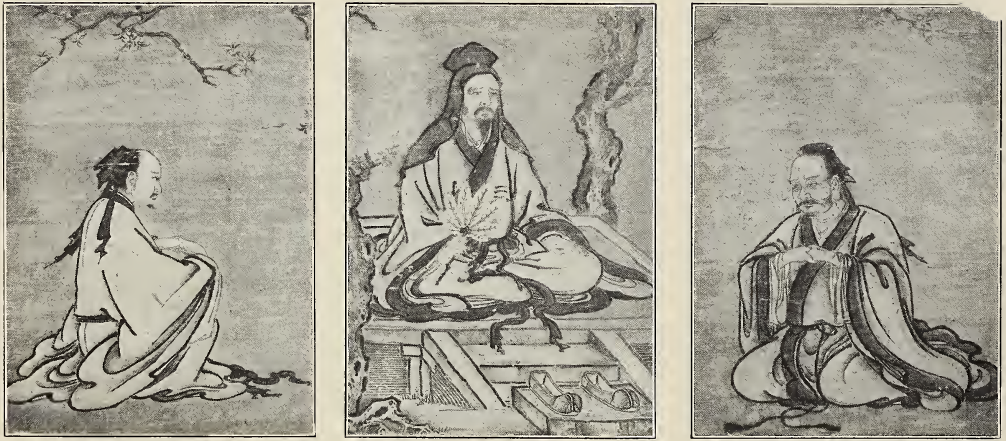
1. Pick from each section the points that you regard as most important, and embody them in questions for discussion in class. (No better exercise can be devised for teaching you to read critically.)

2. Complete the Roman part of your time chart for the Roman Millennium.

3. In what respects does the world in which you live differ from your ideal world? Outline the sort of educational program you would set up in order to bring about your ideal world. In framing your program, could you obtain any help from a successful business man? a clergyman? a scientist? a philosopher? an artist? a day laborer? If you could call on only one of these, which would you choose? Why?

4. Make a list of American towns that are named after places in ancient Italy.

Unit III · *In which Two Areas, China and India, build up Civilizations and presently come in Contact with the Mediterranean Area*



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Confucius *and* Two *of his* Disciples, *as conceived by* Tannyu, *a Japanese Painter of the Seventeenth Century*

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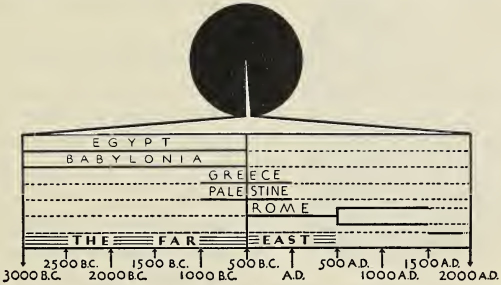
CHAPTER XXXII · Spending 3500 Years with the Chinese — which is only a Part of their Story



This unit deals with the region and period in the shaded bar

1. BEFORE CONFUCIUS

"All God's Chillun." Separated by mountain and desert, the peoples of China, India, and the Mediterranean world went their way for long ages in utter ignorance of one another. But from the start they had much in common. Those of one color, whether white, brown, or yellow, were "God's children" as much as those of another color. All needed and sought after food, companionship, and security; all were in the same game, with the same urge to achieve happiness in the extraordinary and interesting adventure which we call life.

They all lived on the same globe, warmed by the same sun and lighted at night by the same moon and stars. Water was as wet in one place as the other, and drew men to the banks of the Hwang Ho (or Yellow River) and the Yangtze, or those of the Indus and the Ganges, just as it drew men to the banks of the Nile and the Tigris-Euphrates. In the east as in the west, civilization began in the river valleys. Likewise, in both regions it moved out from these centers,—from China to Korea and Japan, and from India to Tibet and Malaysia.

But here appears a difference; for whereas in the west the center of culture shifted from Egypt and Babylonia first to Greece and then to Rome, in the east China and India *remained* the centers of their respective cultures. (It is impossible for us migratory Americans to get any idea of what it must feel like to live in a place where one's forbears have lived since long before the days of Jesus. Few of us live in the same town where even our grandparents lived. Do you?)

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A BRONZE BELL *of the* SHANG DYNASTY, *Older than* DAVID *and* HOMER

Early Chinese Immigrants. About the time that the Great Pyramid was being built in Egypt (3000 B.C.), some nomads from central Asia settled in the valley of the Wei,[1] a tributary of the great Hwang Ho (see map, p. 596). They already knew how to grow grain and to make various tools useful in home and field. They were accustomed to living together in orderly fashion, under rulers whose duties were as few as their society was simple. Like the English settlers in America about forty-six hundred years later, they found themselves among backward natives who were still living in the hunting and fishing stage; and these, like the American Indians, could not withstand the encroachments of the more civilized newcomers.

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[1] wā.

Covering Long Stretches of Time. Almost two thousand years pass over these people before they leave much for the modern historian to work on. The first dynasty (the Hsia[1]) is supposed to have begun in 2205 B.C., and the second (the Shang) in 1765 B.C., but little is known about them with certainty. With the third dynasty, the Chou, lasting from 1125 to 255 B.C., we are on safer ground.

Note the length of these three dynasties. Even the shortest is longer than the period which separates us from Columbus. They were not uniformly strong, but had their ups and downs as strong and weak rulers alternated, just as in the case of the Pharaohs of Egypt. This was notably true under the Chou dynasty, whose founder, Emperor Wu Wang,[2] allowed his chief followers to exercise almost sovereign powers within their domains. This policy was safe enough as long as a strong man sat on the imperial throne; but not all of Wu Wang's successors were of that sort, and presently the leading vassals became independent princes. During the last five hundred years of the Chou dynasty, therefore, China was like western Europe during the Feudal Age (p. 449), broken up into about a dozen large, warring principalities and hundreds of petty ones (eighth to third centuries, B.C.).

2. CONFUCIUS, "THE PERFECT SAGE"

Choosing a Great Profession. As always happens in times of disorder and misery, thoughtful men reflected on the sad condition of affairs and sought remedies for it.[3] Foremost among the Chinese seekers was a poor but brilliant aristocrat named Kung, who achieved the name Kung-fu-tzu (meaning Kung the Philosopher), and whom we call Confucius[1] (551–479 B.C.). Winning, early in life, a reputation as a teacher, he received and accepted an invitation to take office in Lu, his native state. But the continued corruption at court and the lack of earnestness on the part of the ruling duke caused him presently to resign in protest, and to return to the strategic position of teacher, where he thought he could do more to shape the destinies of his people than as an official in a corrupt and frivolous government. For Confucius in far-away China had discovered (long before Socrates and Jesus) what men were to discover and rediscover time and again down to our own day, namely, that a society is only as good as the men and women in it, and that the rank and file takes its tone from those who occupy positions of wealth and influence. If injustice, dishonesty, and civil strife were to be banished, men must first be taught to banish from their own lives injustice, dishonesty, and all evil desires that lead to civil strife.

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[1] shĭ ä.

[2] One value of studying Chinese history is that it gives us an opportunity to find out if we're provincial. If Chinese names strike you as being funny, you are provincial. "Washington," "Roosevelt," "Mississippi," sound just as "funny" to the Chinese.

A recently arrived Chinese student was asked for her impressions of America. She said she liked it very much, but that all the people looked alike. Did you ever say the same thing about the Chinese?

[3] It is probably safe to say that during the misery of the "depression" which followed the financial crash of 1929, tens of thousands of Americans reflected on the purposes of life as they never had before, and learned more about how their various governments have been, are, and ought to be, run than they ever bothered to learn before.

Believing that Men are Good by Nature. Like all the great teachers of the art of living, Confucius built on the past. Reflecting on the illustrious men of China (he knew of no others), he derived from their lives general rules of conduct for all relationships of life. These rules were put forth, not as commands from God (compare the Commandments of Moses which begin "God spake these words and said:") but as the outcome of human experience; yet they do have much in common with the Commandments in that they aimed to teach men how to live.

The Confucian system of ethics was based on the conviction that men are born with the capacity and the inclination to be decent in their relations with one another. It divided those relations into the categories of ruler and subject, parent and child, older brother and younger, husband and wife, and friend and friend, and provided rules to govern each. That of parent and child Confucius regarded as the most important, believing that if that relationship were all that it ought to be, the other relationships would be right as a matter of course.

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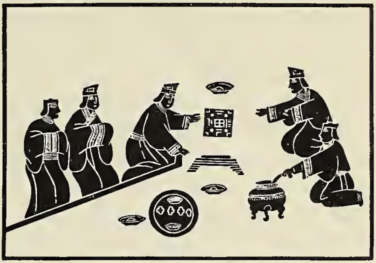
[1] This name was coined by Jesuit missionaries who, two thousand years later, first acquainted the Western world with Kung and his teachings.



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A CHINESE BANQUET *in the* SECOND CENTURY A.D.

Copied from a stone cutting on a tomb

"Manners Makyth Man." These words were not written by Confucius but by William Wykeham, an English bishop of the Middle Ages who founded a famous boys' school (at Winchester); yet they do provide the key to much of the Confucian code, for that code involved a great deal of ceremonial and "manners." Even the modest home came to have (and still has) more formality than we could find in the homes of most state officials in the Western world. It is true that much of the ceremonial was often mere form, and lacked genuine feeling (like much of our church-going today), but by and large there was sincerity in it.

Here, then, we have the beginning of something new in the world, — a vast society which will have a continuous existence for more than two thousand years, and which will be held together largely because men are brought up in an atmosphere in which the past is held in respect, and in which good manners are highly esteemed and taken for granted in all ranks of society. This may be difficult for you to understand, because in our Western world (especially where it is democratic) good manners are linked up with bygone aristocracies, and these are not in the best repute among us. The fact remains that China evolved a society in which the people who set the tone showed a self-restraint and a niceness of feeling, in dealing with one another in all the fivefold relationships listed above, which compared favorably with anything created by the Greece, Palestine, or Rome of that day.

Another Stone which the Builders at first Refused.[1] As in the case of Socrates and Jesus, not much heed was given to Confucius during his lifetime except by a small group of disciples. Only later did his people come to realize that a great teacher had lived among them; then his sayings, embodied in the so-called Confucian Classics, were revered much as we revere the Bible.[2] More than that, they were injected into everyday life much more than the Bible is among us today, by being made the basis of the rigorous examination given to all candidates for public office. (How many of our governors and legislators do you suppose could pass a rigorous examination on the Bible? Would it be a good thing for them, and for us, if they were made to do so?)

Confucius made no attempt to found a religion or to suppress the old ones. After his death, however, temples were erected in his honor, and gradually a religious system, called Confucianism, developed. It still forms the chief religious force in China, but it has always remained this-worldly, seeking only to help men to achieve happiness here on earth through right living.

Chinese Writing. Confucianism spread to Korea, Japan, and Indo-China, and with it went other elements of Chinese culture, notably the art of writing. The Chinese had practiced this art long before the time of Confucius (nobody knows precisely how long); it was now in the ideographic stage (p. 42) and remained there down to our own day. For centuries they wrote on thin strips of wood or bamboo; then, about 200 A.D., they invented paper.

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[1] Psalm cxviii, 22.

[2] The Chinese never claimed divine revelation for the Classics, but accepted them for what they were, — the words of wise men who had striven to dwell among men in peace and happiness.

3. The Chin Dynasty, Brief but Significant

How China got its Name. Disorganization in China continued for more than two hundred years after the death of Confucius; then the duke of Chin overthrew the Chou dynasty and established a new one named after his duchy. Though the Chin dynasty was one of the shortest in Chinese history, lasting only a little over fifty years (255–202 B.C.), yet it was the one to give to the state and region the name by which we know them.

A Great Ruler. Short as the Chin dynasty was, it produced an outstanding ruler in Shih Huang Ti,[1] who reigned from 246 to 209 B.C., and who was therefore a contemporary of Hannibal (p. 310). To him belong four achievements, three of which bore the marks of statesmanship and one of which was as stupid as it was short-lived. He (1) brought the nobles once more under control; (2) pushed the southern boundary far beyond its old line, the Yangtze River, until it encompassed all of South China and the kingdom of Annam; (3) built the Great Wall; and (4) ordered all books except those on medicine, agriculture, and divination (foretelling) to be burned.

The Great Wall. With infinite labor the Chinese erected a fifteen-foot roadway, about twenty feet high, which ran for about fifteen hundred miles over mountain, valley, and river, and which had a fortified tower about every hundred yards. Though built as a protection against the nomad Hiung-nu Tatars on the northwest, it presently became a secondary line of defense, for the Chinese pushed far beyond it.[2]

The Burning of the Books. Shih Huang Ti's aim in burning the books, chief of which were the writings of Confucius, was to wipe out the memory of the past; but why he should have wanted to do that is not clear. The most favorable

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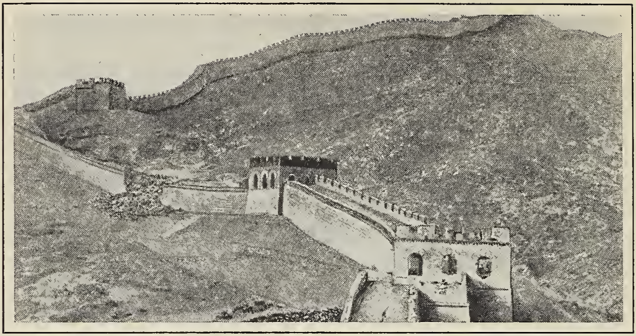
[1] shĭ hwăng tē.

[2] The Great Wall had a decided, even if indirect, effect on our European forbears; for the Tatars, checked in the east, moved westward and after about a hundred years appear in history again as the Huns, creating havoc in Europe (p. 384).



A Part of the CHINESE NORTHERN DEFENSE, *1500 Miles Long*

On a map of North America, locate some place 1500 miles from your home

explanation seems to be that he thought his people were too much given to dwelling on the glories of the past, and he wanted them to look forward to the New China that was coming into being. The earnestness with which he pursued his purpose is shown by the fact that he caused to be buried alive over four hundred scholars who had tried to conceal the Classics. But his efforts were in vain; for shortly after his death a ruler friendly to the old teachings mounted the throne, and the successfully concealed copies of the Classics were brought from their hiding places.

The Great Wall, however, remained as a monument to Shih Huang Ti. What was perhaps of greater value to his people was the ideal of a united China, which so impressed them that they never forgot it, even when their country was for long periods at a time broken up into fragments.

4. THE HAN DYNASTY, LONG AND PROSPEROUS

At Last they hear of the Romans, and take the News Calmly. The Chin dynasty was followed by the Han, which lasted more than four hundred years (202 B.C.–221 A.D.), running parallel, both in greatness and in time, to the four centuries of Roman splendor which followed upon Rome's defeat of Hannibal at Zama (202 B.C.; p. 313). China's boundaries were extended on the three land sides; new ties were made with the outside world; and within the empire there was, for the most part, peace and plenty.

The foremost ruler of the Han dynasty was Emperor Wu Ti[1] (140–86 B.C.), a contemporary of the gruff old Roman Marius, who died in the same year as Wu Ti (p. 338). During his reign the Chinese came first to know about the Roman Republic (from the Parthians in Persia), and no doubt looked on it patronizingly as a mere upstart — which, indeed, it was from the Chinese point of view, being only about two hundred and fifty years old!

A CAVALRYMAN *of the* HAN PERIOD *and his* STEED

The Chinese learned about cavalry, as well as about Rome, from the Parthians in Persia

They hear, too, of Japan. If it is hard for us to realize that the Chinese and the Romans could have been on the same hemisphere for a quarter of a millennium without getting to know about one another, it is still harder to understand how the Chinese and the Japanese could have lived almost side by side for a much longer period and not have established contacts until then. The explanation, no doubt, lies in the fact that China had within her vast, highly civilized territory all that she needed and saw no advantage in outside contacts. Rome, for example, had nothing that China wanted nearly as much as the Romans wanted Chinese silk.[2]

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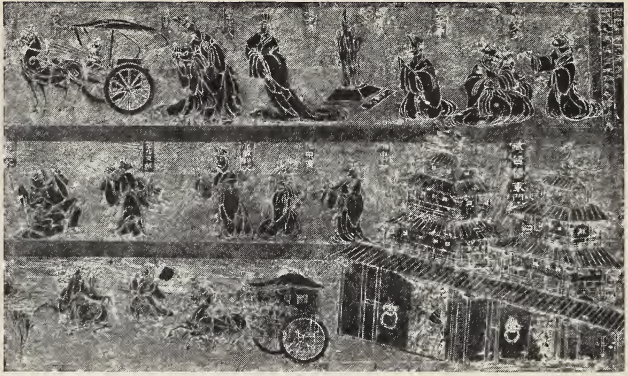
[1] wōō tē.

[2] The Chinese had begun to make silk before their recorded history begins.



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From a TOMB CARVING *of the* HAN (?) DYNASTY

What inferences can you draw from it about Chinese civilization? (See page 11)

The closest contacts with the outside world were with India, begun by Buddhist missionaries who, about 60 A.D., brought into China not only Indian religious doctrines but also Indian art.

The World's Oldest Civil-Service System. The Chinese had an art of their own which long since had reached a high pitch of excellence in architecture, painting, carving, and vase-making. But no cultural achievement was as remarkable as the "merit system" which the Han dynasty instituted and which persisted (not, indeed, without some interruptions) down to our own day.

Admission to civil and military office was open to anyone who could pass the searching examination based on the Confucian Classics. To make it possible for everyone to compete who wished to do so, a uniform system of education was set up all over the empire. Quite aside from the main purpose of providing a well-educated corps of officials, the schools had an important secondary influence. They served as a social cement, binding the empire together by creating a large group of educated men, all of whom had absorbed a common fund of ideas and who had therefore grown in like-mindedness. (When you studied your country's history, did it occur to you that you were growing in like-mindedness with pupils in other parts of your land?)

Throughout this period the Chinese not only held their own against the Mongol nomads, but pushed them far from the Great Wall.

A Chinese "Fall," not as Complete as the Contemporary Roman "Fall." The four hundred years that followed the Han dynasty paralleled those in Europe, being a period of disorder, though the disorganization in China was not so complete as in the Roman world. There were always some considerable areas where peace and order prevailed and where the arts continued to flourish; and long before civilization blossomed forth once more in western Europe, it had done so in China. (See page 590.)

We have now brought the story of China up to the point in time that we had reached with the story of the Mediterranean world. In the next chapter we shall do the same, in the same brief fashion, for India.

Summing up the Chapter. Civilization in China, as elsewhere, began in the river valleys. Her history is largely legendary until the Chou dynasty (1125–255 B.C.). Her greatest teacher was Confucius, whose rules of conduct have lain at the basis of her civilization to this day, and have influenced peoples beyond China. China was so named after the brief Chin dynasty, whose leading emperor, Shih Huang Ti, restored a strong central government, built the Great Wall, added South China and Annam, and tried to wipe out the memory of the past by the burning of books. During the long and prosperous Han dynasty, contacts were made with Japan, India, and indirectly, with Rome; and a remarkable civil-service system was established, based on literary examinations. The Chinese Empire suffered a "fall" about the same time that the Roman Empire did, though not so serious a one. — The sum total of human happiness in

Chinese history was probably greater than that in the history of the Mediterranean world. There were no huge estates worked by slave labor, but vast numbers of small holdings, almost always occupied by the owner, who took pride in them and cultivated them intensively. Life was simple. Most business was done by barter.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Land of China: Williams[2] and school geographies.
Life in Ancient China: Hirth, Pott, Steiger, Wells[1], Williams[2].
Confucius, the Man and his Work: Same as the preceding; Browne[1], Gaer.
The Great Wall: Geil.

Some Key Words

Hwang Ho
Wei
Chou
Wu Wang
Confucius
civil-service examinations
Chin
Shih Huang Ti
Great Wall
Han
Wu Ti

Questions

SECTION 1. What are some things, not mentioned in the chapter, that the early Chinese probably had in common with peoples in the West? When does Chinese history begin to become authentic? Is China any farther away from us than we are from her?

SECTION 2. Why did Confucius become a teacher? What were some of his teachings?

SECTION 3. What do you think of the wisdom of Shih Huang Ti's burning of the books?

SECTION 4. What is the world's oldest system of civil-service examinations? Does it point to a lower level of civilization than existed in the West, or a higher?

Things to Do

1. Fill in your time chart for China.

2. Write an advertisement announcing the opening sale of a new textile, namely, silk. Do the same for the first sale of paper.

CHAPTER XXXIII · Spending 2500 Years with the Hindus — which is only a Part of their Story

1. BEFORE BUDDHA

Another River-Valley Civilization. In the temperate zone, between the Hwang Ho and the Tigris-Euphrates valleys, there lie two other great river systems, the Indus and the Ganges, spreading across the north of India. From what we have said about the beginnings of civilized life in China and Babylonia (pp. 404, 95), we should expect to find similar beginnings in these river valleys, and that was actually the case. Not much progress was made until the coming of some Aryans from the north, some time after 2000 B.C. The newcomers were already in the grain-growing stage, with habits of settled life and religious ideas and practices considerably higher than those of the native Dravidians. These primitive nomads were enslaved or driven into southern India, where their descendants still live today.

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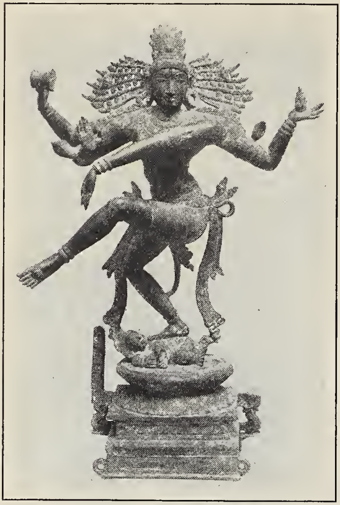
An EARLY HINDU SEAL *from the* INDUS VALLEY

The Hindus. The Hindus, as we call the Aryans of India, were an intelligent, industrious people who soon adapted themselves to their new home and made its fertile fields yield the things needed to maintain life. They discovered that their old northland diet of beef and fermented liquors was unsuited to the warm climate of India, and abandoned it for one made up largely of vegetables and "soft" drinks. What little they needed in the way of clothing and shelter was procured easily from an abundance of fibers and woods. Soon there were those whose labor was not required in the fields, and who could devote themselves to the various arts and crafts, building beautiful abodes and supplying them with things to make life pleasant for those who were fortunate enough to possess them.


Boston Museum of Fine Arts

SIVA, *a* MEMBER *of the* HINDU TRINITY

Forming Exclusive Social Groups. It took a long time to make life a pleasant thing in India, because there, as in China, Egypt, and Babylonia, civilization developed on its own and had to be built from the bottom up. But it was well under way by the middle of the five millenniums we are considering. By that time there were in India four rather distinct social classes, which later became so distinct and exclusive that we call them castes. These were, in the order of importance, the Brahman[1] or priestly caste, the warrior or kingly, the mercantile and agricultural, and the artisan and laborer. Later the castes numbered up to the hundreds. It was impossible for a member of one to pass into another, and even contact with members of a lower caste or with things belonging to them brought defilement, which could be wiped out only by elaborate ceremonies of purification. Each caste had its own ceremonies and rules of life which its members were brought up to follow implicitly.

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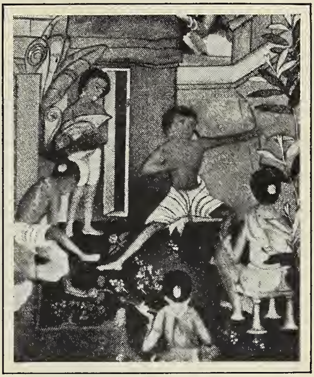
[1] brä'ma̤n.

Like-minded through Religion rather than through Politics. Though the Hindus spread over India, they did not build up a single large state, as the Chinese had done farther to the east, but remained for the most part broken up into petty principalities. They attained a certain unity, however, through a common religion, just as Euro-Americans have done.



Buddha *as a* Lad, *being instructed in the* Art *of* Shooting *with* Bow *and* Arrow

Part of a fresco of about the fifth century A.D. depicting various aspects of the education of young Gautama

The Hindu religion was based on the sacred hymns, prayers, charms, and curses found in the so-called Vedas,[1] which their Aryan forbears had brought from the north, but it came to include much of the demon worship of the native Dravidians. There were many sects, just as in Christianity; yet all Hindus were bound together by certain common religious beliefs. Such a one was the belief in reincarnation, which held that the soul was the only real part of man, and that it kept on returning in a lower or higher form of animal until it became worthy to be merged forever with the spirit of the universe. What sort of animal would house the soul during any one reappearance depended upon the sort of life the person had lived during his previous existences on earth.

Religious practices varied widely among the various sects, ranging from the strictest sort of fasting and other forms of self-denial to the wildest debauchery.

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[1] Written in Sanskrit, the old Indo-European language through which the Hindus are linked linguistically with us (see map, p. 121).

2. Buddha, the Enlightened One (*c.* 560–*c.* 480 B.C.)

Visit of Buddha *to* Brahmanic Hermit[1]

Seeking a New Way of Life. In that remarkable sixth century B.C., which gave to the world Thales and Solon in Greece, Cyrus and Darius in Persia, Isaiah and Jeremiah in Palestine, Confucius in China, and the founders of the Republic in Rome, India likewise had a great contribution to make. There was among her millions a keen, sensitive, spiritually-minded prince by the name of Siddhartha Gautama,[2] heir to Kapilavastu in north India, where his father ruled. His parents surrounded him with all the material things that could make life pleasant; but they could not shut out the knowledge of sickness, suffering, and misery, and this knowledge filled young Siddhartha with unhappiness. Finally, in his twenties, he fled from his luxurious home and went out to seek a way whereby misery could be banished and happiness put in its stead.

Gautama becomes Buddha. First he tried the Brahman way, denying himself the needs of the flesh until he almost perished, but this brought him no answer. After long wandering and meditation he came to the conviction that most of the misery in life resulted from desiring things, and that only by driving out all desires could happiness and eternal bliss be won, and an end put to the soul's reappearances on earth. He developed a way of life known as the Eightfold Path, which called for rightness in thought, word, and deed; and soon he won followers who hailed him as Buddha,[3] that is, the Enlightened One. They loved and revered him as a kind and wise teacher who taught them to seek happiness, not in forms and ceremonies nor by escaping from the society of men, but by living in it and following the ways of peace.

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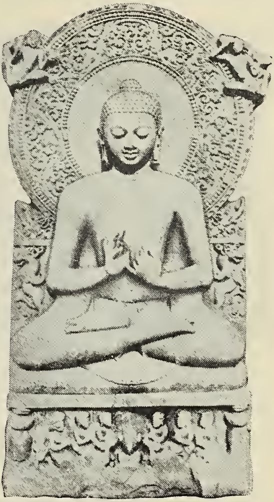
[1] From Encyclopædia Britannica, Inc.

[2] sē där′t′hä gô′tạ mạ.

[3] bo͝od′ạ.

Another Teacher Worshiped as Divine. Buddha had concerned himself chiefly with the problem of providing a way of life which men could follow by themselves, and so had made no provision for a priesthood or temples or monasteries. These, however, soon came into being after his death, and he came to be worshiped as a god.

Like Confucius, he made no attack upon existing religions, but the spirit of his teachings ran counter to the caste distinctions which the Brahmans fostered, and these social barriers disappeared among his followers.



Sarnath Museum

The Teaching Buddha (Fifth (?) Century A.D.)

3. Asoka, who took his Religion Seriously

When the West met the East. All this long while, East was East and West was West, and, except for an occasional trader, the two never met until Darius (*c.* 500 B.C.) and Alexander the Great (*c.* 330 B.C.) brought India in contact with Persia and the Greek world (p. 244). Alexander's conquests in India were soon lost, but Greek influence persisted and came to have a marked effect on Indian politics and art.

Alexander's success as conqueror spurred on an adventurer named Chandragupta Maurya [1] to build up a state in north India, stretching from sea to sea. This was enlarged by his son and grandson until, under the latter, it reached from the limits of Persia southward to include most of the peninsula.

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[1] chŭn'drạ gŏŏp'tạ mowr'yạ.

Indian Museum, Calcutta

How FALLEN WARRIORS *were* REWARDED

These dancing nymphs, with their very modern rhythm, welcomed those who had fallen in battle. (Early second century B.C.)

Making a Success of Intelligence and Good Will. The grandson was named Asoka,[1] and he reigned during the middle of the third century B.C.,[2] which makes him the contemporary of Hamilcar Barca and the other participants in the First Punic War (p. 309). Like his contemporaries in Rome, Asoka fought a war and won it. But whereas the Romans pursued warfare almost joyously, Asoka became disgusted with it, on account of the misery it caused. In its place he used the teachings of Buddha as a means for extending his influence and power.

No doubt he saw that Buddhism, with its absence of caste distinctions, would weaken the power of the influential Brahman caste; nevertheless his championship of that religion seems to have been thoroughly sincere. He sought to make justice and mercy the way of life in the home, in business, and in state affairs. He established hospitals, public gardens, and schools, making provision even for the education of women. He sent missionaries far and wide, even to the Hellenistic princes of the West. His brother established Buddhism in Ceylon, where it remains the dominant religion to this day.

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[1] ạ sō′kạ.

[2] No contrast between the early Hindus and the Greeks and Romans is more striking than the former's lack of interest in recording historical events. Few dates in early Indian history are well established.

Buddhism becomes a World Religion. Asoka's reputation for doing justly and loving mercy spread far and wide, so that kings and princes brought disputes to him for settlement. His high position, together with his lavish support of Buddhism, caused that religion to spread rapidly, and now for the first time it rose to the rank of a world religion.

British Museum

The Many ROMAN COINS *found in* INDIA, *of which this Coin of* NERO *is One, point to an Extensive Trade between* ROME *and the* EAST

Back to "Normalcy." But there was only one Asoka. In less than a century after his death his empire was gone, and India became again a mass of petty warring states. Thus it continued for hundreds of years. Buddhism persisted side by side with Brahmanism, but could not overthrow the caste system. This, on the contrary, became more and more a part of India's life as time went on.

Outside Contacts Grow. In the period after Asoka, Hellenistic influence became marked in Hindu and Buddhist art. Trade with the West began to flourish. Yearly a fleet of more than a hundred ships sailed from Egyptian ports on the Red Sea to bring from India the spices relished so much by the Mediterranean peoples (p. 372). Early in the Christian Era, contacts were developed with China, through Chinese Buddhists who made pilgrimages to the shrines of their master or came to study at the Buddhist universities. Through these avenues not only Indian but Greek ideas, especially in art, spread to the eastern limits of Asia.

Summing up the Chapter. Civilization in India began in the fertile valleys of the Indus and Ganges. Its chief builders were the Hindus (Aryans from the north), though these had been preceded by the Dravidians. The Hindus developed an elaborate caste system, which still persists and which has been dominated by the Brahman, or priestly, caste for over three thousand years. This system hindered the development of a united Indian state. — The Hindus believed in reincarnation. After about fifteen hundred years Hinduism produced a great teacher called Buddha (*c.* 500 B.C.), on whose teachings a world religion was built. Buddhism owed its first great expansion to Asoka (*c.* 250 B.C.), one of the few great rulers in history to take religion seriously. After Asoka's death, contact with the Greek world (begun by Alexander the Great) became more pronounced, and influenced Indian art directly and Chinese art indirectly.

To Medieval Europe

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Land of India: Rapson, Smith[4], and school geographies.
Asoka, the Man and his Work: Rapson, Smith[4], Steiger, Wells[1].
Buddha: Same as the preceding; Browne[1], Gaer.

Some Key Words

Indus
Dravidian
Aryan
Hindu
caste
Brahman
Veda
Sanskrit
reincarnation
Asoka
Buddha
"Eightfold Path"

Questions

SECTION 1. What social classes were formed in early India? To what race do the Hindus belong? Would it be desirable to have a caste system in America? Would it be possible? Explain your answer.

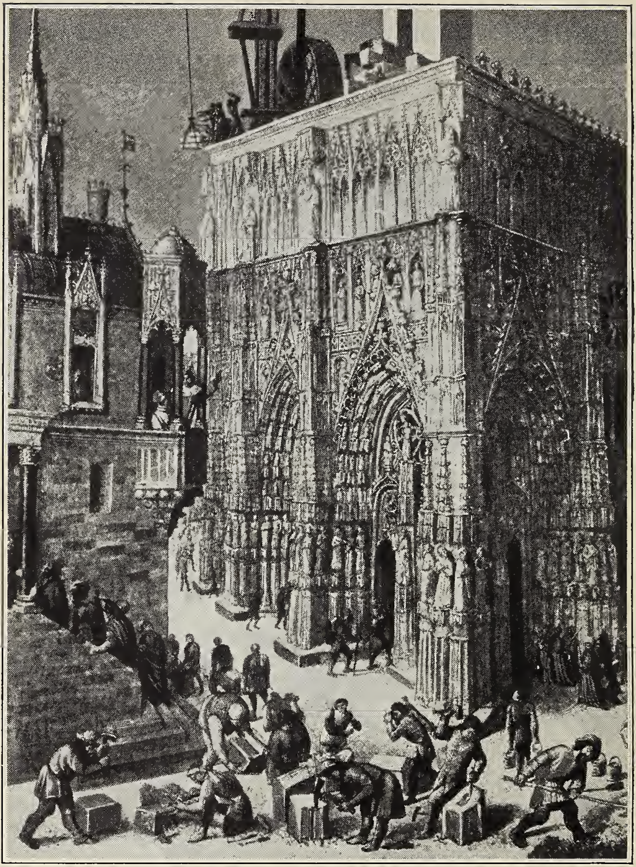
SECTION 2. What was Buddha's attitude toward the caste system?

SECTION 3. What did Asoka do that was unusual for a ruler to do? Who made Buddhism a world religion? What contacts did India have with the outside world?

PART V · THE MEDIEVAL MILLENNIUM (ABOUT 500–ABOUT 1500 A. D.), IN WHICH WE GET CLOSE TO FAMILY HISTORY AND SEE OUR ANCESTORS MAKE MANY NEW STARTS; ALSO WHAT HAPPENED IN ASIA

ANNO.O. SEPTIM

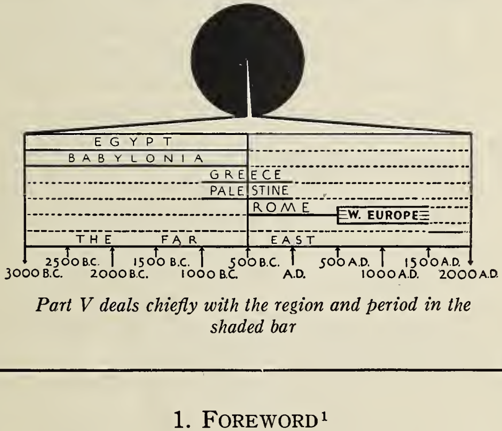
UNIT I · *In which a Church-State grows up in the West*



Building a Gothic Cathedral

They worked together merrily to make something beautiful for the glory of God.
(From a painting by Jean Fouquet, in the Bibliothèque Nationale, Paris)

CHAPTER XXXIV · Concerning the Work of the Church, and how the Franks saved It and our Ancestors from the Moslems and revived the Idea of a United Europe


EGYPT
BABYLONIA
GREECE
PALESTINE
ROME
W. EUROPE
THE FAR EAST
3000 B.C.
2500 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
A.D.
500 A.D.
1000 A.D.
1500 A.D.
2000 A.D.

Part V deals chiefly with the region and period in the shaded bar

1. FOREWORD[1]

Things in Common. We have brought the peoples of the Mediterranean world and of India and China down to about 500 A.D., ready to enter upon the next millennium, which, from its Western phase, we call the Medieval Millennium (*c.* 500–1500 A.D.). These three human groups had certain fundamental things in common. They lived in the temperate zone, each in an area rich enough in animal, vegetable, and mineral resources to supply all, in abundance, with the necessities of life, if men had been able to utilize these natural resources adequately. That, however, men could not do. They were all still in the hand-hoof-and-sail stage (see page 64), and they knew nothing of modern scientific ways of doing things.

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[1] The headpiece on page 423 shows five crowns worn by medieval Popes, and two Church symbols.

Distinct Outlooks on Life: Buddhist. Each of the three groups entered the Medieval Millennium possessing a distinct way of looking at life, which was based on the experience of earlier generations and was embodied in religious teachings and practices. If you had been born into the India of that day, you would have been brought up to believe that this was by no means your first appearance on earth, but that you had been here many times before and that you would keep on reappearing in one incarnation after another, not always necessarily as a human being but perchance as a goat or a goose or whatever seemed most appropriate for your stage of spiritual development. You would be taught that the only real thing about you was your soul, which was temporarily imprisoned in your body, and that your main purpose in life was to free the soul forever from the need of returning to its prison by crushing out all desires, and by doing justly and loving mercy. (See page 419 about Asoka. We are comparing India, China, and Christendom at their best, which is the only fair thing to do.)

Christian. If born into fifth-century Christendom, you would likewise have been taught that it was your soul alone that counted. But nothing would have been said about reincarnation. You would have been urged to seek happiness in the hereafter by believing in Jesus Christ as the Savior of mankind and striving to follow his teachings and imitate his life, doing justly and loving mercy.

Confucian. If born in China, you would have heard no more about reincarnation there than in Christendom; but neither would you have heard anything about man's being born sinful or about pinning all hope of happiness on the future life. On the contrary, you would have been taught that man was born good, and that this life on earth was the only one that anybody knew anything about, so that your main business in life was to get what happiness you could out of it. If you valued the teachings of Confucius and the other wise men of China, you would seek happiness by doing justly and loving mercy.

Each region, therefore, had had a great teacher who had shown men how to live. Each teacher had disciples, numbering millions, who followed his way of life with varying degrees of sincerity and success, just as they still do today. Finally, each region was in a state of political and social disorder, which at 500 A.D. was probably worse in the West than in either India or China.

If you had been born then and had had your choice of civilizations, into which one would you have chosen to be born?

Now we shall consider what these civilizations achieved during the Medieval Millennium, beginning with the West and giving most of our attention to it.

2. A Great Task and a Great Opportunity

Family History. Europe is the region of most interest to us who live in America, because it is from this region that we derive our civilization. Moreover, now that the Teutonic peoples have come on to the stage hitherto occupied chiefly by Mediterranean peoples, the story of the West becomes family history for almost all of us. Unfortunately the story becomes ever more complicated, because those forbears of ours do a great variety of things that we ought to know about. The simplest way through the maze is to follow the story of the Western Church. We have good reason for following this thread, because it will lead us into the heart of things medieval more than any other thread will.

If you recall what was said on page 387 about the three elements that went into the medieval melting pot, you may be able to get the general drift of the history of this period from the parable pictured on the following page. (What is the symbol used for Greco-Roman culture? See page 254.)

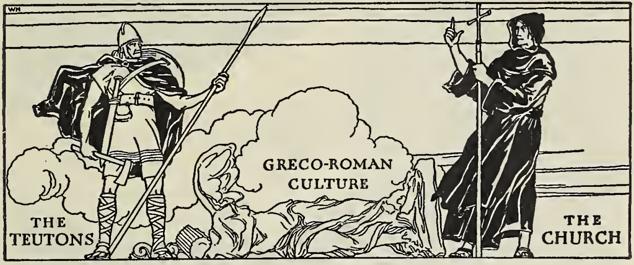
The East Fails to Win Back the West. We have seen that by the end of the fifth century A.D. western Europe lay in ruins. But matters had been almost as bad several times before and had been set to rights again (as, for example, by Diocletian and by Constantine); so it was conceivable that the same thing might happen again and that the Empire would be given a new start. This, indeed, was attempted in the sixth century by Justinian, the Emperor in the East (reigned 527–565), and he did regain Italy and parts of Spain and North Africa, but the gains were not permanent (p. 583). Before the century was over the Italian peninsula was largely in the hands of a new Teutonic tribe called Lombards.

The other main groups of Teutonic invaders were the Visigoths in Spain, the Franks and Burgundians in Gaul, and the Angles and Saxons in southeastern Britain. How many they numbered we do not know. Historians today put the figures much lower than they used to. All that we can say with certainty is that there were enough of them to be masters (see map, p. 386).

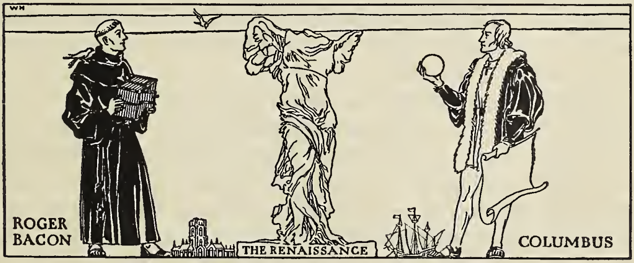
A New Unifying Force in the West. Each group had before it the task of maintaining life and establishing order. Industry and commerce had largely disappeared long before; so that the West was more purely agricultural than it had been for hundreds of years, made up of thousands of small self-sustaining communities which had little contact even with their neighbors only a few miles away. It looked, therefore, as though unity in Europe were doomed forever. That this did not prove to be the case was due largely to the Christian Church.

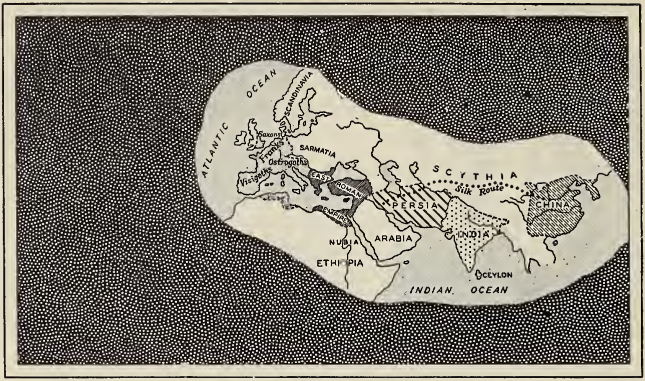
Tending toward an Earthly City of God. The Church was already an old institution, reaching back over a period greater than that which separates us from Columbus. It had been recognized by the State since the days of Constantine, and for a little over a hundred years it had been the sole legally recognized religious body. Moreover, when the

THE PARABLE OF WHAT WENT INTO THE MEDIEVAL MELTING POT AND WHAT CAME OUT


WH
THE TEUTONS
GRECO-ROMAN CULTURE
THE CHURCH

ONCE *upon a time a* Ruffian *from the North (who was probably One of your Ancestors) attacked a* Lovely Lady *(who, too, was probably One of your Ancestors) and might have Slain her if it had not been for a* Kindly Priest *who Protected her. The* Ruffian *was a Self-Reliant Fellow, but he Wasted much of his Energy in Fighting (just as his Descendants Still do). However, after a Long Time, he became Somewhat Civilized (thanks Largely to the* Kindly Priest*) and began to See that the lady Was lovely; Then he Courted her. He was Still Self-Reliant; but Now he was more Restrained, and he Devoted his energy to Setting the Mind Free and Conquering the Terrors of the Deep.*


WH
ROGER BACON
THE RENAISSANCE
COLUMBUS


OCEAN
ATLANTIC
SCANDINAVIA
Saxons
Franks
SARMATIA
Ostrogoths
Visigoths
EAST ROMAN EMPIRE
SCYTHIA
Silk Route
PERSIA
CHINA
INDIA
ARABIA
NUBIA
ETHIOPIA
CEYLON
INDIAN OCEAN

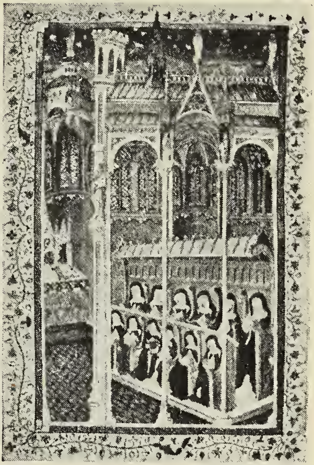
The World *at c.* 500 A.D. (See pages 383 and 442)

This map shows the world as it was known about the time our Teutonic forbears began to get the ascendancy in Europe; but probably not ten in a million of them knew even as much as is shown on this simple drawing, or knew that they were living on a globe

civil authorities had failed to provide order, the Church had tried to do so. Thus it had worked itself into the life of the Mediterranean world, and had done this so completely that children grew up taking for granted that they should be members of it, just as we take for granted that we should be citizens of the state we live in.

The Church, indeed, was a state, and later on (p. 497) became the earthly counterpart of the heavenly City of God which St. Augustine (p. 391, footnote 1) described in his great work bearing that title.

Church Organization: the Secular Clergy. We saw that from an early date a church organization had grown up having bishops and priests (p. 395). A priest generally had charge of a small area called a parish, which was a subdivision of a bishopric, or diocese. A number of dioceses formed an archbishopric. Each diocese had a bishop, one of whom had the more exalted title of archbishop. Priest, bishop, and archbishop formed one main division of the clergy, called secular, from the fact that they lived out in the world (*saeculum*). When the organization of the Western Church became complete, they were all brought under the headship of the Pope. The Pope, therefore, became the head of a religious hierarchy which closely resembled the old political hierarchy over which the Roman emperor had ruled.



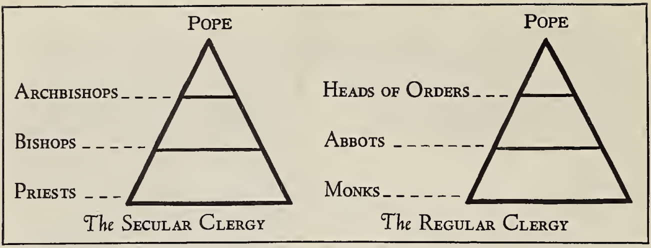
British Museum

WOMAN'S *Sole* CAREER *outside the Medieval* HOME

There were religious houses for women, called convents or nunneries, each presided over by an abbess

The Regular Clergy. The other main division of the clergy was made up of those who had withdrawn from the world, in order to give themselves over to a life of religious contemplation in the peaceful confines of a monastery. This practice — an ancient one among the Hindus in India — had become common among the early Christians in Egypt and had spread to the West. There it was made a more wholesome way of life than it often had been in the East, largely through the efforts of St. Benedict (died 543 A.D.), who drew up a "rule" (Latin *regula*) containing many common-sense provisions for regulating life in the monastery. One such provision required the members (called monks) to do some manual labor each day. From this paragraph you can tell why the monks were called the regular clergy.

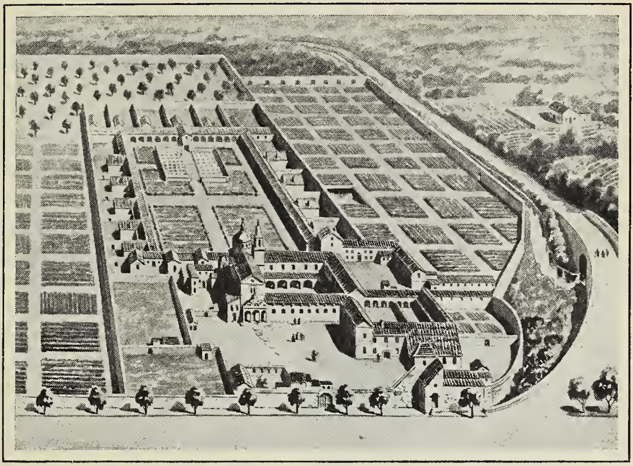
At the head of a monastery was an abbot, elected by the monks, who held his office for life. In some instances the monks living under the same rule were organized into an order, and over each order there was a head.



Two Arms of the Service. The regular clergy, like the secular clergy, were under the Pope, who was called the Vicar of Christ. He was therefore at the head of two quite distinct hierarchies, as shown in the diagram above. You might think of these as two corps of officers, leaders of an army of privates (the laymen) in the fight for the Kingdom of Heaven.

Roman Priests and Roman Soldiers. The expansion of the Church resembled in certain respects the expansion of the Roman Empire, the clergy doing for the one what soldiers and jurists had done for the other. Each invaded new territory and won it over to allegiance. But whereas Roman soldiers had relied largely on force, the Christian missionaries relied chiefly on the appeal which their teachings and example could make. Often it was the monks who were in the vanguard, establishing Christian outposts among the heathen, as the Jesuits did later among the North American Indians, and often they suffered martyrdom, as some of the Jesuits did.

What the Monasteries did. The monastic centers performed many useful functions. Their primary purpose was to serve as places of refuge for religious-minded persons, for those who wished to escape from the rough-and-tumble of the world. But many of the monks were men of more than ordinary intelligence, and, since all were required to do some work, the monasteries soon came to be educational and social-welfare centers. The poor of the neighborhood were looked after, and the sick were cared for in their homes or in the monastery hospital. Promising youths were educated in the



Monastery of Val di Cristo *in Spain*

monastery school, where many of them helped to preserve the learning of the past by becoming copyists. Farmers round about learned how to improve their crops and breeds by observing the methods used on the monastic lands. Travelers of all sorts, rich and poor, found shelter for the night within the monastic walls. Rich and poor, whether travelers or not, learned the dignity of labor from the example of these industrious men of God.

As the years rolled by, many of the monasteries became rich, and with riches came abuses. Some men became monks not because of any sincere religious conviction, but because they wanted a comfortable place in which to live without too much arduous labor. Time and again reform movements were necessary, just as nowadays we have to reform our city governments from time to time. But, by and large, the monasteries, at least in the early centuries of the Medieval Millennium, strove faithfully and with considerable success to proclaim the lofty ideal of the Christian way of life.

A Point that appealed to the Invaders. Some things that the Church had to teach made no great appeal to the Teutonic invaders, any more than they do to most Euro-Americans who are their descendants — such, for example, as the injunction to turn the other cheek (Matthew v, 39). But one thing did impress them, and that was the picture of Jesus with his little band of followers who were loyal even unto death. That was something they could understand; for they too were loyal to a leader — a war lord of their own choice, with whom they lived and for whom they gladly sacrificed their lives.[1]

Something New and Fine that came out of this. To this fighting loyalty of the invaders the Church added an important element by supplying them with a new goal — the goal of helpfulness to the weak and oppressed. In doing so the Church defined an ideal toward which noble men in greater or less numbers had always striven, but which had never been definitely formulated before. The ideal man was the Soldier of Christ. Note his twofold character: he was militant and he was Christian (see page 502).

The ideal was not restricted to an order, like an order of monks, but remained what it still is — a way of life which any might accept. In the Middle Ages that way of life was called Chivalry; today we use the adjective and call it chivalrous.

By thus enlisting the medieval fighting spirit on the side of righteousness, the Church did something that has contributed as much to our well-being and happiness as did Thales with his forward step in higher mathematics or the Roman jurists with their development of law. Not many accepted the ideal; and of those who did, not all lived up to it — perhaps not nearly as many as do today. Nevertheless it was a great triumph for the Church to have created the ideal and to have had it accepted by any. Even that took a long time.

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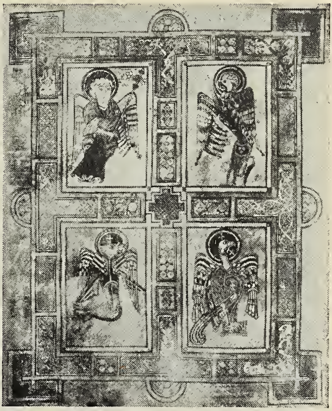
[1] Note that they were loyal to a leader, not to a land. There were no national fatherlands as yet. Hundreds of years were to pass before national states like England, France, and Spain emerged.

Early Methods of Conversion. The rank and file were not asked whether or not they wished to become members of the Church. When their leader accepted Christianity, that settled the matter for all his followers, who were baptized in wholesale fashion as quickly as the priests could get around to them. Thus, when the Frankish king Clovis (or Louis[1]) became a Christian (496), that settled the question for the Franks. This, of course, did not make them Christians in the sense that they now followed the Christian way of life. It merely gave them membership in the Christian Church.



An ILLUMINATED *Page from the Irish* BOOK *of* KELLS

This eighth-century copy of the Gospels, in Trinity College library, Dublin, is one of the finest examples of early Christian art

The First Great Gain outside of Italy. The Franks were the earliest of the great Germanic groups to receive Christianity from Rome. This proved of tremendous importance both to them and to the papacy.[2] Each could now count on the support of a powerful ally, and together the two came to dominate western Europe.

Conversion of the Teutonic Tribes in Britain. The conversion of the Franks paved the way for the conversion of the Teutonic tribes in Britain, for when the missionary monk Augustine arrived in Canterbury[3] (597) he found his task of converting the king of Kent made easier by the fact that the queen, a Frankish princess, was a Christian.[1]

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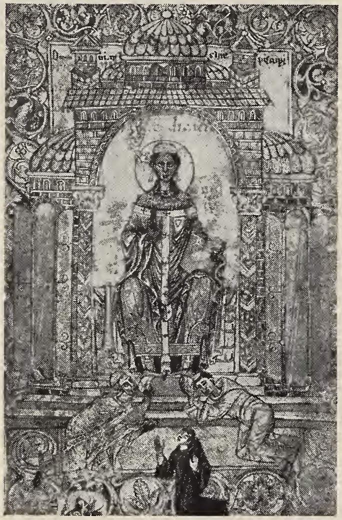
[1] How many changes are necessary to convert "Clovis" into "Louis"?

[2] "Papacy" means the office, or authority, of the Pope; also the supreme government of the Roman Catholic Church.

[3] Canterbury = the burgh (or borough) of Kent, a kingdom in southeastern England. — Don't confuse this Augustine with the Church Father (p. 391, footnote 1). — Begin your time chart for the Medieval Millenium (see pages 594–595).



Gregory *sending forth* Missionaries

From a tenth-century Anglo-Saxon manuscript

Early Irish Culture. Ireland, made Christian during the time of St. Patrick (early fifth century), had become a place of refuge for many driven out of Britain and Gaul by the invaders. Some of the refugees were learned men, and thus it came about that from the sixth to the eighth century almost the only culture there was in northern Europe existed in the Irish monasteries.

Gregory the Great. The Pope who sent Augustine to Britain was Gregory I, called the Great (Pope from 590 to 604), one of the ablest occupants of the papal throne. He belonged to a rich noble Roman family and had been trained in the law. After serving in high public office, he devoted himself entirely to the Church. With the fortune he inherited he established a number of monasteries in Italy and joined one of them. But he was too able a man to be left hidden in a monastery. In 590 he was elected Pope, the first monk to hold that position.

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[1] There had been Christians in Britain once before in the days of the old Roman Empire, but they had been either killed off or driven into Wales and Ireland by the Germanic invaders. From Ireland Christianity spread to Scotland and northern England. Its practices were somewhat different from those followed by the Roman Christians, and this led to disputes which were settled in favor of the Roman Church at the Council of Whitby, 664 A.D.

Gregory was now the leading figure in Rome, and as such he was forced to attend to various governmental matters, such as defending the city from attack and keeping it supplied with water. The Emperor at Constantinople should have attended to these, for he still laid claim to Italy, but he was busy in the East. Gregory also wrote extensively on religious subjects and endowed the *Scola Cantorum*, the earliest organization to make a systematic compilation of church music. Thus as a promoter of missions and music, a practical statesman, and a religious writer, Gregory won the title of "Great."

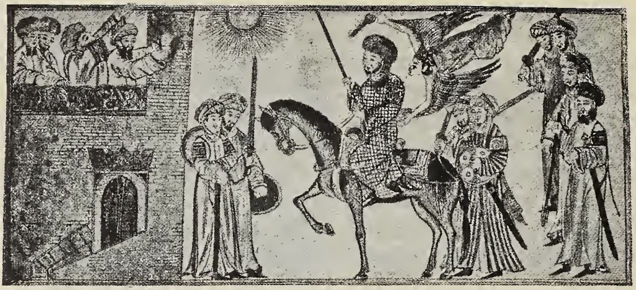
3. A THREAT THAT TURNED OUT TO BE AN ADVANTAGE

A New Semitic Expansion. About the time that Gregory died an event occurred in far-off Arabia which was to prove again the old, old fact that what happens in one part of the world is likely to affect every other part. A young trader of Mecca, named Mohammed (*c.* 570–632), began to preach a new religion which the Arabs called Islam, and which at one time threatened to sweep all Christendom off the map.

Arabia was the old Semitic homeland of the Babylonians, Phœnicians, and Hebrews. Now, after having been confined to their desert lands for hundreds of years, the Semites were once more on the move, this time to spread their power farther than ever before.

Most of the Arabs were nomads, as of old; only in the southwest had they built up a few towns. Their civilization was far below that of neighboring peoples. They had developed no literature, and their religion was a mass of superstition which had little in it that was uplifting. There was no doubt but that they could profit by a new religion; yet they seemed a most unpromising lot from which to expect a religion that would make an appeal to millions beyond their borders.

Mohammed and the Koran. Mohammed belonged to a family of some importance in Mecca, and he increased his importance by becoming the business agent of a wealthy



This Picture shows MOHAMMED *at a Time when he had* BEGUN *to Use the* SWORD *to* SPREAD *the* BLESSINGS *of his New* RELIGION

From a manuscript of the Royal Asiatic Society, London

widow and then marrying her. He never learned to read, nor did he travel widely, so that what he taught came from his contact with Jewish and Christian traders and from his own intensely religious life.

Gathering together a few friends, he confided to them that Allah (God), after having made a partial revelation to the Hebrew prophets and Jesus, had finally made a complete revelation to him (Mohammed) as the greatest of the prophets. His teachings are preserved in the Koran, the holy book of the Moslems (Mohammedans). How much of it was original and how much derived from Jewish and Christian sources is a problem among Western scholars, but not among faithful Moslems. To them the Koran is as direct a revelation from God as the Bible is to any Jew or Christian.

Getting Established. Like other innovators, Mohammed met with opposition, and in 622 A.D. he and his handful of followers fled from Mecca to Medina. This event, called the Hegira [1] (that is, the flight), was later taken as the point in time from which the Mohammedans reckoned the years.

At Medina, Mohammed and his followers maintained themselves by plundering the caravans of those who were not

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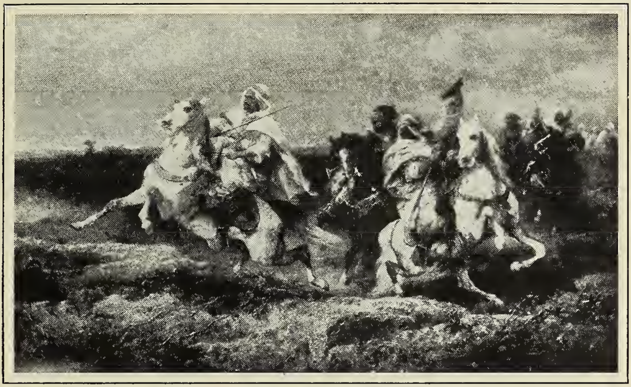
[1] hē jī'rạ.



HORSEMEN *of the* KORAN

of their faith (just as later the Protestant sea-dogs of England plundered the "plate fleets" of Catholic Spain), and soon they became rich and strong enough to get control of their home town, Mecca.

Back in Mecca. Mohammed treated his old foes leniently, but destroyed the images and idols they had been worshiping, — all but the sacred black stone in the wall of the Caaba ("Cube"), which was believed to have come from Paradise pure white and to have turned black on account of men's sins. Arabs had long been in the habit of making a yearly pilgrimage to kiss this holy relic, and Mohammed turned this custom to advantage by making such a pilgrimage a part of the duty of every loyal Moslem.

Moslem Expansion. Firmly established in Mecca, Mohammed now began to attack the Eastern Empire. Before he had accomplished much he died (in 632), but under his successors[1] Islam spread with startling rapidity. Within a dozen years they had conquered Persia on the east, the whole of the Fertile Crescent on the north, and Egypt on

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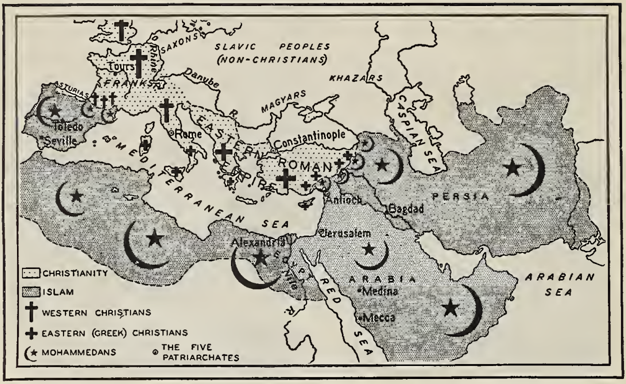
[1] Called *caliphs* (also spelled *khalifs*), meaning "representatives."


SLAVIC PEOPLES (NON-CHRISTIANS)
SAXONS
Rhine
Tours
FRANKS
Danube
KHAZARS
MAGYARS
ASTURIAS
Toledo
Seville
Rome
EASTERN ROMAN EMPIRE
Constantinople
CASPIAN SEA
MEDITERRANEAN SEA
PERSIA
Antioch
Bagdad
Jerusalem
Alexandria
EGYPT
Nile R.
RED SEA
ARABIA
Medina
Mecca
ARABIAN SEA
CHRISTIANITY
ISLAM
WESTERN CHRISTIANS
EASTERN (GREEK) CHRISTIANS
MOHAMMEDANS
THE FIVE PATRIARCHATES

The CROSS *Almost Engulfed by the* CRESCENT (*c.* 750 A.D.)

During the next seven hundred years the Moslems were slowly driven out of Spain, and the region beyond the Rhine and the Danube was Christianized. Meanwhile the Moslems spread eastward into India (p. 602) and westward to Constantinople (1453 A.D.), continuing their westward progress up to the walls of Vienna (1683 A.D.)

the west. The frontier of the Eastern Empire was pushed to Asia Minor, where it held fast for a time. On the west, however, expansion continued until, within a hundred years after Mohammed's death, all of North Africa, most of Spain, and a part of France were under the sway of the Crescent.[1]

A Check in the West. With the invasion of Spain and France it looked as if the Moslems, though checked in the east, would engulf all Europe from the west. But

Charles Martel,[2] at the battle of Tours,[3]
In 732 defeated the Moor.

This familiar rime, which has helped many a student in an examination, may help you to remember a number of things. One is that your ancestors in eighth-century Europe had a narrow escape from becoming Mohammedans (see map above).

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[1] The Crescent is for Moslems what the Cross is for Christians.

[2] mär tĕl′. Means "the Hammer."

[3] to͞or.

Charles Martel and Pepin. Another is that Charles Martel, who was Mayor of the Palace, or major-domo, at the Frankish court, made his family so powerful that his son Pepin[1] was able to oust the weak descendant of Clovis then on the throne and become king in his stead.

The Moors. A third is that the Moors were descendants of Arabs who had intermarried with the Mauretanians of North Africa. Though driven out of France, they held on to Spain, where they built up a civilization which far surpassed anything that western Europe then knew. While Franks and Anglo-Saxons were yet for the most part crude country folk, the Moors had a cultured city life. We shall say more about their civilization later (p. 477).

"That Depends." Was Moslem expansion a good thing? That depends on the angle from which you look at it. No doubt the Persians and the people in Spain thought it was "bad" to be conquered, but the Arabs thought just as certainly that it was "good" to be the conquerors. Even the papacy profited by the Moslem conquests; for these practically wiped out the three Eastern patriarchates of Alexandria, Antioch, and Jerusalem and reduced the power of the fourth (Constantinople), with the result that the Pope stood out more prominently than ever as the leading church dignitary in Christendom.

4. POPES AND FRANKISH RULERS

The Pope needs Help. The Pope's position, however, was not so secure as he might have wished it to be. Though the Lombards in Italy had by now become Christianized, they nevertheless kept on trying to get possession of the papal capital. The Eastern Emperor was of no help; so the Pope appealed to Pepin, the new king of the Franks. Pepin responded gladly, for he owed his crown in no small degree to the fact that the papacy had approved of the palace revolution which had placed him on the throne.

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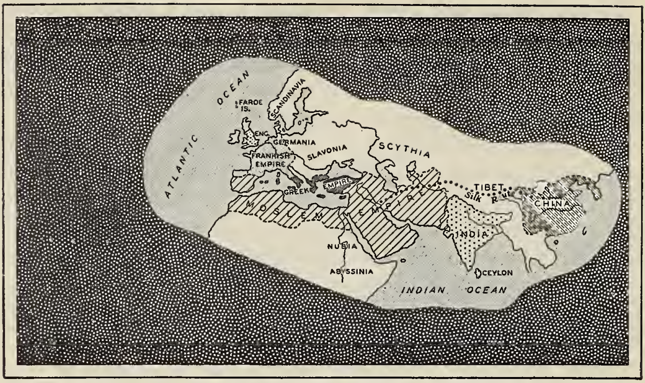
[1] pĕp′ĭn.


ATLANTIC
OCEAN
FAROE IS.
SCANDINAVIA
ENG.
GERMANIA
FRANKISH EMPIRE
SLAVONIA
SCYTHIA
GREEK
EMPIRE
MOSLEM
EMPIRE
TIBET
Silk R
CHINA
INDIA
NUBIA
ABYSSINIA
CEYLON
INDIAN OCEAN

The World *as known to the* Best-Informed Minds, *c.* 800 a.d. (See page 514)

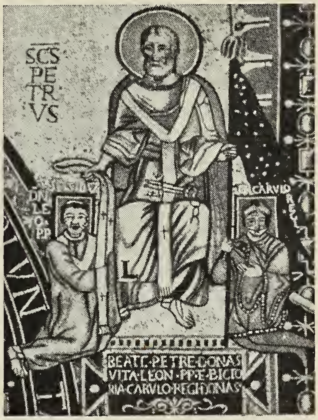
The Pope becomes a Landed Prince. Pepin not only drove the Lombards out of central Italy, but handed over much of that region to the Pope.

Was this a good thing? Again the answer is "That depends." It certainly was an advantage to the Popes to be their own masters in political affairs. Among other things, they probably could not have played the part they often did later as arbiters between princes if they had not been independent. On the other hand, by insisting upon remaining independent, they helped to block the formation of a united Italy for several hundred years after there was a united England, France, and Spain. Not until 1870 did Italy become a united nation.

An Important Precedent. The papacy gained not only from Pepin's gift of territory but also from the earlier fact that Pepin had asked the Pope's approval before he seized the Frankish throne. It furnished a precedent to which the Popes might point if they should wish (as they soon did) to take the lead in the making of kings. The precedent was strengthened when Pepin's son Karl was crowned emperor.

A King Achieves the Imperial Title. Karl the Frank is best known to us as Charlemagne.[1] He was not given this name in baptism; he had to achieve it. That he rightly deserves it, none will deny. He conceived a great plan and made it in large part a reality.

He was born into a Europe that had made little progress toward rebuilding a civilization in the four centuries which followed the Teutonic invasions. Education had almost entirely vanished, even from the Church, and there was scarcely any industry and commerce. The Frankish kingdom was weakened by internal dissensions and outside attacks, especially by the ravages of the Germans on the north and east, who were still for the most part unchristianized.


SCS PE TR VS
BEATE PETRE DONAS VITA LEONI PP E BICTO RIA CARVLO REGI DONAS

ST. PETER *handing the* PALLIUM *to* POPE LEO III *and the* STANDARD *to* CHARLEMAGNE

An eighth-century mosaic in the Lateran church in Rome. Note that the Pope, representing spiritual authority, has the place of honor

This almost hopeless state of affairs the new king set about to remedy. Year after year, for twice as long a period as you have lived, he waged war against the Germans, until his northern and eastern boundaries stretched from the North Sea and the Elbe[2] to the Adriatic. Called on to subdue the Lombards once more, he made himself master of the northern half of the Italian peninsula; and in Spain he wrested from the Moors a narrow strip called the Spanish March.[3]

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[1] shär'lẽ mān. From the Latin *Carolus Magnus*, "Charles the Great"; hence this line of French kings is called Carolingian.

[2] ĕl'bē.

[3] "March," or mark, means a boundary. From the fact that neighboring tribes would meet at the frontier to exchange goods we get our word "market."

It looked as though the days of the old Roman Empire had returned. At least, it looked that way to Pope Leo III; and so on Christmas Day of the year 800, as the Frankish king knelt in prayer in St. Peter's, Leo crowned him and hailed him as "Emperor of the Romans." Charlemagne's son and grandson were, in turn, crowned in the same manner, so that it came to be pretty well accepted that an imperial coronation was not regular unless the Pope consecrated it.

Imperial Administration. Charlemagne's vast realm was administered by regional officials called counts, who were held in check by yearly visitations from two royal inspectors (*missi dominici*). One of the inspectors was a high church official; the other, an important layman. To prevent any connivance on the part of *missi* and counts, the former were sent each year to a different region. What laws and regulations were needed were made by the emperor and his councilors and not by folk meetings, as had been customary among the Franks and other Germans in earlier days.

Culture in the West. Priests accompanied Charlemagne's armies and baptized the vanquished Germans. Churches and monasteries sprang up and became centers of light. The light was not very bright, but it was brighter than anything that Germany had ever known.

How little light the Franks had to spread is shown by the fact that among the clergy (the only educated persons) there were some who could pronounce the Latin words of the Church services but did not always know what the words meant. Charlemagne urged the bishops and abbots to pay more attention to the schools connected with their cathedrals and monasteries, and he himself established a school for exceptionally able boys at his court at Aachen[1] (French, Aix-la-Chapelle[2]); but not much came from his efforts, largely because his empire went to pieces soon after his death.[3]

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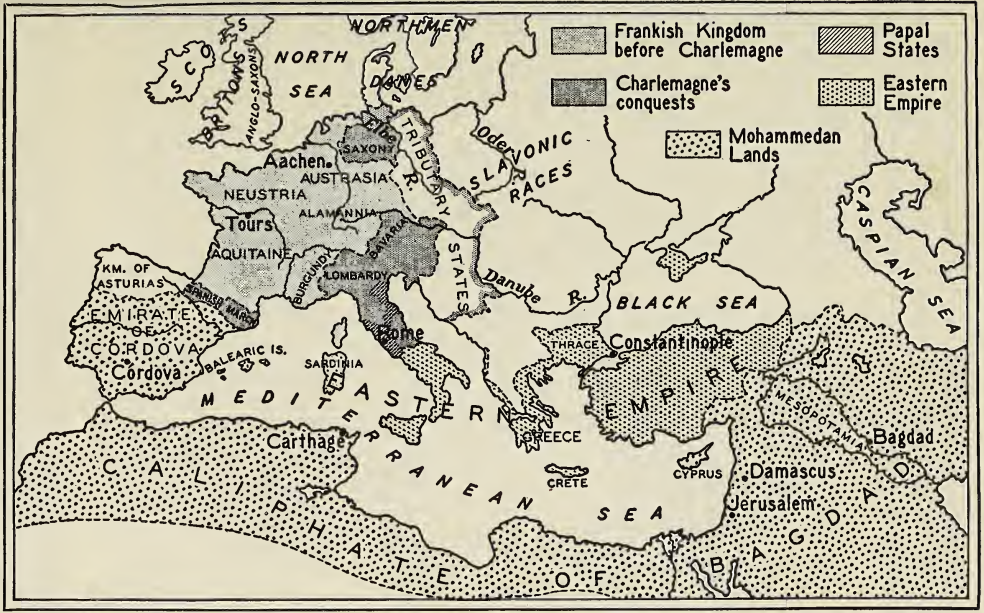
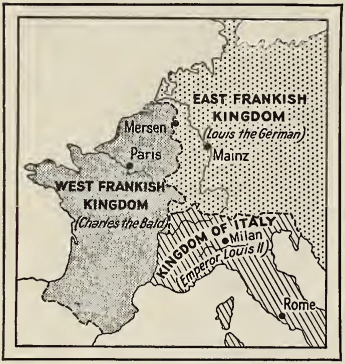
[1] ä′ᴋẹn. [2] ĕks′ lȧ shȧ pĕl′.

[3] Charlemagne's contemporary in Bagdad was Harun-Al-Rashid (hä ro͞on′ är rȧ shēd′), hero of many of the tales in the *Arabian Nights' Entertainment*, whose capital was the leading center of Moslem culture and far surpassed the West in learning.


Frankish Kingdom before Charlemagne
Charlemagne's conquests
Papal States
Eastern Empire
Mohammedan Lands
SCOTS
BRITONS
ANGLO-SAXONS
NORTH SEA
NORTHMEN
DANES
Elbe
SAXONY
Aachen
AUSTRASIA
NEUSTRIA
ALAMANNIA
Tours
AQUITAINE
BURGUNDY
BAVARIA
LOMBARDY
TRIBUTARY STATES
R.
Oder R.
SLAVONIC RACES
Danube R.
BLACK SEA
CASPIAN SEA
KM. OF ASTURIAS
SPANISH MARCH
EMIRATE OF CORDOVA
Cordova
BALEARIC IS.
SARDINIA
Rome
MEDITERRANEAN SEA
EASTERN EMPIRE
THRACE
Constantinople
GREECE
CRETE
CYPRUS
MESOPOTAMIA
Bagdad
Damascus
Jerusalem
Carthage
CALIPHATE OF BAGDAD

Europe *and the* Mediterranean World *in the* Time *of* Charlemagne

If Charlemagne's Empire had Lasted. In less than thirty years after Charlemagne's death his empire broke up into three parts which, by the Treaty of Mersen in 870, acquired boundaries corresponding roughly to those of modern France, Germany and Austria, and Italy.[1]



How the EMPIRE *of* CHARLEMAGNE *looked Fifty-six Years* AFTER *his* DEATH. (TREATY *of* MERSEN, 870)

The boundary between the East Franks and the West Franks has never been settled. The latest revision was in 1919, after the World War

In spite of its brief existence the empire was of tremendous value in keeping alive the idea of a united Europe. But Charlemagne was not in any real sense a successor of the Roman emperors. The territory he ruled over included only a part of what they had held and much that they had not held. A more important difference was that they lived in an ancient Greco-Roman civilization, whereas he lived in a new, emerging Romano-German one.

If Charlemagne's empire had lasted, Western Europe would probably have made more rapid progress in the arts of peace than it did. On the other hand, modern national states like England, France, and Spain might never have developed, nor, in all likelihood, would the Church have developed the power it came to have in governmental affairs. In the new era of confusion the Church was again called on to weave together, almost single-handed, the tattered fragments of Europe into something approaching wholeness. How well it performed this task we shall consider in the following chapters.

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[1] Charlemagne holds the record for establishing a common control over France and Germany, even though this control lasted less than fifty years. After it was broken, almost a thousand years elapsed before there was again anything like it; then came Napoleon, but his control lasted less than ten years. Would it be unreasonable to conclude that if France and Germany ever come together in a lasting union, it will be on the basis of mutual consent and not of force of arms?

Summing up the Chapter. The Church entered the Medieval Millennium as the one civilizing and unifying force in the West. Fitted into the framework of the old Roman Empire, it developed an organization in which the Pope held as undisputed a position in the religious realm as the Roman emperors had held in the political realm. Under him were two groups of churchmen, the regular and the secular clergy. The conversion of the Frankish king, Clovis, by missionaries from Rome worked to the advantage of both king and Pope and led to the conversion of the Teutonic peoples in Britain. The latter were won over by Augustine, a missionary sent by Gregory I. Ireland had already been Christianized in the time of St. Patrick. — In the seventh century the last of the great world religions (up to the present) was founded in Arabia by Mohammed, whose teachings are recorded in the Koran. Mohammedanism, or Islam, spread rapidly and threatened to engulf all of Europe, but was checked in the East by the Byzantine (or Eastern) Empire, and in the West by the Franks (battle of Tours, 732 A. D). — The victor at Tours (Charles the Hammer) made his family so powerful that his son Pepin became King of the Franks, thus putting an end to the old Merovingian line, the recent members of which had been mere puppets. Pepin's son, Charlemagne, went even farther and became emperor. His empire, however, broke up soon after his death, and once more the Church was left as practically the sole unifying and civilizing agency in the West.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Life in a Monastery: Coulton, Cutts, Davis[6], Jessopp, Munro, Salzman.
Readings from the Koran: Ogg[1], Robinson.[3]

Mohammed: Browne[1], Dibble, Haaren[3], Tappan[5], Van Loon[1], Wells[1].

The Battle of Tours: Creasy, Tappan[4].

Career and Character of Charlemagne: Adams[1,2], Creighton[1], Davis[8], Einhard, Emerton[1], Haaren[3], Robinson[3], Tappan[4], Wells[2].

Fiction: ECHOLS, U. W., *Knights of Charlemagne.* FIELD, C. H., *Tales of the Caliphs.* LABOULAYE, E. R. L. de, *The Quest of the Four-leaved Clover.* LANSING, M. F., *Page, Esquire and Knight.* STEIN, E., *Pepin.*

Some Key Words

Medieval Millennium
"City of God"
secular
Book of Kells
Gregory I
Mohammed
regular
monastery
Clovis
Mecca
Koran
Allah
Augustine (597)
Council of Whitby (664)
Hegira (622)
Charles Martel (732)
Pepin
Charlemagne

Questions

SECTION 2. What region does Part V deal with? Why ought the Medieval Millennium to be of interest to us? Why is the story of the Church taken as the guiding thread? What took the place of the Empire as a binding force in western Europe? Distinguish between regular and secular clergy. How was each group organized? What was there about the Church that appealed to the Teutonic invaders? How much religious freedom was there in this period? To whom was the conversion of the Franks important? Why? Why was Ireland important in early medieval culture?

SECTION 3. Who was responsible for the Semitic expansion of the seventh century? What experience common to teachers of new ideas did Mohammed have? How did Mohammed make use of an old Arabian custom? How does the battle of Tours enter into your Living Past? Was Moslem expansion a good thing? Why?

SECTION 4. What important precedent was established in connection with Pepin's coronation? Who was Carolus Magnus? What do the French call him? The Germans call him Karl der Grosse (Charles the Great). Was he (*a*) a German or (*b*) a Frenchman or (*c*) a German on the way to become a Frenchman? What parts of the Roman Empire of the time of Augustus did not belong to Charlemagne's empire? What regions did Charlemagne conquer which the Romans had failed to conquer? (See maps on pages 357 and 445.)

CHAPTER XXXV · Disclosing a Long Period of Disorder in Church and State and how the Church, after Reforming itself, was Ready to take the Lead in European Affairs

1. A NEW AGE OF CONFUSION

Disturbing Elements in Europe. During the ninth century Europe was again thrown into confusion by invasions from various quarters. Asiatic Magyars[1] invaded the plains of Hungary (where their descendants still rule today), and from Hungary as a base they harassed the south and west well into Italy and France. In the Mediterranean the Saracens (Arab Moslems) got a foothold in Sicily and southern Italy. But the most active and terrible disturbers of the peace were not Asiatics but northern Europeans, — the Vikings, or Northmen, from the still unchristianized regions of Scandinavia.

The Vikings. The Vikings were daring seamen as well as furious fighters. In their long boats with fierce beaked prows they moved out to sea in every direction. Some sailed north around Lapland and into the White Sea; others sailed west to Iceland, Greenland, Labrador, and, according to some accounts, even to what is now New England. Still others sailed east across the Baltic Sea to Russia, where they established principalities at Novgorod[2] and Kiev.[3] Others harassed the British Isles and the west coast of France. Thus Europe was again in much the same state of disorder that she had been in at the beginning of the Middle Ages.

Preserving the Appearance of Unity. There was one important difference, however, between the Europe of 500 A.D. and the Europe of the ninth century. During the inter-

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[1] mŏd′yŏrz.

[2] nôv′gō rōt.

[3] kē′yef.

VIKINGS *Leaving after having Burned* BARKING ABBEY (*Ninth Century*)

From a recent pageant at Barking, England

vening centuries a number of kingdoms had begun to take rather definite shape, and these persisted, together with the idea that kings were the sole landowners within their realms. As a matter of fact, the kings were often mere figureheads, but the fiction that all lands were held from them directly or indirectly kept the kingdoms from going utterly to pieces. The arrangement whereby some appearance of political unity was retained was called feudalism.

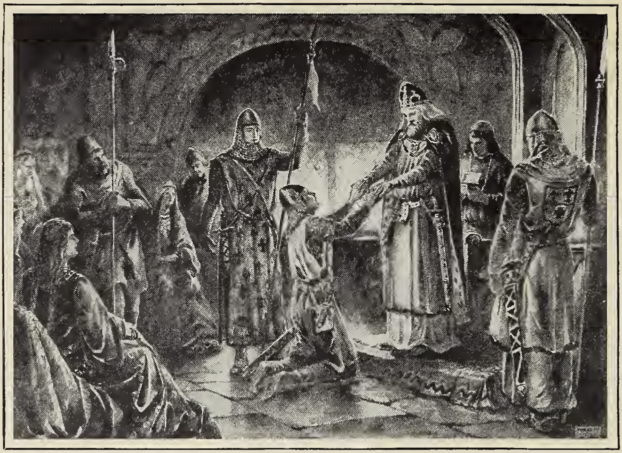
Feudalism varied in detail from one part of Europe to another; yet in its main features it was substantially the same everywhere, because everywhere it grew out of the same conditions (namely, the breakdown of central government), and everywhere common sense dictated about the same solution. Those who held land under this arrangement were not regarded as owners but only as holders, and they held it only so long as they performed certain pledges and made certain stipulated payments. Such landholders were called vassals. The only land-*owner*, in theory at least, was the king.

Stated in this fashion, it sounds as though the king's position were all that he could have desired. As a matter of fact, about the only place where his word carried weight was in such parts of his kingdom as were under his actual control. These were sometimes smaller than the holdings of some of his vassals (see page 530 and map, p. 560).

Some Vassals were also Lords. Those vassals who held lands directly from the king were called tenants-in-chief. Since they generally held more land than they could look after alone, they too had vassals, who were called subtenants, and these subtenants often had vassals, too.

Complex, but no more so than Today. The new arrangement was not as neat and simple as the Church hierarchy was (see diagram, p. 432) ; on the contrary, it was rather complex. Sometimes lords, even the kings, held pieces of land from those who were also their vassals. But the complexity need not baffle you ; for you live in the midst of arrangements just as complex, and you unravel them easily. Let us say, for example, that your father, A, owns an office building in New York and has a tenant named B. Your father decides to open a branch of his business in Chicago, and, finding that B owns an office building there, he rents one of B's offices. The new branch fails before your father's lease expires ; so he sublets the office to C, a wholesale merchant from San Francisco.

Stating the situation in feudal terms, A is B's lord and C's lord, and at the same time he is B's vassal, which is not at all a complex arrangement for us in the twentieth century to grasp. The same holds true if we go a step farther and bring in the feudal idea of the king (or, as we shall have to say, the State) as the supreme power. A, B, and C all owe certain obligations to the State, such as paying taxes on income derived from their buildings. But the State might rent office or storage space from each of the three, and so become their tenant (or vassal) in addition to being overlord. This sort of thing is going on daily. (Try your hand at a diagram which will show the relations of A, B, C, and S (the State) to one another.)



Doing HOMAGE

Duties and Rights. The land held by a vassal was called a fief. In return for it he promised to fight for his lord,[1] to give him advice when called upon, and to make a payment on certain definite occasions — for example, when the lord had to be ransomed, when the lord's eldest son was knighted, and when his eldest daughter was married. As a pledge that he would perform his duties, he swore allegiance and did homage to his lord; that is, he knelt before his lord and swore that he would be his lord's "man" (Latin *homo*). The lord, on his part, was bound to protect his vassal; but sometimes, the vassal growing powerful, it was the lord who needed the protection.

A man frequently held fiefs from several different lords, which resulted in all sorts of complications. For example, if two of his lords were at war, which one was he to help? He had sworn to help each of them, but clearly he could not fight on both sides at once. So he often fought on neither side!

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[1] This obligation came to be limited to forty days of fighting a year.

The Kings Never Liked it. Altogether, the system was a clumsy and unsatisfactory one for maintaining peace and order. The best that can be said for it is that it was better than downright anarchy. The kings, of course, never liked the limitations which it placed on their powers, but it was a long time before they became strong enough to rid themselves of these limitations.

2. The Church during the Feudal Age

A Great Landowner. From early days the Church had received gifts of land, — so many that it became the greatest landholder in Europe. As early as Charlemagne's time (*c.* 800 A.D.) it held about a third of all France. Wherever feudalism prevailed, Church lands, of course, came under the feudal arrangement, and bishops and abbots were vassals just as dukes, earls, and other lay lords were.

Prelates as Vassals. Like other vassals, the bishops and abbots had feudal duties to perform, such as furnishing armed knights. It was therefore a matter of importance to a king that bishops and abbots who were his vassals should be loyal to him; so, whenever he could, he himself made the appointments to these offices. This practice, called lay investiture, was contrary to the rules of the Church, and it led to one of the most dramatic struggles in history, as we shall see.

Things that called for Reform. Lay investiture was only one of the evils that had crept into the Church. Another one was simony,[1] or the purchase of Church offices. Many a nobleman, although not an ecclesiastic, was glad to pay well to induce a feudal lord to appoint him to a rich Church holding. A third evil was the marriage of the clergy in defiance of the Church rule which required them to remain celibate (unmarried). A fourth evil was the bribing and the rioting which sometimes took place in Rome in connection with papal elections.

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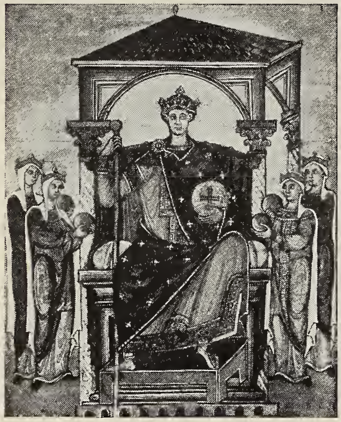
[1] sĭm′ŏ nĭ. See Acts viii, 18.

The Cluny Reform. In the eleventh century a vigorous reform movement was begun which, because it got its impetus from the Cluny monastery in eastern France, is called the Cluny reform. The reformers proceeded with vigor all along the line. (1) Many of the clergy who had bought their offices were removed; (2) the rule against marrying was more rigorously enforced; and (3) the election of the Pope was put in the hands of the cardinals.[1] Thus three of the evils in the Church were done away with, or at least largely checked, without a great deal of trouble. But it was quite different with the fourth, namely, lay investiture. Before we take this up, we shall have to say a word about the German Empire.



OTTO *the* GREAT

3. POPE VERSUS EMPEROR

The Holy Roman Empire of the German Nation. Although the idea of an empire lived on, over a hundred years were to elapse before a ruler appeared who was strong enough to do anything with the idea. Then such a ruler came out of Germany, — Otto, duke of Saxony. Having been elected king and having restored some sort of order in Germany, he attempted to subdue Italy but failed. Nevertheless he did get the Pope to crown him as emperor (962 A.D.). He is known as Otto I or Otto the Great.

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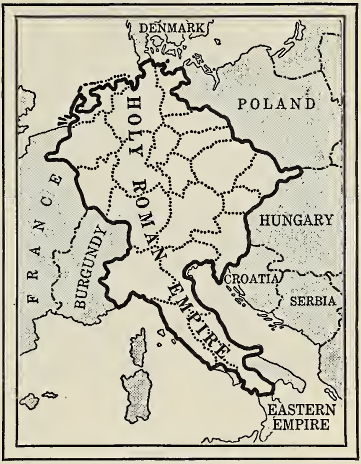
[1] The cardinals were certain clergy (deacons, priests, and bishops), in and around Rome, who acted as advisers to the Pope. Though many cardinals today live outside of Italy, each holds an office in one or another of the churches in or near Rome. They still elect the Pope.

The new imperial state, known as the Holy Roman Empire, lasted almost a thousand years (to 1806), but it never developed into anything like the old Roman Empire. Though in a vague way all Europe was regarded as belonging to it, the emperor enjoyed little power outside of Germany, and often not much more inside owing to the power of the German princes.



A Formidable Empire — *on* Paper

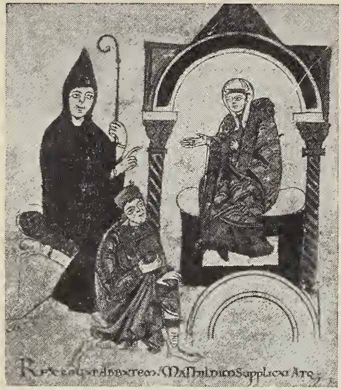
Emperors and Lay Investiture. Otto and his successors interfered at will in the election of the Popes, practically dictating who should hold that office. It need hardly be said, therefore, that they did as they pleased when it came to appointing bishops and abbots in Germany.

The German ruler at the time when the matter of lay investiture came to a head was Henry IV, who reigned in Germany from 1056 to 1106, but who was not crowned emperor until 1084. The Pope was Gregory VII (1073–1085).

Gregory VII invited to Germany. As papal adviser, Gregory (or Hildebrand, as he was known before he became Pope) had actively championed the Cluny reform. He aimed to make St. Augustine's City of God (p. 430) a reality on earth by lifting the papacy above all other powers, even above the emperor. This goal was far off so long as kings practically appointed the higher clergy; so he set about to abolish that practice.

Henry IV, supported by many of the German bishops whom he had appointed, accepted the challenge, whereupon

Gregory declared the German throne vacant and released men from their oath of allegiance to the king. These drastic measures frightened away many of Henry's adherents and emboldened his enemies to invite Gregory to preside over a council in Germany, where Henry was to be brought to trial.



HENRY IV *Humbling himself at the Knees of* GREGORY VII

The Pope seems more pleased with the situation than Henry. The onlooker is Countess Matilda of Canossa, at whose castle the humbling took place

Headed Off by Henry. Henry, knowing that if the council ever met it would depose him, saw that the only wise thing for him to do was to make his peace with the Pope and, if possible, keep him out of Germany. Hurrying over the Alps, he intercepted Gregory at Canossa, in northern Italy (1077). But Gregory was not as anxious to see him as he was to see Gregory, and it was not until Henry had stood as a suppliant for three days in the midwinter snow that Gregory opened the door to him.

A Compromise. Henry promised to do all that the Pope demanded and was then restored to good standing in the Church and in his realm. He did not keep his promises, however, and soon the struggle was renewed. He crossed the Alps again, but this time with an army. Gregory was driven into exile, where he died a few years later (1085). Meanwhile a churchman friendly to Henry had been made Pope and had crowned him emperor (1084).

The investiture affair was finally settled in 1122 by the Concordat (treaty) of Worms.[1] The Church was promised a free hand in the election of bishops and abbots and the right to invest them with their spiritual symbols of office (the ring and the staff).[1] Elections, however, were to be held in the presence of the emperor or his representatives, and he was to invest the newly elected prelate with his lands and other temporal, or secular, rights and privileges.

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[1] wûrmz.

Summing up the Chapter. After the death of Charlemagne Europe entered upon another long period of confusion brought on by the ravages of Magyar, Saracen, and Viking. Royal authority became so weakened that each locality had to look after its own welfare. Many former royal officials became practically independent princes, bound to the king only by feudal ties, which often were very weak ones. The Church, being a large landowner, was drawn into the feudal system and suffered thereby, notably from the kings' practice of making their henchmen bishops and abbots irrespective of spiritual qualifications. This led to the famous quarrel between Pope Gregory VII and King Henry IV, which was settled in a compromise made at Worms in 1122. The Church now entered upon a long period of almost undisputed leadership in Europe. St. Augustine's City of God had come down to earth.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Vikings: Miller, Hammerton[1], Van Loon[1], Wells[1].
Knights and Knighthood: Bulfinch, Cornish, Davis[6], Greenwood, Hall, Ogg[1], Salzman, Seignobos[2], Tappan[3], Tickner.
The Feudal System: Adams[1], Emerton[1], Seignobos[2], Wells[1].
The Holy Roman Empire: Adams[1], Bryce[1], Henderson, Thorndike[1].
Gregory VII and Henry IV: Emerton[2], Hodges, Ogg[1], Robinson[3].
Fiction: ADAMS, J. D., *The Sword of the Vikings.* HALL, J., *Viking Tales.*

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[1] The ring symbolized that the prelate was wedded to the Church; the staff, or crozier, that he was shepherd of his flock.

Some Key Words

Saracen
Viking
feudalism
fief
vassal
homage
Cluny
simony
lay investiture
Otto I (the Great)
Canossa (1077)
Concordat of Worms (1122)
cardinal
962 A.D.
Henry IV
Gregory VII

Questions

SECTION 1. What peoples threw western Europe into confusion after the death of Charlemagne? Under what conditions is feudalism likely to develop? Why did the kings put up with feudalism?

SECTION 2. How did the Church get involved with feudalism? What double position did the higher clergy hold? What four evils in the Church did the Cluny reformers try to stamp out?

SECTION 3. How did the empire created by Otto the Great compare with that of Charlemagne? What was the investiture struggle?

Things to Do

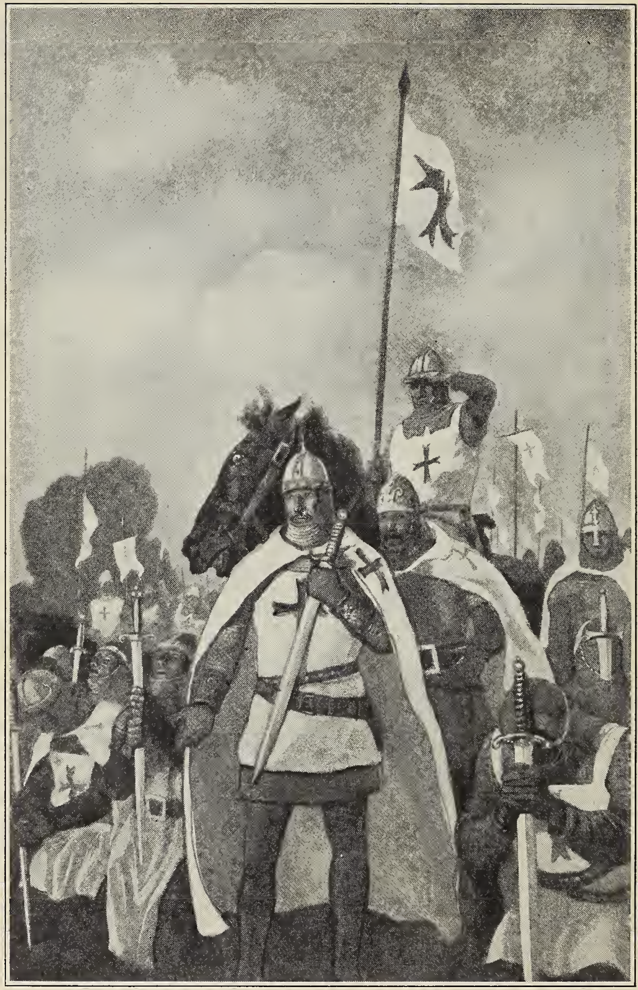
1. Continue your time chart. (See pages 594–595.)

2. Look up the derivation of "homage," "simony," "cardinal."

3. Report an interview with Henry IV or with Gregory VII after the Canossa meeting.

4. Make a model of a Viking ship.

UNIT II · *In which Christian Europe fails to conquer the Holy Land, yet profits by the Venture*



Crusaders *Saluting the* Holy City

CHAPTER XXXVI · Concerning a Great Venture and the Sort of Homes the Adventurers Came From

1. "GOD WILLS IT"

What the Crusades Were. By the time the investiture affair had been settled, Europe was in the midst of a movement which showed still further what a hold the Church had over the minds and the hearts of the people. A series of expeditions known as the Crusades was under way, seeking to win back from the Moslems the sacred places connected with the life of Jesus.

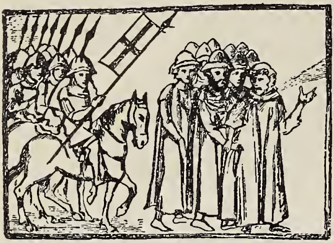
Entrance to the CHURCH *of the* HOLY SEPULCHER, *Jerusalem*

The New Moslem Rulers of Palestine. The capture of the holy places during the seventh century had been made by Arabs, who had treated the Christians in the Holy Land not unkindly; but in the eleventh century the Arabs had been overthrown by a less civilized group of Moslems (the Seljuk[1] Turks), who treated the Christians harshly. Moreover, these Seljuk Turks began a new series of attacks on the Byzantine Empire, and were so successful that the Eastern Emperor (Alexius) appealed to the Pope for aid. The Turks had become a real menace to Europe.

A Tremendous Undertaking. The Pope to whom Emperor Alexius appealed was Urban II, a Frenchman. At a great

[1] sĕl jōōk′.

Church council at Clermont (1095) he aroused his countrymen to wage a holy war against the infidels, and the cry *Deus vult* ("God wills it"), which broke from the assembled multitude of nobles and churchmen, was soon heard all over the continent. Thus began one of the most romantic chapters in the history of Europe.



Crusaders *on the* March

European Expansion Eastward. In the course of a year the First Crusade was under way (1096), and after a long, hard struggle Jerusalem was captured (1099) and became the capital of a Christian kingdom by that name (see map, p. 463). Meanwhile several lesser states had been formed in western Syria as the crusaders fought their way southward. Two orders of crusading knights — the Knights Templars and the Knights of Saint John, or the Hospitalers — were organized early in the twelfth century and gave assistance and some sort of unity to the Christian forces.[1]

A Great Moslem Leader. But the situation was not very promising. The crusaders were hundreds of miles from their base of supplies, and all around them were Moslem enemies. For a while things went well enough, because the Moslems were fighting among themselves. But within a hundred years a strong leader appeared in the person of Saladin, who pulled the Moslem factions together and in 1187 recaptured Jerusalem.

A Tri-Royal Failure. The fall of Jerusalem again aroused the crusading spirit; and it looked as though the infidels would finally be crushed utterly, for the three greatest rulers of the West started eastward (1189) — Emperor Frederick I (Barbarossa, or Red-Beard), the French king Philip II (Au-

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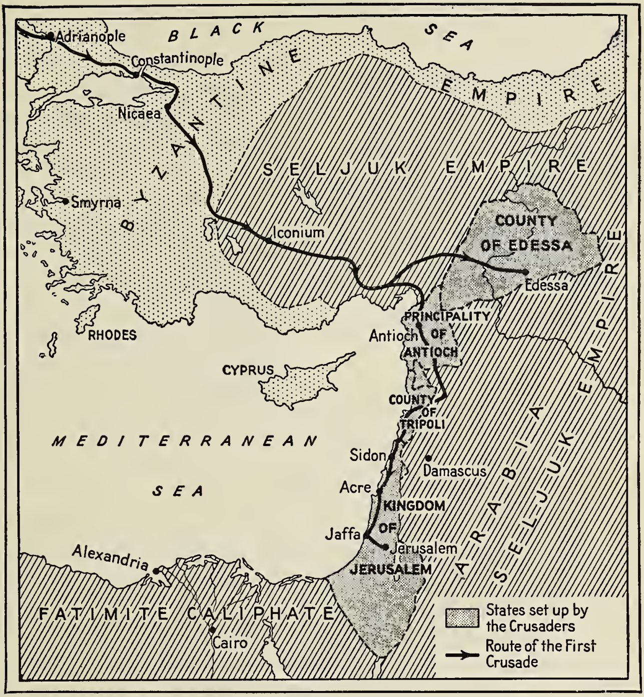
[1] A third crusading order was the order of Teutonic Knights, best known for its conquest of Prussia from the heathen Wends in the thirteenth century.


Adrianople
BLACK SEA
Constantinople
BYZANTINE EMPIRE
Nicaea
SELJUK EMPIRE
Smyrna
Iconium
COUNTY OF EDESSA
Edessa
RHODES
PRINCIPALITY OF ANTIOCH
Antioch
CYPRUS
COUNTY OF TRIPOLI
MEDITERRANEAN SEA
Sidon
Damascus
Acre
KINGDOM OF JERUSALEM
Jaffa
Jerusalem
Alexandria
FATIMITE CALIPHATE
Cairo
ARABIA
SELJUK EMPIRE
States set up by the Crusaders
Route of the First Crusade

The Crusader *States, Surrounded by* Sea *and* Saracens

gustus), and the English king Richard I, the Lion-Hearted. But this expedition, the Third Crusade,[1] achieved little.

The emperor never got to the Holy Land at all; he was drowned in Asia Minor while trying to swim a swollen stream, and his army melted away. Philip Augustus and Richard the Lion-Hearted did get there, but they soon quarreled and Philip went home. Left alone, Richard could make no headway against Saladin; so he made a treaty with him (1192) whereby the Christians were left in possession of a strip along the coast and given the right to enter Jerusalem.

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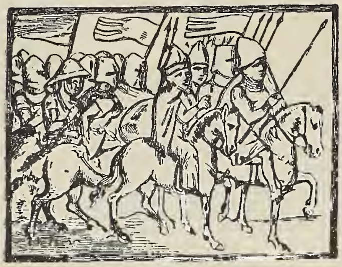
[1] The Second Crusade (1147) was a failure. Between the various large-scale expeditions (which we call the First Crusade and so on) there was a great deal of coming and going, so that the crusading movement was a rather continuous one.



KNIGHTS TEMPLARS

The Italian Cities Profit by the Crusades. So far virtually the only ones who had profited very much by the Crusades were the Italian cities. This was true especially after the First Crusade, when the water route to the East came to be used almost exclusively. Through carrying soldiers, pilgrims, and supplies (especially horses and armor) the Italians grew rich. Venice in particular did well for herself, and now with the Fourth Crusade (1202–1204) she was to do even better.

A Crusade that Went Wrong. The Fourth Crusade, like the earlier ones, was sponsored by the Pope (in this instance, Innocent III); but instead of trying to reach the Holy Land the crusaders became involved in a quarrel between two claimants of the Byzantine throne. It was a disgraceful affair, full of cruelty and treachery. Constantinople was attacked, captured, and plundered[1]; and in the end one of the crusaders (Baldwin, count of Flanders) got the throne! When the Pope heard of these proceedings he exclaimed in anger, "These defenders of Christ, who should have turned their swords only against the infidels, have bathed themselves in Christian blood."

The End of a Great Adventure. Baldwin's empire (called the Latin Empire) lasted only until 1261, but the gains that Venice made were more lasting. She now had most of the trade of the East and many of the choicest trading posts in Greece and the Ægean.

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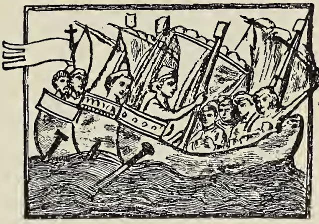
[1] See note to illustration, p. 583.

The Christians who were left in Syria lost one place after another until 1291, when Acre, their last strongfold, fell.

By No Means a Total Loss. Thus the Crusades failed to get the results they had set out for. However, they did have some important secondary results. Thousands of Europeans had spent months and even years in strange lands, and came back with many new ideas which were to prove helpful in creating a new Europe. In order to appreciate the changes that came, we need to look first at Europe as it was at the time the Crusades started.

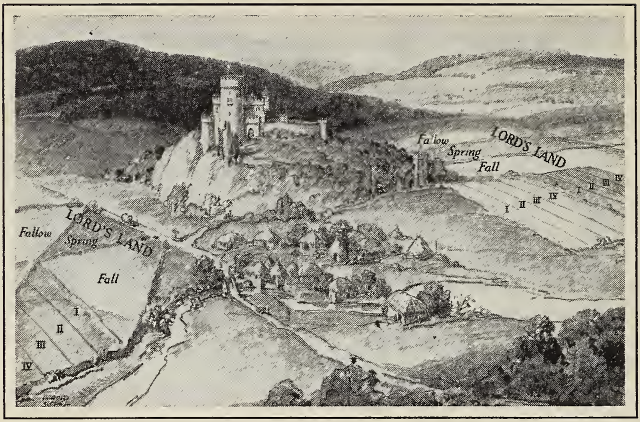


CRUSADERS *using* ITALIAN SHIPPING *to the* HOLY LAND

2. WHERE THE CRUSADERS CAME FROM

A Medieval Manor. Until late in the Middle Ages there was practically no city life in western Europe; almost all people lived in the country. The ordinary unit of land was a manor, or villa, which was the estate of a feudal lord. Since most of you had hundreds of ancestors who lived and labored on such manors, an account of manorial life will enable you to see that there have been great changes in the history of your family as well as in the history of states.

Its People. Most of the people on the manor were serfs, bound to the soil; that is to say, they were not free to move away. They formed the foundation of the whole feudal system, for without a plentiful supply of cheap agricultural labor that system would have been impossible. Besides the serfs there generally lived on each manor a number of freemen who at stated intervals paid for their holdings either in money or in kind (for example, a goose or a dozen eggs). There was also a priest who acted as chaplain, and the lord of the manor or his bailiff (overseer).



A Medieval MANOR

Not all manors had castles. The lord's land was sometimes in large blocks as above, and sometimes in scattered strips, like the (numbered) holdings of the serfs

Land Distribution. The arable land was usually divided into three fields, used in rotation. Each was laid out in strips, about an acre in size, which were distributed among the manor folk.[1] The priest and the freemen held more strips than the serfs, and the lord of the manor had most of all. Besides the arable fields there were pastures for horses, sheep, and cattle, and woods where swine gathered acorns and serfs gathered fuel.

Duties and Rights of Serfs. The serfs had to make certain payments in money or in kind, and work on the lord's or the priest's land, generally two or three days a week, though extra days were demanded during seedtime and harvest. The rights of the serfs consisted chiefly in getting a fair share of the strips of land and of the pasturage and forage. Obligations and rights were fixed by custom, and disputes regarding them were settled in the manorial court.

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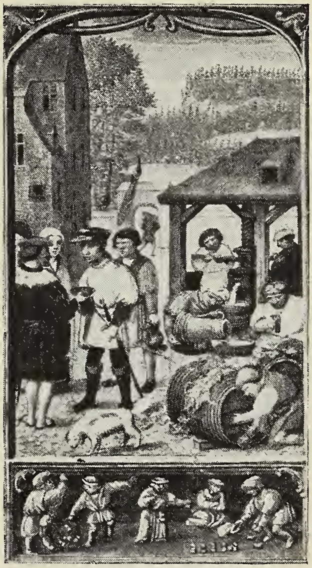
[1] This is called the "open field" system.

The Bright Side of Serfdom. To us who live in a world that is always "on the move," the serfs seem to have been little better off than slaves, but freedom to move about would not have been much of a boon during most of the Middle Ages; there was no place to go to. Conditions were much the same on one manor as on another, and towns were few.

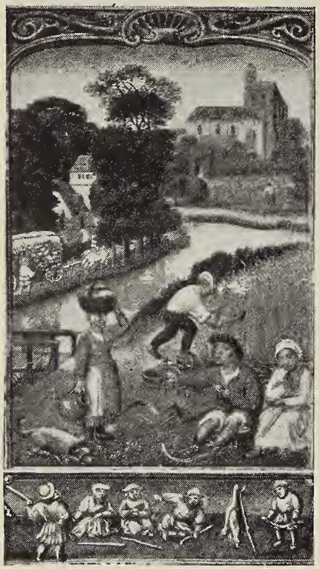
Moreover, although a serf could not *leave* the manor of his own free will, neither, as a rule, could the lord evict him. All through the feudal system, from top to bottom, ran the idea of a contract between parties imposing obligations on both — "You must do this for me, and I must do that for you." Hence the serf had rights as well as duties. Many a twentieth-century workman, free to move about from factory to factory, but also free to be "fired," might well envy the security which his medieval serf-ancestor possessed. For the latter was almost always sure of a livelihood, even if it was frequently a poor one.



Brewing *and* Bowling

This and the next two pictures are from a manuscript now in the British Museum

The Serfs' Dwellings. The life of these serf-ancestors was crude. They lived in tiny one-room huts, whose dirt floors were sometimes covered with rushes, but more often were not. What little light or ventilation they had came in through the door, and what heat there was came from the sun or from their own bodies. They rarely, if ever, bathed or even washed, but in this respect they were not very different from the bailiff, priest, or lord, nor from many of their descendants long after. (How often would you bathe in an unheated house, especially if you had to draw the water from a distant well and carry it in, a little at a time?)



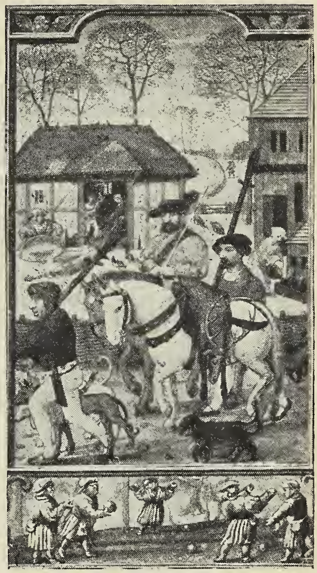
A HARVEST SCENE *in the Late Middle Ages*

Their Clothing. It would have been easy for the serfs to get ready for a bath, because they wore little — often only a single garment reaching to the knees, and a pair of long stockings, and shoes. (Undergarments such as are common today did not come into general use until very recently.) The garments were of wool (cotton cloth was almost unknown then) and ordinarily were filthy. That was inevitable, because the serfs rarely had a change of clothes, and one outfit had to do duty morning, noon, and night, as working clothes, Sunday clothes, and night clothes.

Their Food. Their food was as simple as their clothing and shelter. Sugar was unknown, but they did sometimes have honey. The potato, which now forms a large part of the diet of peasants everywhere, did not come in, of course, until the discovery of America; and many other of our common vegetables, once grown by the Romans, were rarely seen.

Meat they had, especially in the winter, when most of the cattle were killed because there was no winter fodder for them. The meat was generally smoked or salted, to preserve it. But even when it spoiled, it was rarely so "far gone" as to be thrown away. Our forbears had strong stomachs. After the Crusades they rejoiced in spices (brought into use through the trade with the Orient), partly because spices killed the taste and smell of bad meat. They had no tea or coffee, wine was scarce, and water has never been a common drink in Europe; so their chief beverage was beer. The mainstay of their diet was what it always has been for poor people, namely bread. Theirs was a heavy brown bread, soggy and sour.

A Dull, Gray Life. To speak of these ancestors as having culture is to misuse the word. Whether serfs or freemen, they were terribly ignorant and superstitious. Life was hard and dull and gray most of the time, for men and women alike. For centuries about the only spot of brightness and beauty in their lives and about the only humanizing influence was the Church.



Back from the HUNT

Below, is this an early form of baseball? Note the catcher, batter, first base, pitcher, and umpire!

Serfdom Better than Slavery. No matter how dull and dreary life on the medieval manor may seem, it was an advance over Roman slave life. Serfs, after all, were not slaves; they had rights as well as duties, and they often had a share (even if a small one) in the management of affairs on the manor. Finally, though their feudal lord might often be lacking in justice and mercy, their religion taught them that their Heavenly Lord was not and that before His throne prince and peasant would stand on a common footing.

Feudal society, as we know, was not to be the final word in social organization, but it had one desirable quality which is commented upon enviously by almost everyone who writes about conditions today, namely its economic and social stability. In other words, the average man in feudal days, especially the common workman, generally knew where he stood in relation to the fundamental needs of food, clothing, and shelter, and in relation to his fellow men. No doubt, to most of us, his position in these respects was a rather low one; but, such as it was, it stayed fixed instead of swinging periodically between full-time work and plenty, on the one hand, and unemployment and want, on the other, as often happens nowadays.

3. Castle Life

A Medieval Stronghold. In the age of feudal disorder fortified places became a necessity. These developed into the elaborate and picturesque castles which, to most of us today, are the symbol of romance. Since they were for protection, they were often built on the tops of hills or in other places easily defended.

The core of the castle was the donjon,[1] or keep, where the lord and his family lived. It was the strongest part, and often the first part built. Near by were various storehouses and quarters for attendants and servants. Around this cluster of buildings was a wall, which in turn was often encircled by a moat.

Wealth brings Refinement. Castle life was for long about as crude as life in the serf's cottage; but as time went on some degree of refinement was acquired. Through payments from tenants some wealth was accumulated, which afforded the womenfolk leisure and means with which to make fine garments for themselves and their lords, as well as embroideries and other "interior decorations" for the great hall, where daily life centered. Gradually some graciousness came into the life of the castle, and men and women there began to live like gentlefolk.

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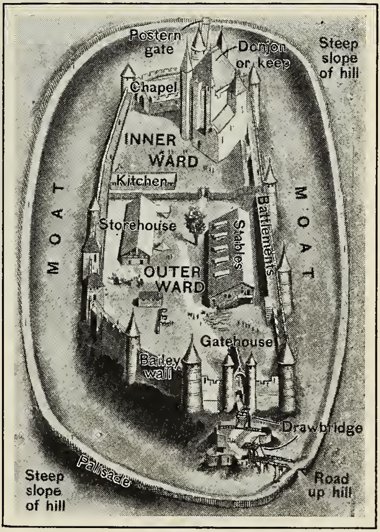
[1] dŭn′ju̠n.

"Manners Makyth Man."[1] We owe a debt to these castle folk, for it is difficult to see how many of the little acts which make up what we call manners could have been developed by the serfs. To take a crude example: How could the serfs have learned to use a handkerchief when they never owned one? Some wealth over and above that required for the bare necessities of life was needed before much in the way of refinement could develop, and this condition, throughout much of the Middle Ages, was to be found only in the castles.[2]


Postern gate
Donjon or keep
Steep slope of hill
Chapel
INNER WARD
Kitchen
MOAT
Storehouse
Stables
Battlements
MOAT
OUTER WARD
Gatehouse
Bailey wall
Drawbridge
Palisade
Steep slope of hill
Road up hill

© Compton's Pictured Encyclopedia

Model of a Medieval Castle

Manners, of course, are not all of life, but they go a long way toward making people agreeable to those about them and so toward making life run smoothly and pleasantly. They formed an important part of the education of the castle youth, just as they do of the youth of today.

Castle Education. Until he was about eight years old the son of the castle lived at home, where his mother taught him to behave politely and to say his prayers. Then he generally went to serve as page in the castle of some noble relative or

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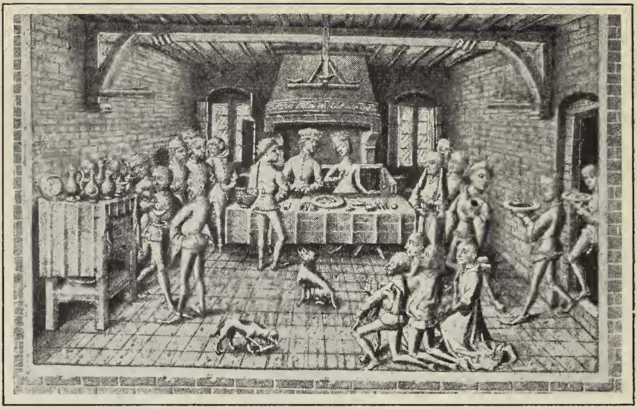
[1] Who said this? (See page 407.)

[2] It is reported that in those places where the Soviet régime has brought prosperity to rural Russia the peasants are beginning to use, or at least carry, handkerchiefs — on Sundays. From page 513 you can get some idea of the amount of polish many medieval students brought to the university.



The Castle Hall, *where* Medieval Manners *were Evolved*

Table manners in the late Middle Ages were not as fastidious as ours, but at least they were moving away from the crudities of earlier days (see page 513). Note the numerous attendants

friend. Here the lord and lady shared in furthering his education. From the lady he learned more about manners and religion, as well as the rudiments of reading, writing, and music; and he began to learn chess and other games. The lord or his attendants taught him horsemanship and the use of arms, and the humbler retainers taught him how to swim and box and wrestle.

Squire and Knight. When he was about your age he became a squire, acting as personal servant and bodyguard of some knight, looking after his wardrobe, making his bed, grooming his horse, and keeping his armor bright and in good repair. Now he too began to ride and fight in armor and to hunt. By the age of twenty his education was as a rule completed, and he was ready for knighthood.

Something New in Education. Education for knighthood is of interest for several reasons. (1) It was the first education developed by western Europe that was not in the hands of the Church. (2) It was the first education in that region that aimed primarily to prepare for life here on earth rather than, like the Church's education, for the life hereafter. (3) There was little that was bookish in it. The young nobles learned "on the job"; they "learned by doing," and the things they had to do had small relation to books.[1] But what they learned was very much needed then (and still is) — to be loyal and to work for other people and with them.

An Important Beginning. The manners which formed such an important part of a young nobleman's education were for long a good deal of a "class" affair. Nobles felt bound to be courteous to one another, but not to common people. However, the important thing is that they ever came to be courteous to anybody. Presently some of the common people would acquire wealth and leisure, and then they would copy the ways of the nobility. That time was soon to come, as a result of the movement we have just been studying, the Crusades.

Now that we have seen what sort of world the crusaders came from, we shall consider the sort of world that began to develop after their return.

Summing up the Chapter. By the end of the eleventh century western Europe was rich and populous enough to embark on an eastern expansion movement which we call the Crusades, and which lasted more or less continuously for almost two hundred years (1096–1291 A.D.). Its primary motive was to wrest the Holy Land from the Moslems. On the First Crusade several states were carved out of Syria, and Jerusalem was captured (1099); but the latter was regained by Saladin (1187) and held by him successfully against Richard I and Philip Augustus, two of the three royal leaders of the Third Crusade (1189). The Fourth Crusade became involved in Byzantine politics and ended by establishing Baldwin of

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[1] Even of the nobles few learned so much as how to write their names. We are reminded of this when we speak of "signing" a letter or document. What we really do is "subscribe," that is, write under; but most people in the Middle Ages couldn't *write under* — they could only make a *sign* of some kind, and from this practice it became the custom to speak of "signing."

Flanders on the Byzantine throne. With the fall of Acre (1291) the crusading movement came to an end.

The Italian cities, especially Venice, profited greatly from the active trade and transport service between Italy and the East which the Crusades called for. The gains to the rest of Europe were chiefly indirect, through contact of thousands of crusaders with a higher civilization than the one they were accustomed to at home.

The crusaders came from a region that was almost entirely rural, worked by serfs whose agricultural methods and way of life were simple and crude. Only in the castles of the nobles had some progress been made toward cultivation and refinement.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Medieval Pilgrimages: Abram, Cutts, Jusserand, Thompson[1], Watt.
The First Crusade: Archer, Dark[2], Robinson[2], Van Loon[1], Wells[1].
The Crusading Orders (*Templars, Hospitalers, Teutonic Knights*): Archer, Bulfinch, Hammerton[1], Seignobos[2], Thompson[1], Traill.
Crusader Castles in the Near East: National Geographic Magazine, March, 1931.
Life on the Manor (*Food, Clothing, Shelter, Amusements, etc.*): Adams[1]. Boissonade, Cheyney[1], Davis[6], Quennell[4], Salzman, Tappan[3], Thompson[1], Tickner.
Castles and Castle Life: Same as the preceding; Lamprey, Oman.
Fiction: Bolton, I. M., *The Young Knight.* Davis, W. S., *God Wills It.* Pyle, H., *Men of Iron.* Scott, W., *The Talisman.* Stratton, C., *Paul of France.* Yonge, C. M., *The Prince and the Page.*

Some Key Words

Crusade
Seljuk Turk
Urban II
1096 A.D.
Knight of St. John (Hospitaler)
Knight Templar
Frederick Barbarossa
Philip Augustus
Richard the Lion-Hearted
Innocent III
Saladin
Latin Empire
Acre (1291)
open-field system
payment in kind
donjon

Questions

Section 1. Who were the leaders of the Third Crusade? What happened to the Fourth Crusade? When did the movement end?

Section 2. Why is a medieval manor of interest to us? How was the land distributed? What were the rights of the serfs?

Section 3. Describe a medieval castle. What part did castle life play in the development of "manners"? In what respects has your education resembled that of a medieval youth of noble birth? Why was the training for knighthood important in the history of education?

Things to Do

1. Continue your time chart. (See pages 594–595.)

2. While studying the Crusades adjust the hands of your Clock and Great Circle for Jerusalem.

3. Write a letter describing a week-end visit with some early relatives either in (*a*) a castle or in (*b*) a serf's hut. (You probably had forbears living in both kinds of places.)

4. Look up the derivation of the following words: *Templar, Hospitaler, serf.*

5. Make a list of tools available to medieval serfs.

6. Make a list of weapons available to medieval knights.

7. Write an advertisement for a Venetian merchant who dealt in crusaders' supplies.

8. List all the safeguards to health that surround you. Illustrate your list with clippings from magazines. How many of these safeguards do you suppose medieval children had?

9. Hold an open forum on the advantages and disadvantages to society of (*a*) the Greek or Roman system of slavery, (*b*) the medieval system of serfdom, and (*c*) the modern wage system. Which is best for society as a whole? Which, if any, is ideal? If none is ideal, state what you regard as an ideal system for regulating the relations between man and man.

CHAPTER XXXVII · Relating what happened to Western Europe as a Result of Contact with the Moslems in Spain and with the Near East

1. A General Shake-Up

The Educative Value of Travel. During the Crusades thousands upon thousands of Europeans spent many months in travel in foreign lands and came back with all sorts of new ideas. They had seen new styles of houses and dress and had tasted new kinds of food and drink. In some of the old cities, especially in Constantinople, they had seen such wealth and magnificence as they had never dreamed of. They had heard strange languages, and some had learned how to read and speak these languages. Those with some education had found, to their surprise, that the despised Moslems knew much more than they did about a variety of things.

All Europe Affected. So, in a score of ways, the minds of the Westerners were broadened. The Crusades gave them an education such as they could not have got at home. They were waked up mentally, and the alert ones came back with new plans and interests and with a lively dissatisfaction with much in the old life at home.[1] As they told their friends and neighbors of the wonders they had seen, they widened the range of things people had to talk about and the range of people who wished to make changes. Thus in time all people and institutions in Europe became profoundly affected — rich and poor, educated and uneducated; the home, the

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[1] The sort of thing that happened to the crusaders happened to many an American youth from our farms and villages who fought in the World War (1914–1918). Most of them crossed the ocean and saw a great European city, like London or Paris, for the first time. The effect of all this in shaking them out of their old narrow life was reflected in a popular war-time song which you yourself may have sung: "How ya gonna keep 'em down on the farm, after they've seen Paree?"

Church, the school, the vocations, and the State. Before we go into detail we might consider a question which may have occurred to you: What would western Europe have been like today if there had been no Crusades?

The COURT *of* LIONS *in the* ALHAMBRA

A fortified palace at Granada

2. MOORISH SPAIN

Suppose there had been No Crusades. As recently as when your parents were students in high school most historians held that Europe would now have been a very different place if there had been no Crusades, but nowadays many of them think that it would have been much as it is today. Those who hold the latter view say that practically everything that came from the Crusades had already begun to come, partly through normal trade with the East and, more especially, through contact with the Moslems in Sicily and Spain; and that the Crusades merely speeded up a process that had already begun. A glimpse at Moorish Spain may help you to judge the soundness of this point of view.

A Western Caliphate. Moslem Spain reached its greatest development during the ninth and tenth centuries. (What was the condition in the rest of western Europe about that time? See page 449.) By that time Spain had broken away from the caliphate of Bagdad[1] and, together with North

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[1] The capital of Islam was moved from Medina to Damascus in 661 and to Bagdad about 750.

Africa, formed the independent caliphate of Cordova[1]; but business and cultural relations with the Moslems of the East continued just as they continued between England and the United States after the American Revolution.

Economic Life. Town life developed early and flourished vigorously. Cordova and Seville became active centers of industry and commerce, noted for woolens, silks, writing paper,[2] leather goods, and glassware. Toledo swords and armor became famous throughout Europe.

In the country there were large estates where fine horses and cattle were bred and advanced methods of agriculture practiced. New products from the East, such as rice and sugar cane, were introduced and raised so successfully that they, as well as Spanish wines and figs, were exported to Egypt and Asia. Return cargoes consisted of Eastern cloths, spices, and slaves, and (most important of all, though they did not take up much space on shipboard) the works of scholars and copyists at Bagdad.

Moorish Learning. The manuscripts were important because they included some ancient Greek writings which were unknown to Western Christians. The Moors not only were familiar with them, but wrote learned commentaries on them. Their leading scholar, Averroës[3] (died 1198), was the greatest authority on Aristotle since the days of the Roman Empire.[4]

The Moors had universities at Cordova, Granada, Toledo, and Seville long before such institutions were thought of farther north. In the tenth century some bold Christian seekers after truth made their way to the Moslem classrooms, and many followed them in the eleventh and twelfth centuries.

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[1] kôr′dō vạ.

[2] The art of making paper was lost to the West when the Christians in Spain conquered the Moors there, so that it had to be brought in again from the East.

[3] ạ vĕr′ō ēz.

[4] Most of Aristotle's works arrived by a roundabout route. They were translated from the Greek into Syriac, then into Arabic, then into Castilian, and finally into medieval Latin! In the course of this long voyage so many errors crept into the texts that Aristotle would have had a hard time to recognize some parts of his works; yet, with all the errors, medieval scholars found them marvels of wisdom.

Another Part of your Living Past. While many of the best things that western Europe could learn from the Moors were the teachings of the ancient Greeks, these were not the only ones. The Moors and their fellow Moslems in Asia had themselves made some original contributions, notably in medicine[1] and mathematics. They used to be credited with having invented our system of numbers (which we still call Arabic), but now it seems to be clear that they got this from the Hindus in India. Nevertheless, it was they who made it known to our forbears in western Europe.

The key to the new system lies in the zero, a symbol which has no value of its own but which gives a *place* value to the other symbols (1, 2, 3, 4, 5, 6, 7, 8, 9) in addition to their original value.[2] What this means will become clear if you change the Roman signs "VIII" into Arabic ones, thus: "5111." The Roman signs, having no place value, stand for $5+1+1+1=8$. The Arabic signs, however, as you know, stand for $5000+100+10+1=5111$.

With the Arabic signs, addition, subtraction, multiplication, and division became enormously simplified; so that even an average student can work out problems which would baffle a brilliant one using the Roman signs I, V, X, L, and so on. It may help you to appreciate our debt to the Hindus and Arabs if your class were to discuss this proposition: The world could better afford to dispense with the radio or the airplane than with the Arabic number system.[3]

Moorish Literature and Art. The Moors, like the Moslems in the East, had poets and story-writers, some of whom wrote about love and the lighter and gayer side of life. Their writings spread to Christian Europe, where there was little of this sort of literature, and exerted a marked influence on the troubadours (or lyric poets) of Provence, in southern France.

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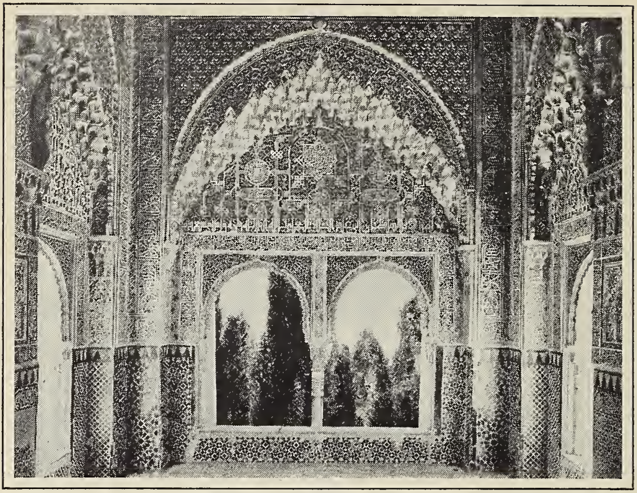
[1] Their greatest medical scholar was Avicenna (died 1037), whose textbook, based on Hippocrates and Galen, was widely used in Europe until the seventeenth century. He was also an authority on Aristotle and active in Moslem politics.

[2] Zero comes from a Sanskrit word meaning void, or empty.

[3] Another way to get a realizing sense of what you owe to these early Asiatics is to try to multiply 123,456,789 by 33, using the Roman system.



"*They* BUILT *like* TITANS *and* FINISHED *like* JEWELERS"

Compare this hall in the Alhambra with the one shown on page 472

At this time, moreover, the Moors were far ahead of the Christians to the north of them in the art of building.

"One with Nineveh and Tyre."[1] The Moors dominated the Iberian peninsula until the eleventh century, when the little Christian principalities which became Spain and Portugal began to advance southward. The next two hundred years saw many wars, and by the middle of the thirteenth century the Moors had little left but Granada, which they lost in 1492 (see page 535). Then they fade out of the picture. However, you will probably do well to bear them in mind as contributors to the new Europe which we are watching emerge in the latter part of the Medieval Millennium.

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[1] From Kipling's "Recessional":

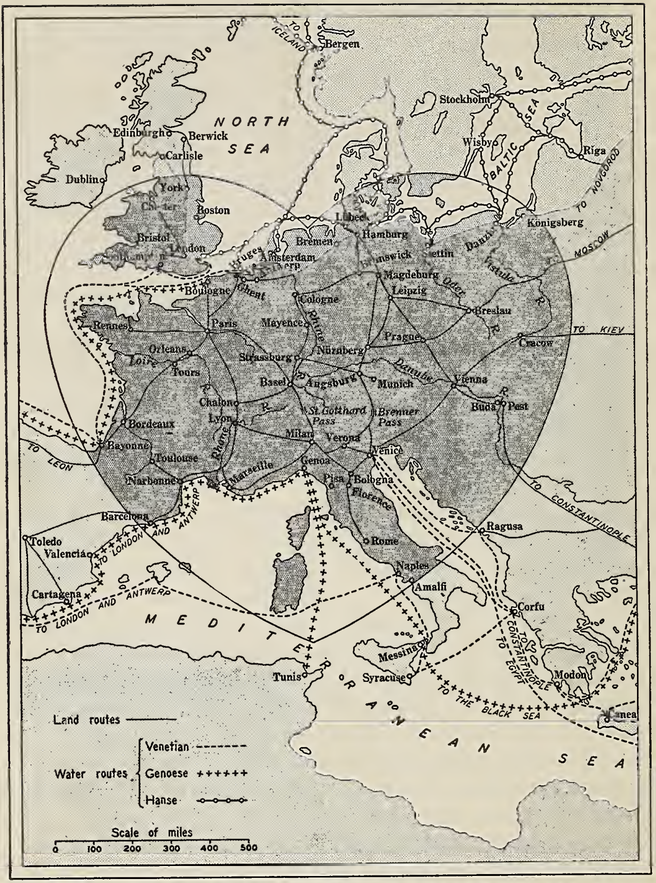
> Lo, all our pomp of yesterday
> Is one with Nineveh and Tyre!

3. The Return of City Life

Renewed Demand for Eastern Things. Even in the darkest days of the West the demand for Church furnishings (altar cloths, vestments, incense, and so on) kept trade between Italy and the East from dying out entirely; and city life, therefore, never disappeared from Italy to the extent that it did beyond the Alps. The Crusades increased tremendously the demand for Eastern products. Once the thousands of crusaders and their wives and children had tasted sugar and spices or had worn garments of cotton, muslin, or damask, they kept on wanting these things. Merchants were prompt to respond to the demand, just as they would be today; and soon these commodities, together with others (new fruits like apricots and lemons, new colors like lilac and purple), began to come into general use. Presently some enterprising individuals began to manufacture Eastern products. Thus industries were developed, and these, together with trade, furthered the growth of towns.

Italian Cities. The lead which Venice, Genoa, Florence, Milan, and other Italian cities had over the rest of Europe they kept throughout the Middle Ages. Their merchants became the great middlemen between northern and western Europe and the Near East. They carried spices, drugs and perfumes, silks and cottons, and fine metal work from the East to Germany, France, the Netherlands, and England by way of the Alpine passes or the Rhône valley or by galley through the Strait of Gibraltar; and they brought back chiefly woolen cloth, and fish and other foodstuffs.

Northern Cities. North of the Alps many of the leading cities were those which are still the leading cities there today — Vienna in Austria, Nuremberg and Cologne in Germany, Lyon and Paris in France, and London and Bristol in England. Some of these grew up on old Roman foundations; others sprang up where main roads crossed, or where a lord's castle or a bishop's palace afforded protection from highway robbers. Two of the most flourishing northern towns were

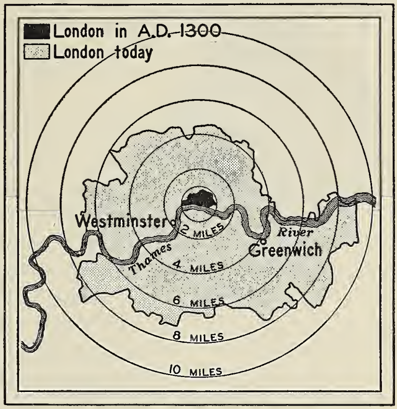


NORTH SEA
BALTIC SEA
MEDITERRANEAN SEA
TO ICELAND
Bergen
Stockholm
Wisby
Riga
TO NOVGOROD
Königsberg
TO MOSCOW
Edinburgh
Berwick
Carlisle
Dublin
York
Chester
Boston
Bristol
London
Southampton
Bruges
Amsterdam
Antwerp
Bremen
Lübeck
Hamburg
Brunswick
Stettin
Danzig
Vistula R.
Oder R.
Magdeburg
Leipzig
Breslau
Boulogne
Ghent
Cologne
Rennes
Paris
Mayence
Rhine
Prague
Cracow
TO KIEV
Orleans
Loire
Tours
Strassburg
Nürnberg
Danube R.
Basel
Augsburg
Munich
Vienna
Buda
Pest
Chalon
Lyon
Rhone
St. Gotthard Pass
Brenner Pass
Bordeaux
Milan
Verona
Venice
Bayonne
TO LEON
Toulouse
Genoa
Marseille
Narbonne
Pisa
Bologna
Florence
TO CONSTANTINOPLE
Ragusa
Barcelona
TO LONDON AND ANTWERP
Toledo
Valencia
Rome
Naples
Amalfi
Cartagena
TO LONDON AND ANTWERP
Corfu
TO CONSTANTINOPLE
TO EGYPT
Messina
Syracuse
Tunis
TO THE BLACK SEA
Modon
Canea
Land routes
Water routes
Venetian
Genoese
Hanse
Scale of miles
0
100
200
300
400
500

The Heart *of* Trade *in* Medieval Europe, *and the* Currents *from the* Near *and* Far East *that gave it* Life

Europe in the Middle Ages was primarily a consumers' market as far as Asia was concerned, and even today Asia sells to Europe more than she buys. (See page 604)

Bruges and Ghent, in Flanders, famous for woolen cloths. But all the cities were small. Outside of northern Italy no city of western Europe held more than ten thousand souls, unless possibly London and Paris. A place of a thousand was thought a good-sized town.



Could a City the Size of LONDON *Today have been* PROVIDED *with* FOOD *in the* MIDDLE AGES*?*

The Hanse (Hanseatic League). Among the most prosperous northern cities were Lübeck, Hamburg, and Bremen, in the Baltic region. Lübeck was the head of a powerful commercial confederation (known as the Hanse or the Hanseatic League) organized for the purpose of promoting trade and providing protection against pirates and robbers. It lasted from about 1250 until well into the seventeenth century, and at its height included about ninety cities. Some places far from the Baltic, like Frankfurt, were members, and it had wharves and warehouses (called the Steelyard) in London.

City Government. Since the new towns generally grew up on the land of some feudal lord, they came naturally under his control, but from an early date the townsfolk tried to become free. Where they succeeded, power was shared, not always very evenly, by merchants and craftsmen. Thus the free citizen began to reappear in Europe. However, he had a long way to go before he won the position he holds today. Europe does not become democratic until the nineteenth century.

Picturesque Places. Many of the towns, with their battlemented walls, were picturesque places, — much more so than most modern ones. Near the center were the market place, church, town hall, and halls of the merchant and craft guilds. There were few open spaces within the walls. Houses were crowded together and often rose to a considerable height. In many cases the ground floor was used for shops, and the topmost stories for warehouses. Most of the streets were narrow and crooked.

SEAL *of the* CITY *of* LÜBECK, 1280 A.D.

Now in the public archives, Stettin

Some Things that we should Miss. Although these towns were picturesque, we should find them lacking in many things which we now regard as necessities. There was no running water in the houses; sometimes the sole water supply consisted of the fountain in the market square. Most of the streets were unpaved. At night they were unlighted and were guarded only by an occasional elderly watchman, who made his rounds carrying a lantern and singing out the hour. In these and numerous other ways life in a medieval town differed from town life today.

Some Familiar Things. Life, however, is made up chiefly of a few fundamental things, which existed then much as they do now. In early infancy children need

> Sunshine and love and food and play,
> And clouds that pass, and flowers that stay;
> And sweet birds singing in the wood,

while their mothers pray that they'll be good; and this holds no more true today than it did in the Middle Ages. As children grow up they make friends, and friendship belongs to all the ages. As they grow older they fall in love, and falling in love is not a matter of time or place; it happens no more easily or ardently at a football game or in an office building than it did at a town carnival or in a medieval shop. Dante (p. 514) fell in love with Beatrice as she was going to church; the same thing happens today. Then come marriage and children, and the cycle is complete; and that cycle is no modern invention.[1]

4. Merchant and Craft Guilds

The Merchants First in Control. Since in many towns the merchants were the first group to acquire wealth, they became the leaders in civic affairs. For protection against feudal lords and highway robbers they formed an association called the merchant guild, which combined to a considerable degree the functions of a modern city government and a chamber of commerce. It aimed to regulate matters of trade (sometimes even to the extent of fixing prices or preventing anyone from getting complete control of some branch of business) and to protect its members from outside competition.[2]

Merchants share Control with Craftsmen. As towns grew and the demand for manufactured commodities increased, the workers began to specialize,—some in clothes, others in shoes, still others in saddles, and so on through a long list. When a group became large enough, it followed the example of the merchants and formed a craft guild. Since industry could be influenced for good or evil by city government, the craft guilds demanded a voice in politics, and generally got it.

Guilds and Modern Trade-Unions. Besides being an organization of skilled workmen banded together to further their business interests, a craft guild looked after its members

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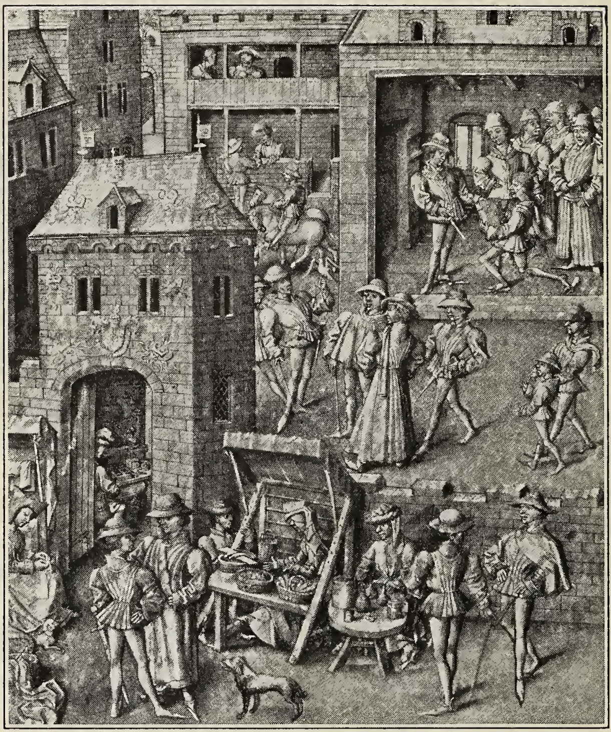
[1] An eighth-grade class, asked to list the most beautiful things in the world, named the following: sunset, apple trees in blossom, autumn leaves, new snow on trees, summer clouds, deer in the forest, the song of birds, the stars on a clear night. How far do you agree? How many of these did the Middle Ages have?

[2] During the Middle Ages the town was the unit which regulated matters of trade, and its citizens guarded its trade advantages jealously. Thus it happened, for example, that London regarded the merchants of the English town of Bristol just as they did the merchants, say, of the Flemish town of Ghent; both were "foreigners."

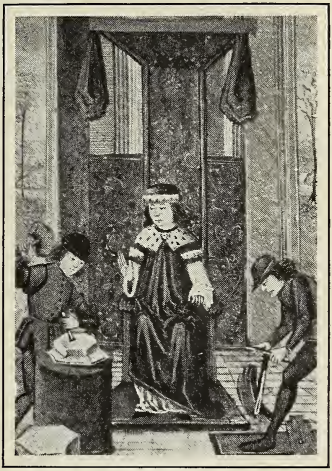


Medieval MERCHANTS

From a manuscript in the Bibliothèque Royale, Brussels. How much can you make this picture tell you about medieval town life? (See page 11)

when they were in trouble, and from time to time it met for banquets and other festivities. In these respects it reminds us of modern trade-unions which came with the development of the factory system in the nineteenth century.

But the differences between the two are as great as the resemblances. A medieval master (as a member of a craft guild was called) generally owned (1) his shop, (2) the tools in it, and (3) the materials he used. Moreover, (4) he generally sold the finished product himself. The modern trade-union worker (1) does not own the factory he works in, (2) the machinery he uses, or (3) the raw material he uses; (4) neither does he sell the finished product himself. In short, the medieval master craftsman was capitalist, manager, and laborer all in one, and the trade-union worker is not.



A Craft-Guild Examination

For what crafts are these candidates being examined? Draw a companion picture depicting an examination for the same crafts in a modern trade school

A System of Vocational Education. A master craftsman generally had several lads and young men working for him, who were called apprentices and who learned as they worked. This system of vocational education was common until well into the nineteenth century. Trade schools, though common today, are very modern institutions.

An apprentice lived with his master and worked for him, generally about seven years. Sometimes he paid for the privilege, but as a rule he was taught the craft and was given board and lodging in return for his labor. After he had "served his time," the young worker generally spent a year as "journeyman,"[1] going wherever he could find an opening and a chance to learn new ways of doing things. On his return he was examined by the guild, and if he showed himself to be a skilled worker he was admitted as a master.

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[1] So called because he worked by the day (in French, *journée*).

Joy in Creative Work. Manufacture in those days was just what the word means, namely, making by hand (look up the derivation of the word). Most of what we call manufacture today is really *machino*facture. This points to what is perhaps the main difference between the life of the medieval master workman and the modern factory worker.

The former made things by hand, and generally he made the *whole* thing — a whole saddle or plow or pair of shoes. Thus he had variety in his work; he was not tied to a machine all day, doing the same thing over and over again, such as punching eyelets in shoe tops or putting "bolt No. 16" on some part of an automobile, as many of our workers do today. And since the whole job was his own, he developed a pride in his work, much as an artist feels pride in his painting. So when you feel inclined to pity the medieval craftsmen for having lived before the age of machines, remember that they had something which the modern machine worker wishes he might have, namely, the joy that comes from creative work. If you can tell how to give that to the modern worker or even suggest a good substitute, you will be conferring a great blessing on him.

5. The Relation of Money to the Revival of City Life

Money and Ourselves. We know so well that money enters intimately into our lives (most especially, perhaps, when we haven't any) that this personal aspect of it is generally the only one we are aware of. But money has also a social, or general, aspect which is just as important to us. Without it there would probably not have been any considerable development of trade and manufacture, and hence no considerable development of what is most characteristic of our civilization today, namely, city life. We might still be living in a predominantly rural society, and many of us might still be serfs. So, in a very real sense, money has done a great deal to make us what we are, whether we happen to have any of it in our pockets just now or not.

Medieval Coins, *Heralds of a Social Revolution of* Great Interest *to Us*

Money and the Feudal System. After the decline of Rome, money was rarely seen in the West until the revival of trade and industry brought it back.[1] As soon as it came into common use, it helped to break up the feudal system, which, as we saw (p. 466), was based on personal services. Many lords eagerly accepted cash in place of these services; and vassals and serfs alike welcomed the new arrangement. Serfs now became freemen, with the freeman's right to move about. The more enterprising ones went into trade and industry and helped to build up city life. In time they and their descendants were to supplant dukes and earls as leaders in the state. Their ultimate triumph did not come until the nineteenth century, and thus falls outside the limits of this volume, but their growing power will form an important thread in the story from now on.

Money and a New Social Ideal. Long before their final triumph the new townsfolk established a new ideal in European society. They proved that it was just as possible and worthy to gain the pleasant things of life by peaceful providing for the needs and wants of men in shop and marketplace as it was by living off landed estates where life could often be kept up only by pillaging neighbors and robbing merchants on the highway.

Advantages of Money. Trade and industry could not have developed far with the old medieval system of barter. They needed an easy way of making exchanges between buyer and seller and of measuring the value of goods (that is, of giving them a price). Money provides such a way; it serves (1) as a "medium [1] of exchange" and (2) as a measure of value.

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[1] It was coined money. Paper money was now used in the Near East, but not in the West until considerably later.

Money and the Problem of Distribution. As money came into common use, it changed profoundly the immediate goal of the average working man. Until then he had been *a maker of goods* which he himself and his family consumed; now he became primarily *a maker of money* with which to buy such goods. Henceforth the problem of distributing consumable goods (or, to say it another way, the problem of distributing money so that necessary goods could be bought) became more and more serious, until today it is our major economic problem. Money has become such a pivotal factor in the life of the Western world that to be without it is, for most people, to be without the means of keeping oneself alive.

6. New Things from City Life

The New Social Class. The revival of town life was largely responsible for many marked changes in European life. As we saw above, it created a new social class which is of special interest to us because it is the dominant one today. Throughout the early part of the Middle Ages there had been for the most part only two classes; a small upper class, made up of nobles and higher clergy, lived off the labors of a vast lower class, chiefly agricultural workers. Now a middle class developed — the bourgeoisie,[2] or people of the burg. Like the peasantry from which it sprang, it helped to enrich nobility and clergy. Like nobility and clergy it rested largely on the agricultural worker, but also on the sailor. In time it took matters into its own hands, where they still are. The diagram on page 491 may help you to hold in mind the trend of social history in Europe since the fall of the Roman Empire.

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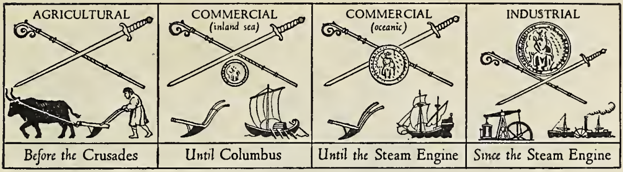
[1] Look up the meaning of this term. Money, of course, has little value in itself, as you would realize if you were stranded on a desert island with nothing but a ton of gold dollars. After twenty-four hours you would gladly swap all of them for a loaf of bread.

[2] bo͞or zhwȧ zē′.



The Rise *of a* Moneyed Class

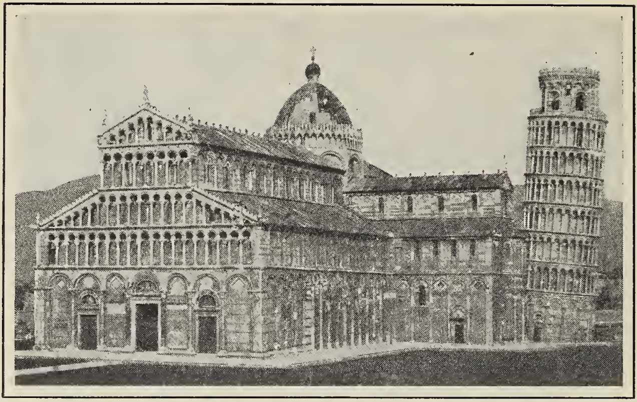
(1) Until the growth of towns the sword (nobility) and the staff or crozier (clergy) rested on the plow (farmer folk). (2) The growth of towns brought the coin (money-making business man), resting on the plow and the sail, but below the sword and staff in influence. (3) Though the coin grew steadily in importance, it remained by and large subordinate to sword and staff through the period covered by this volume. (4) Finally, in the nineteenth century, thanks largely to the steam and gasoline engines and the electric dynamo, it won its way to the top, where it still is

A New Ally for Kings. Since the bourgeoisie lived by trade and industry, it sided with the kings in their efforts to create strong, centralized states, in order that highways and waterways might be cleared of robbers and that uniform systems of tolls and coinage might be established.

New Interest in Architecture. As wealth increased, nobles, bishops, and rich merchants built city houses, some of them veritable palaces; and trade associations built town and guild halls. But the leading architectural activity was church-building.

Until the eleventh century the leading type of church architecture was the heavy, dimly lighted Romanesque. This gave way in the twelfth and thirteenth centuries to the light, almost delicate Gothic, — the glory of the Middle Ages. The factor that made its lightness possible was the invention of a way of supporting the heavy church roof.

Walls and Windows. In Romanesque buildings the roof was supported solely by the walls, which consequently needed to be made heavy and solid. Now French architects learned how to concentrate its weight at a few points along the wall and to strengthen the wall there with a brace, much as you might brace the side of a house with a pole. Such outside supports (called flying buttresses; see illustration, p. 493)



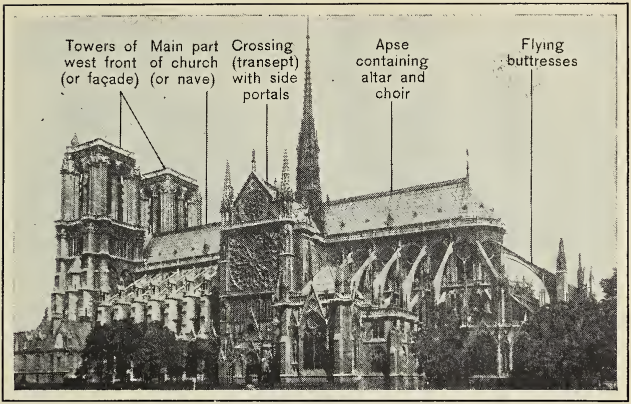
PISA CATHEDRAL, *with its* LEANING *Bell* TOWER — *a Famous* ROMANESQUE STRUCTURE

made solid walls unnecessary and made possible the generous use of windows. These soon grew to be so large that church interiors, once too dark, now needed to be dimmed.

This need resulted in the creation of a new art, that of making stained-glass windows. These not only let in a subdued light but told stories of the life and teachings of Jesus and the saints. Like the rich carvings on the façade (front), they gave a delicate beauty to the sacred edifice and taught spiritual lessons as well. (What can you learn from the carvings and colored windows in your church?)

A Happy Symbol. The Gothic features which first capture the attention are the pointed arches over door and window and the pointed spires, all carrying the eye upward and symbolizing the Church's concern for heavenly things.

Our Share in the Cathedrals. Many of the cathedrals were long in building; some, indeed, are still unfinished. No doubt, most of us who are of west-European stock have at least one among our many medieval ancestors who worked on one of these structures. We certainly had plenty of

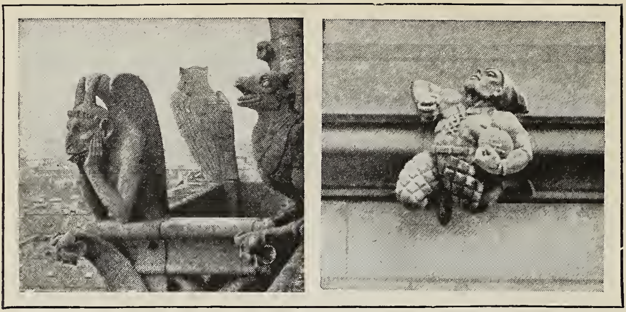

Towers of west front (or façade)
Main part of church (or nave)
Crossing (transept) with side portals
Apse containing altar and choir
Flying buttresses

The Cathedral *of* Notre Dame (*Our Lady*) *in* Paris,— *a Famous* Gothic Structure

Note the many windows and the general air of lightness as compared with the Romanesque cathedral at Pisa. In recent years American architects have made wide use of the Gothic style, especially in collegiate architecture

ancestors who helped to pay for them. Needless to say, they were objects of great civic pride; they were the first thing that visitors were taken to see, and until late in the Middle Ages they were generally the most worth-while thing to see. After that time, palaces, town halls, and other secular buildings began to compete with them for interest.

New Interest in Learning. By bringing together many different types of people, — kings and nobles, bishops and other clergy, merchant princes and widely traveled traders, and skilled artisans of all kinds, — the towns stimulated an interest in learning which led to the creation of burg schools (for the children of the new burgher, or citizen, class) and universities. A reading public, longing for something more amusing than the heavy Latin tomes on religion and philosophy, gave rise to a lighter literature in the vernacular (that is, the common speech). The first humorous book that our



A Medieval GARGOYLE *on* NOTRE DAME *in Paris*

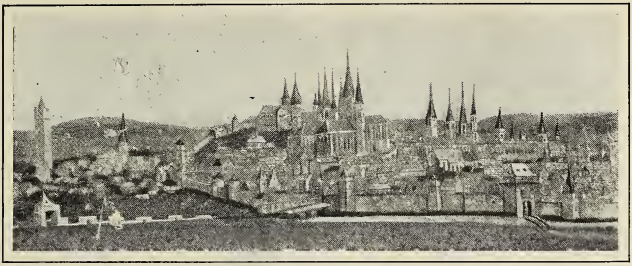
A Modern GROTESQUE *on* MCCOSH HALL, *Princeton University*

The gargoyles (waterspouts) and grotesques show that the early Gothic stone-carvers had a flair for whimsicality, which their present-day successors are perpetuating

European ancestors read in their own language was probably *Reynard the Fox*, which, together with *The Golden Legend* and *The Romance of the Rose*, continued to be widely read long after the thirteenth century. In the fourteenth and fifteenth centuries those who were cultivated enough to read Latin and Greek reveled in the ancient pagan classics (p. 515).

The growth of town life therefore tended in various ways to make people more secularly minded (that is, worldly-minded), and thus to weaken the power of the Church. For the present, however, the Church held an almost unchallenged position, as the following chapter will show.

Summing up the Chapter. The Crusades stimulated trade and industry and thereby led to a more rapid development of city life, first in Italy (notably Venice) and then beyond the Alps, notably in Flanders and the Baltic region. — The cities strove after independence, and generally managed to get it by a combination of force and money payments. They were not democratic societies, but were generally governed by the various groups of traders and craftsmen, organized



A Medieval Sky Line

Erfurt at the time of Luther; painted about 1525. From *Erfurt in 12 Jahrhunderten,* Gerbrüder Richters, Erfurt. Compare with the sky line of your own town

into guilds. The trade and industry which were largely responsible for creating city life were made possible to a large degree by the revived use of money, which not only facilitated business enormously but converted serfs into freemen, free to become merchants and craftsmen. As business men grew in riches and power they began to challenge the leadership of nobility and higher clergy, but it was not until several centuries later that they became the dominant factor in public life. From the beginning they supported kings against turbulent nobles, because business required peace and order. — City life stimulated architecture and learning. The prevailing architectural types were the Romanesque in the eleventh century and the Gothic in the twelfth and thirteenth.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Moorish Spain: Irving, Munro[1], Wilson.

Moorish Art and Architecture: Gardner[1], Hammerton[1], Lamprey, Reinach.

Medieval Fairs: Boissonade, Cheyney[1], Davis[6], Day[1], Munro[1], Thompson[1], Thorndike[1], Tickner.

The Guild System (Merchants, Craftsmen, Apprentices, Festivals, etc.): Same as the preceding; Abram.

City Life in the Late Middle Ages (*Food, Clothing, Shelter, Amusements, Education*): Abram, Cheyney[1], Coulton, Green[1], Munro[1], Quennell[4], Salzman, Thompson[1], Tickner.
Medieval Architecture (*Romanesque, Gothic*): Faure, Gardner[1], Reinach.
The Hanseatic League: Thompson[1], Thorndike[1], Webster, Zimmern[2].
Fiction: BOLTON, I. M., *The King's Minstrel.* LAMPREY, L., *In the Days of the Guild* and *Masters of the Guild.* STEIN, E., *Troubadour Tales.*

Some Key Words

caliphate
Cordova
Averroës
Granada
Arabic numbers
Hansa
guild
apprentice
journeyman
money
bourgeoisie
Romanesque
Gothic
flying buttress

Things to Do

1. Using the key words, make up suitable questions for this chapter.

2. Continue your time chart.

3. Find some examples of Romanesque and of Gothic architecture in your town.

4. Imagine yourself living in a medieval town shortly after the Crusades and write a page or two on such subjects as the following: "Our First Meal with Spices"; "My Sister's First Cotton Dress" (When did she first wear it — at a wedding or a funeral or a baptism or a carnival?); "My First Attempt to Manufacture Muslin"; "Our Fight with our Feudal Lord for the Right of Self-government"; "What a Crusader Told us about Constantinople"; and so on.

(Make up your own subject. Remember that if any of your ancestors came from western Europe the chances are that you had some earlier ones living there during the Crusades; very likely some of them actually went on the Crusades.)

5. Make a design for a stained-glass window for a Gothic cathedral and color it. (You may be able to get some ideas from the stained-glass windows in your local churches.)

6. "Cordova alone had thirteen thousand weavers." Write these words in the center of a sheet of paper, draw a line around them, and then proceed to make them point to as many things as possible about Cordova in the Middle Ages (see page 11 for model).

7. Make a model of a medieval galley.

CHAPTER XXXVIII · Picturing the Medieval Church at its Height and noting Some Shadows that were in the Picture

1. AN EARTHLY "CITY OF GOD"

Pope and Princes. It was in the Age of the Crusades that the Church reached its greatest height, especially during the years when Innocent III was Pope (1198–1216). Innocent was more like a Roman emperor than Charlemagne, Otto the Great, or any ruler in the West had been since the break-up of the Western Empire. It was almost as though Augustus or Trajan had returned to earth, clad not in imperial regalia but in the priestly vestments of Pontifex Maximus (High Priest). When Innocent called a Church council to the Lateran[1] Palace in 1215, delegates came from the four quarters of a continent.

The Church and the Home. The Church had become an empire in size and a veritable state in the scope of its activities. It entered intimately into all phases of life — the home, the vocations, the school, and the State — and set the standards for what was good and beautiful and true.

Through the sacrament of marriage the Church sanctified the home as the abode of those whom God (by its agency) had joined together. Through baptism sons and daughters of prince and serf alike were enrolled as children of God and inheritors of the kingdom of heaven. Through the sacraments of confirmation and the Mass they were strengthened spiritually to meet the problems and perplexities of everyday life, while through confession and penance they unburdened themselves of the weight of their sins. When finally they reached the end of their days, the Church administered the rites for the dying and comforted those who were left behind. Thus from the cradle to the grave the Church touched the lives of young and old, rich and poor, kindly and dramatically with reminders of their kinship with one another and with God.

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[1] The palace is gone, but the cathedral of Rome (not St. Peter's) still bears this name.

The Church and the Vocations. Being the richest institution in Europe and the largest landholder, the Church was deeply involved in the economic life of the times. It was the greatest producer and consumer of goods. In business it stood for a just price and wage; that is to say, for the principle that man was entitled to a reasonable return for his labors but had no right to take advantage of the needs of others to extort exorbitant profits. It also opposed usury, or lending money on interest, on the ground that the usurer did no work and hence deserved no pay.[1]

The Church and the School. During most of the Middle Ages the clergy formed the only learned profession, and schools were naturally under Church control. When, with the thirteenth century, universities began to develop, the Church sponsored and controlled them too.

The Church and the State. For a long time there was so little law and order in Europe that little justice would have been done if the Church had not taken upon itself the functions which the lay rulers were unable to perform. As time went on, certain classes of cases, such as those involving marriage, divorce, wills, inheritance, and, of course, those involving the clergy, were regarded as belonging especially to Church courts.

With the growth of royal power the Church was forced to relinquish many of its governmental activities, but it continued to influence the State through its bishops, abbots, and other ecclesiastics who sat in the medieval parliaments and served as royal counselors.

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[1] On this account money-lending fell into the hands of the Jews, who, of course, were not in the Church. They could not hold land or belong to guilds (p. 485); so money-lending was about the only business open to them. Some of their number who had studied in Moslem lands were much sought after as court physicians.

2. Beauty, Truth, and Goodness

The Church and Beauty. Until city life was well developed, the Church alone did anything to stimulate art and bring beauty into life. All that was finest in the work of artisan and artist found a place in the cathedrals[1] and other centers of worship — carvings in wood and stone; stained-glass windows, through which the sunlight streamed in many colors; gold and silver sacred vessels and candlesticks; richly embroidered altar cloths. Everything beautiful that man could make was there, dedicated to the glory of God.

The services were as impressive and colorful as the buildings. Priests in rich robes chanted solemn music as they marched up the aisle or stood before the flickering candles on the altar, and choristers sang anthems accompanied by the great organ.

The Church and Truth. The Church was the guardian of truth. For a long time that guardianship was a comparatively simple matter, because the truth it taught was simple. In essence it declared that our first ancestors, Adam and Eve, had sinned, and their sin had left a stain on all mankind. As the old couplet ran,

In Adam's fall
We sinnèd all.

But God had promised that in time he would send a Redeemer. This promise was fulfilled when Jesus, by his death on the cross, took upon himself the burdens of men's sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). The outward sign of God's mercy was the Church, which Jesus had established. Only through the Church could men show that they "believed in him" and so win everlasting life.

Bringing Faith and Reason into Harmony. These teachings were derived from the Bible by the Church Fathers, whose writings remained throughout this time the one authority to which all problems were referred and which pointed to faith as the way to truth. The situation was complicated, however, with the reappearance of the writings of Aristotle (p. 219), who had never heard of the Bible or Jesus or the Church Fathers, and who pointed to reason as the way to truth. The Church philosophers (called scholastics) were now faced with the necessity of either rejecting one (faith or reason) in favor of the other or reconciling the two (that is to say, bringing them into harmony). They chose to do the latter.

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[1] A cathedral is a church where a bishop has his throne, or seat (Latin, *cathedra*).

Thomas Aquinas. The task was accomplished, to the satisfaction of most medieval scholars and many modern scholars down to our own day, by an Italian scholastic named Thomas Aquinas[1] (1225?–1274?), who thereby won his way into the foremost rank of thinkers. His monumental synthesis (putting together) of the learning of his day (the *Summa Theologica*[2]) is still the basis of the training of Roman Catholic clergy. Aquinas declared that both the truth which came from faith and the truth which came from reason proceeded from God, and hence there could be no conflict between them. Faith, however, was held to be superior to reason, because faith revealed truths about God which reason could not.

The Church and Goodness. To paraphrase St. Paul's familiar verse (Corinthians xiii, 13), "Now abideth truth, beauty, goodness, these three; and the greatest of these is goodness."[3] In spite of all that the Church might have done in making its sacred edifices beautiful and in charting the path to the knowledge of God, it would probably never have reached its dominant position if it had not reached men's hearts. We have seen that it provided justice through its courts when justice was nowhere else to be found, and that it sought to establish just prices and just wages. Through the "Truce of God" and the institution of knighthood, it sought to lessen

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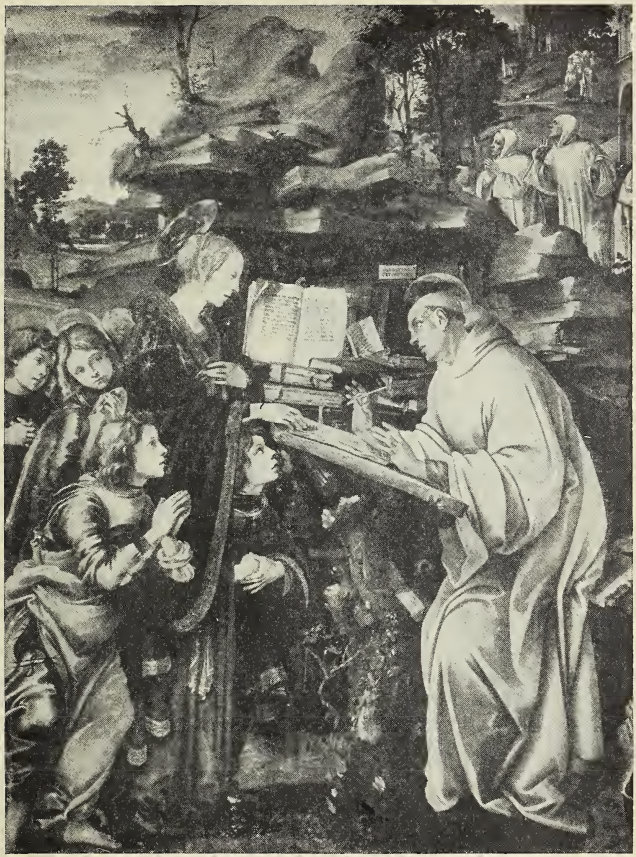
[1] ạ kwī′nạs. Called the Angelic Doctor.

[2] sŭm′ạ thē ȯ lŏj′ĭ kạ.

[3] "Now abideth faith, hope, love, these three; and the greatest of these is love."



The MEDIEVAL MIND *was the* BELIEVING MIND: ST. BERNARD *of* CLAIRVAUX

Through his wisdom and saintly character, Bernard (1090–1153) made the humble abbey of Clairvaux a center where even popes and kings sought counsel. He had no sympathy with the new intellectual movement (see page 507), believing that the way to know God was to love Him and to follow the teachings of Jesus. The above "Vision of St. Bernard" was painted by Filippino Lippi (*c.* 1457–1504) and is now in Florence feudal warfare[1] and to enlist the fighting spirit of the age on the side of righteousness.

It ministered to sickness, whether of body, mind, or heart, looked after the poor, and gave the wandering wayfarer shelter for the night. Thus it strove, often stumblingly, toward the perfect example of Jesus, preaching and sometimes demonstrating the transforming power of the Christian ideal.

3. Types of the Christian Ideal

"A Knight there was." In the prologue to the *Canterbury Tales*, Chaucer[2] gives a picture of the sort of layman the ideal could produce:

> A Knight there was, and that a worthy man,
> That fro the tyme that he first bigan
> To ryden out, he lovèd chivalrye,
> Trouthe and honour, fredom and curteisye. . . .
> And of his port as meek as is a mayde.
> He nevere yet no vileinye ne sayde
> In al his lyf, un-to no maner wight.
> He was a verray parfit gentil knight.

A Saint. Another layman, best beloved of all who lived in the Middle Ages, showed how completely the Christian ideal could transform a life. He was a contemporary of Innocent III, named Giovanni Francesco Bernardone, and he lived in the little town of Assisi. We know him best as St. Francis (1181–1226).

Francesco came from a well-to-do family, and until his late twenties was just a gay, lovable fellow, leading a life of pleasure. Then suddenly he gave up his frivolous career and, despite the protests of his father (who disowned him), devoted himself to the care of the sick and afflicted. He had nothing to give but himself, but he gave so completely that his example raised the spiritual tone of the whole continent. Men in great numbers became his followers, and presently the Franciscan order of friars (from the Latin *frater*, "brother") arose.[1] Following the precepts of Jesus,[2] they went about doing good, especially in the crowded sections of the growing towns, where they preached in the open, like the Salvation Army today, and helped in any way that their meager resources would allow. Presently the order became rich; but it was not riches that had made it what it was, nor intellect, for St. Francis taught nothing new, — it was a love for his fellow men so deep that it could overcome his revulsion even for loathsome lepers and make him serve them joyously.

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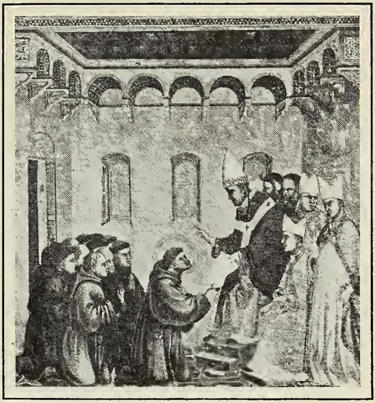
[1] The "Truce of God" aimed to abolish fighting from Wednesday night to Monday morning and on all holy days. Through the "Peace of God" the Church attempted to keep unarmed clerics and farmer folk from being molested by feudal warfare.

[2] The first great English poet, sometimes called the English Homer (died 1400 A.D.)



INNOCENT III *Receiving* ST. FRANCIS

By Giotto, first great Florentine painter, friend of Dante and Petrarch (see page 542)

Messengers of Comfort. There was only one St. Francis, but there were many like Chaucer's "povre Persoun" (poor parson), who, in his tiny corner of the world, taught

> . . . Cristes [3] lore,[4] and his apostles twelve,
> . . . but first he folwed it him-selve.

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[1] From the color of their gowns they were known as Gray Friars. About the same time the order of Dominicans, or Black Friars, was founded by St. Dominic, a Spaniard (1170–1221 A.D.). Its main purpose was to win over heretics by teaching and preaching; hence its members were also called Preaching Friars.

[2] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. — Matthew x, 8–10

[3] krĭs′tĕs.

[4] teaching.

Such men, going in and out of the highways and byways of town and country, brought comfort to those on whom the burdens of life weighed heavily. Life was hard, plagues and famine were only too common, and it must have meant much to men and women to hear from the lips of a "povre Persoun" that there was a place beyond the grave where sorrow and suffering were no more, and where there was One to whom their lives were very precious.

Back to Innocent III. This in brief is the sort of picture that Innocent III might have seen in his mind's eye as he blessed the vast assembly of delegates to the great Lateran Council. It was a picture of a society drawn together into a unity such as Europe had not seen since the best days of the Roman Empire, and such as it has never seen since. By and large, everybody and everything in it was dedicated to the service of God, under the guidance of the Church.

But it was one thing to be dedicated to the service of God, and quite another to live up to that dedication. The Church could be administered only as any other institution was administered; namely, by human beings with human weaknesses such as all of us have. Its communicants (lay members) were human too, with a strong urge toward worldly things. Thus it happened that there were shadows in the picture, which Innocent III might have seen and probably did see. We shall mention a few of them briefly,

4. Some Shadows in the Picture

In the Home and in Business. In the homes of not a few there were those who felt that the services which the Church performed were performed for money as much as for love, and that the payments demanded were at times exorbitant. Since much of the money went far away to Rome, the amount available for ordinary business purposes was considerably lessened, and this caused resentment on the part of the growing class of business men. These, too, felt hampered by the Church's principle of the just price and the just wage and by its opposition to lending money at interest; and they began to get around or even to ignore these restrictions on their freedom of action.

In the Realm of Goodness. From the beginning the Church had had to deal with heretics, that is to say, with those who rejected its teachings. When it could not win them over by gentle means, it dealt with them harshly; for in its eyes a heretic was as dangerous as a traitor is to a national state today — he threatened to destroy the social fabric.

In the days of Innocent III the Church had to deal with two large groups of heretics in southern France, the Waldenses[1] and the Albigenses.[2] St. Dominic and his Preaching Friars tried to win them over but failed, and in 1208 Innocent launched a crusade against them. They were exterminated in one of the cruelest butcheries in history, which made many faithful Christians wonder what had become of the goodness and mercy that Jesus taught, and lessened their zeal for the Church. Others were alienated by a system of courts called the Inquisition, which was established about this time to ferret out heresy, and whose methods were often cruel. Still others could find little of goodness in the considerable number of greedy, worldly-minded clergy of all ranks who had wormed their way into the Church, attracted only by its wealth.

Summing up the Chapter. By the thirteenth century the Church was Europe; Europe was the Church. It was a wonderfully organized society. By and large, everyone knew just where he belonged and what he had to do, whether as cleric, noble, burgher, or serf. He had a definite goal to strive for, namely, heaven; and he knew just where heaven was and what it would be like. He knew, too, what hell and the devil were like.

Ever since then men have debated whether or not it was a misfortune that this state of affairs did not persist.[3] The fact remains that there were forces at work — some within the Church and some without, some noble and some ignoble — which ultimately brought it to an end. That, however, did not come to pass until long after the days of Innocent III.

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[1] wŏl dĕn′sēz.

[2] ăl bĭ jĕn′sēz.

[3] Even those who think it a misfortune are inclined to believe that such control as the Church exercised was possible only in a simple agricultural society.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

St. Francis of Assisi: Egan, Hodges, Jessopp, Ogg[1], Packard[1], Sabatier.
Famous Medieval Cathedrals: Faure, Gardner[1], Hamlin, *National Geographic Magazine*, July, 1922, Wade.
Medieval Stained-Glass Windows: Adams[4], Faure, Gardner[1], Traill.[1]
Fiction: JEWETT, S., *God's Troubadour* (St. Francis).

Some Key Words

Innocent III
Lateran Council
"just price"
usury
"Truce of God"
St. Francis
heretic
Albigensian Crusade
Dominican

Things to Do

Copy and continue the following table, comparing the medieval Church and a modern state (for example, the United States of America). Add more lines to the table.

	Each had	The Church	The State
1	A symbol	The Cross	The flag
2	Fundamental laws; for example,	The Ten Commandments	The United States Constitution
3	A body of laws	The canon law	The United States statutes
4	A system of courts	Church courts	
5	Special days; for example,	Christmas and Easter	
6	Venerated places; for example,	Bethlehem, Jerusalem	
7	A system of taxation; for example,	The tithe	
8	An official costume, or dress		

CHAPTER XXXIX · Telling about Learning and Art in the Later Middle Ages

1. The Rise of Universities

A Turning Point. A turning point in the history of medieval education came in the eleventh and twelfth centuries. Up to that time practically all formal education had been in the hands of the clergy, and aimed to prepare for some office in the Church. Teaching was largely a matter of handing on what the Church accepted as truth, rather than of cultivating in students a desire to seek new knowledge. The typical scholar of the day had for his motto *Credo ut intelligam* ("I believe in order that I may understand"). In the twelfth century, however, a more critical spirit began to make itself felt.

Abelard. During that century the schools connected with the great cathedrals supplanted the monastic ones as leaders in education. The outstanding cathedral school was that of Notre Dame in Paris, which had among its teachers a brilliant scholar named Peter Abelard. Struck with the number of conflicting views found in the writings of the Church Fathers, Abelard came to the conviction that the road to wisdom lay in starting not with belief but with doubt; in asking questions, and then more questions.

Abelard developed in his students the habit of careful, critical thinking by using a method already somewhat familiar among schoolmen, called *Sic et Non,* that is to say, "Yes and No," or "For and Against." Under these headings he listed whatever statements he could find on opposite sides of a question and required his students to think their way through to a satisfactory solution.

The First Medical School. While Abelard was teaching in Paris, two important developments took place in Italy, where medicine and law now came to be studied systematically. In the preceding century (the eleventh) the town of Salerno, in southern Italy, had begun to get a reputation as a health resort, and Constantine of Carthage (a learned Jew who had become a monk) had lectured there on medicine. During the twelfth century others followed him, and thus the first medical school in Europe developed.

The First Law School. The study of law was begun at Bologna[1] in northern Italy, where Irnerius[2] lectured on the Roman law as codified by Justinian (p. 584). Students from all over the West flocked to hear him, and Roman law soon came to play an important part in European life. Having been codified at a period when the Roman emperor was supreme, it pointed to the ruler as the source of power rather than to the nobles or common people or even the Church. On this account rulers were eager to get lawyers trained in it to help them to establish their authority over clergy and laity alike.

Roman law appealed, too, to the new class of business men, because it permitted practices which the Church forbade; namely, lending money at interest, and making all the profits you could by buying cheap and selling dear. Before long Christians were competing with Jews as money-lenders, and the Church's principle of a just price (p. 498) began to disappear.

Note that with the study of medicine and law two new learned professions came into being in western Europe, destroying the monopoly of learning hitherto held by the clergy.

Alma Mater. By 1200, therefore, there were three important centers of learning: Paris (noted for the study of theology), Salerno (medicine), and Bologna (law). We in America are interested chiefly in the first, because the university which developed at Paris in the thirteenth century became the alma mater of most of our universities. Their history is as follows: English students from the University of Paris founded Oxford University; students from Oxford founded

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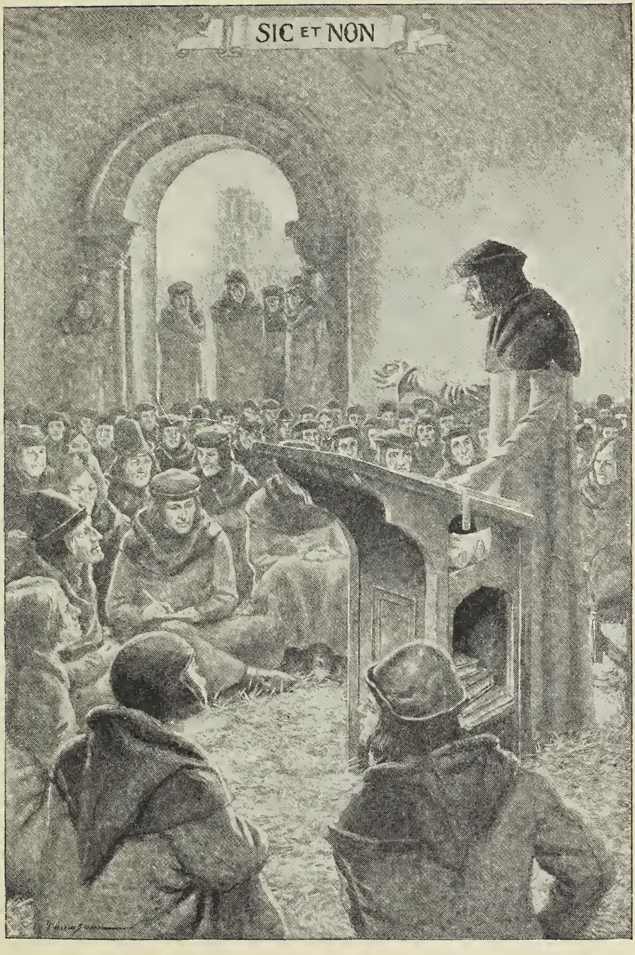
[1] bō̇ lōn′yä.

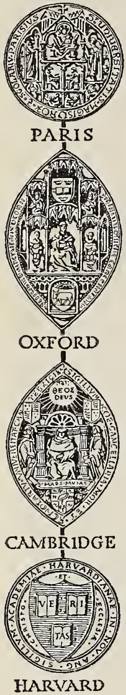
[2] ẽr nē′rĭ u̮s.



The Questioning Mind

Abelard teaching in the Latin Quarter. Note the towers of Notre Dame through the doorway

Cambridge University; students from Cambridge founded Harvard College (1636), which became Harvard University in the nineteenth century; and most other universities in the United States have been influenced more or less by Harvard University.[1] The Canadian universities are descended from Paris either directly or through Oxford and Cambridge, but those in Latin America are descended from the Spanish universities, which belong to the Bologna family.



A University Family Tree

What Makes a University? The earliest universities were very informal affairs; they "just grew." A great teacher, like Abelard or Irnerius, began to teach in this place or that, and students came to listen to him. This informal beginning of universities helps to remind us of a fact which is often overlooked today; namely, that the heart of a university consists of a group of teachers who have something worth teaching, and a group of students who want to learn.

2. Within Academic Walls

The Liberal Arts. When the universities became fully developed, each as a rule had what we should call an undergraduate division and a graduate division. The undergraduate division covered much the same ground as the old cathedral school had covered — grammar, rhetoric, and logic (the trivium), and arithmetic, geometry, astronomy, and music (the quadrivium). Of these seven so-called "liberal arts," the first three aimed to teach students to read intelligently, to express themselves clearly, and to think straight. Of the last four, music was the most important and practical because the Church service was set to music. The arithmetic was not of a practical sort.

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[1] While Harvard is the oldest institution of higher learning within the American limits of the United States, the oldest university under the United States flag is the Dominican University of Santo Tomás, in the Philippines, founded by the Spaniards in 1611. The oldest university on this continent is the University of Mexico (1553).

The Three Advanced Faculties. The graduate division ordinarily had three parts, or faculties, — theology, law, and medicine. From this list we miss engineering, commerce, agriculture, and other practical, or vocational, faculties of our modern universities. Men in the Middle Ages, and for long after, trained for these callings "on the job." But note that three of the four medieval faculties were purely vocational, preparing men for definite callings (the Church, law, and medicine), and that even the arts faculty was largely vocational in that it trained teachers.

Masters and Doctors. The medieval university began as a guild of teachers, very much like the guilds of the merchants and craftsmen. Admission to its ranks was by examination (just as in the craft guilds), after which the successful candidate became a master and received all the rights of the teaching craft. After further study and examination came the higher degree of doctor, whether of theology, law, or medicine.

Scholasticism. Throughout the Middle Ages theology remained the chief field of study. Its methods and teachings are called scholasticism. Its main problem was to reconcile religion and science, or faith and reason, as we saw on page 499. Though reason came out second best, the recognition it did get led more and more to the study of Greek science and mathematics, from which many came away with a lessened interest in religion. Thus the new learning tended to weaken the hold of the Church.

The Contributions of the Universities to European Culture. Though their curricula were pitifully meager compared with our curricula today, the medieval universities made genuine contributions to European culture. To the one existing learned profession (the Church) they added two others by providing for the systematic study of law and medicine. They produced a considerable body of men in all parts of the continent who were trained in logical thinking and steeped in a common tradition which came from the study of a common body of knowledge. Since Latin was the universal language of learning, students moved freely from one university to another and made a variety of contacts such as modern students rarely experience.

Not All Students were Studious. After the universities got well under way, they began to attract others besides earnest seekers after truth. Going to a university came to be "the thing to do" (just as in our own day), and many went chiefly for a good time.

Student life was gay and often wild. "Town and gown"[1] fights were common occurrences, and sometimes they grew into veritable riots. Each university had complete authority over its members and had its own prison, where disorderly students were confined.

An Old Custom. Student riots still occur, though not so often as in the Middle Ages. But other customs that developed early are as strong now as they ever were. Perhaps none has had a more vigorous existence than the custom of writing home for money! This is how it was done in the Middle Ages. After sending greetings to his "venerable master," one hard-up student writes as follows to his father:

> I am studying at Oxford with the greatest diligence, but the matter of money stands greatly in the way of my promotion, and it is now two months since I spent the last of what you sent me. The city is expensive and makes many demands; I have to rent lodgings, buy necessaries, and provide for many other things which I cannot now specify. [What do you suppose these "other things" were? Do you think he really wanted to tell?] Therefore, I respectfully beg your paternity that, by the promptings of divine pity, you may assist me, so that I may be able to complete what I have well begun. For you must know that without Ceres and Bacchus, Apollo grows cold.[2]

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[1] Medieval students wore gowns (such as present-day students sometimes wear at Commencement), which marked them off from the townsfolk and showed that they had some connection with the Church.

[2] C. H. Haskins, *Studies in Mediæval Culture*, p. 10. Clarendon Press, 1929. With permission of the author.

What evidence is there in the last sentence that Greek and Roman ideas had reached Oxford? How many American fathers would know what the young man meant? Do you?

Becoming Worldly but not Mannerly. Parents too got training long ago in writing letters of a type that is still familiar,[1] and clergy worried over the students just as they still do; for even when the students were studious, their manners and morals left much to be desired. It is almost incredible how much in the way of good manners many were innocent of. If you sigh for the "gentel curtesie" of the Middle Ages, just read this excerpt from a university student's handbook:

> Wash your hands in the morning and, if there is time, your face; use your napkin and handkerchief; eat with three fingers only, and don't gorge; . . . don't pick your teeth with your knife or wipe them on the cloth; don't butter your bread with your finger; don't whisper or go to sleep; don't spit on or over the table.[2]

If such injunctions had to be laid on university students, you can imagine what table manners must have been like in many of our medieval ancestral homes. However, it is not our purpose here to dwell on manners, but to note that university life tended to draw men's minds away from otherworldly things and thus to weaken the power of the Church.

3. THE CLASSICAL REVIVAL

A New Athens. The interest in art and learning aroused by the revival of city life began, naturally enough, and was especially marked, in Italy. We have already spoken of the study of medicine in Salerno and of law in Bologna. The chief cultural center, however, was Florence, which at its height has been likened to the Athens of the days of Pericles.

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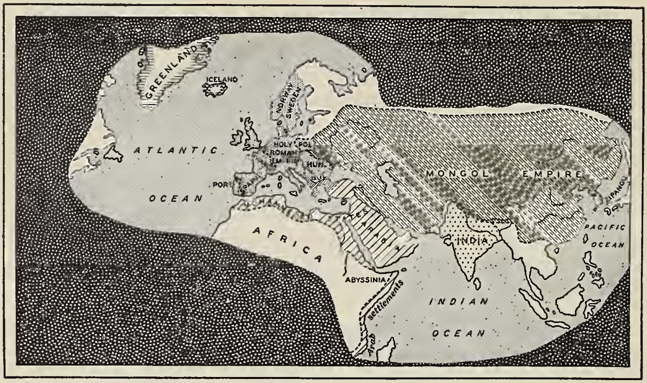
[1] C. H. Haskins, *Studies in Mediæval Culture* (Clarendon Press, 1929), p. 15. With permission of the author.

[2] Ibid. p. 80. Lest you think this is a fabrication, let it be said that it comes from a study made by the dean of American medievalists. The whole book is an excellent example of a great scholar viewing the past as a Living Past and picturing it in such a simple and human way that it does live for us again and yield us helpful ideas with which to think on present-day life.


GREENLAND
ICELAND
NORWAY
SWEDEN
ATLANTIC
OCEAN
HOLY ROMAN EM
POL
HUN.
POR
SPAIN
AFRICA
ARABIA
ABYSSINIA
Arab settlements
MONGOL EMPIRE
INDIA
ZIPANGU
PACIFIC OCEAN
INDIAN OCEAN

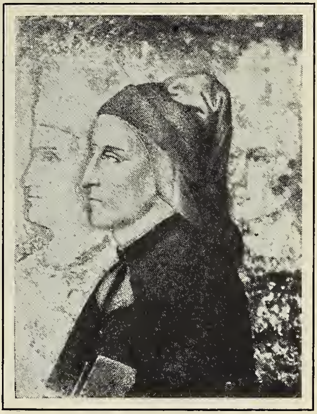
The World *as known to* Europe *about* 1300 A. D. (See pages 442 and 636)

Few of our medieval ancestors knew as much as is shown in this simple map, or realized that they were living on a globe. The Eastern Empire is shown by heavy diagonal ruling between Europe and Asia Minor

Florence became a republic in the twelfth century. Though the noble families exercised the chief control, they were kept in check by the well-organized craft guilds. This was not done without frequent disturbances, which often took the form of miniature civil wars. Life in medieval Florence, as in other cities of Italy, was anything but a humdrum affair.

Dante, a Learned Layman. In the last quarter of the thirteenth century Florence produced in Dante (1265–1321 A.D.) one of the world's great poets, who in the *Divine Comedy* summed up the spirit of the Middle Ages. But though his theme was medieval, Dante exemplified the new spirit at work in the world in more ways than one. (1) He was not a cleric but a layman, the first great literary layman in the West in seven hundred years. (2) Though well trained in Latin, as all medieval scholars were, he chose to write his masterpiece in the Florentine vernacular. Thereby he made the common speech of the Florentines the standard literary language of Italy.

Petrarch and the Classics. A further manifestation of the new spirit appeared soon after Dante's death, when his fellow townsman Petrarch,[1] who was seventeen when Dante died, began reading the Latin classics and got a tremendous thrill out of them. He imparted his discovery to others, and soon the study of the Latin classics became a veritable craze among educated Italians. From the Latin classics it was only a step back to the Greek, and here, too, the lead was taken by Florence, where, about 1400 A.D., a Byzantine scholar named Chrysoloras[2] gave lectures on Greek literature.



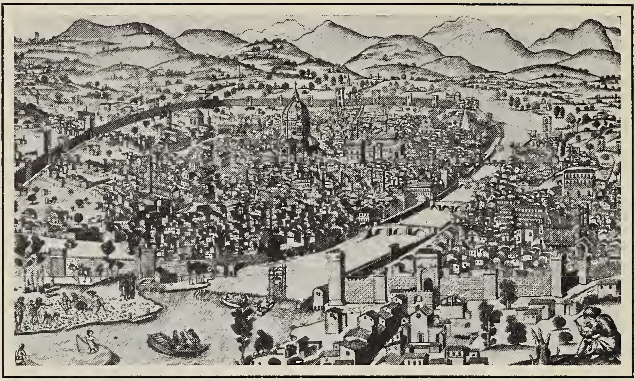
DANTE

From a fresco in Florence by Giotto

This renewal of interest in the classics is called the Renaissance,[3] a word meaning rebirth. The term is apt to be misleading, especially when applied, as it often is, to the later medieval period in general, because the renewed interest in the classics was only a part of a far-reaching movement which had begun long before the days of Petrarch. Europe had begun to be reborn early in the Middle Ages and had grown rapidly since the Crusades. Now it was ready for all that the Greeks and the Romans had to offer, and it took naturally to them.

The Classics said what Renaissance Men Wanted to Say. The classics had been available through much of the Middle Ages to a greater degree than scholars used to think; but nobody was particularly interested in them, just as today almost every home has a Bible and a Shakespeare, but many people read neither. In the thirteenth century, however, there came

[1] pē′trärk. [2] kris̆ ō lō′ras. [3] rĕn ĕ säns′.

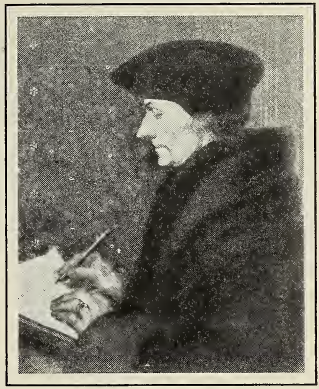


Florence, *the* New Athens, *about* 1500 A.D.

From a contemporary woodcut. Note the dome of the cathedral and the wall towers. The third bridge (Ponte Vecchio) is still lined with shops as in 1500

a change. Europe, with Italy in the lead, was moving into a new, earth-centered world, very different from the sort of world the Church Fathers had lived in, but very much like that of the Greeks and Romans; hence the enthusiasm with which the classics were now studied by the "humanists." But Petrarch and his disciples would have been humanists even if the classics had never been discovered. They were called humanists not because they read the classics, but because they were interested in man as a human being and in his life here on earth. It just happened, fortunately for them, that the classics said the things they wanted to say and said them better than they could.

Humanism and Science. Unfortunately the humanists became so devoted to the classics that they soon leaned as much on authority as the scholastics did, the only difference being that the latter took the Church Fathers as their authority, whereas the former took the Greek and Latin writers. What these classical writers had not written about was not, according to the humanists, worth knowing; and since there was little in the classics about science, the humanists took no more kindly to that branch of learning than the scholastics of the time of Roger Bacon had done.[1] They were intent chiefly on enriching human nature, not on understanding and controlling the physical world. Hence science had to fight its way single-handed against the opposition, or at least the indifference, of scholastic and humanist alike.


Erasmus, *by Hans Holbein*

If an early Italian humanist were to return to earth and see all the marvelous things science has produced, would he admit that he had been wrong? Perhaps; and yet he might argue that he had been on the right track — that today, as much as ever, the good life is impossible for millions of men and women, not because of our inadequate control of physical nature (our control of that is entirely adequate) but because man is just as stupid or malicious as he ever was, and can't or won't control himself. And as we read on one page of our newspaper about millions of unemployed in need of food and clothing, and on another page that our farms and factories are curtailing production because they have on hand more food and clothing than people can afford to buy, we shall probably be forced to admit that there is something to be said for his side.

Erasmus, a Great Humanist from the North. The study of Greek spread from Italy to the north of Europe. Scholars there were interested in it not so much because it enabled them to read the Greek classics as because it enabled them to read the New Testament in the original.

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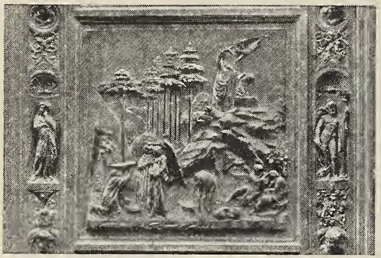
[1] Bacon, an English Franciscan (died *c.* 1290), aroused the antagonism of the scholastics by refusing to accept Aristotle as the final authority in science.

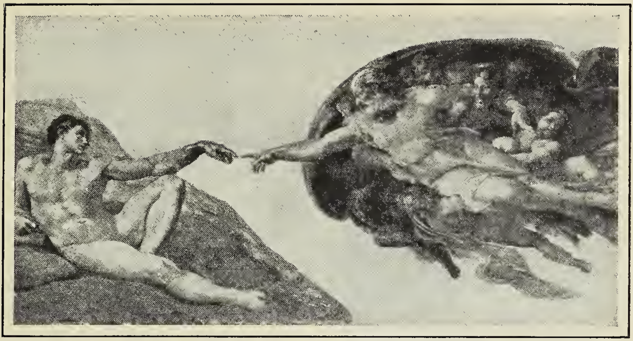
The greatest scholar from the north was a Dutchman from Rotterdam, named Erasmus (*c.* 1466–1536). Like Petrarch, he became an international figure; popes and princes were his friends. Unlike Petrarch, he was interested in Church affairs. By his day it was apparent to most thoughtful people that the Church needed to be reformed, but, unlike many, he thought it could be reformed from within. Nevertheless, though he stayed in the Church, he unwittingly weakened it by publishing the New Testament in the original Greek. Many who read it came to the conclusion that the Church's translation was faulty and gave a wrong meaning to some parts of that basic document of the Christian faith. In his *Praise of Folly* he made various ideas and practices of the clergy appear so ridiculous that a contemporary declared he caused greater injury to the Church than any out-and-out enemy.



ONE PANEL *of the Marvelous* BRONZE DOORS *of the* BAPTISTERY *in* FLORENCE, *by Ghiberti* (*died* 1455)

A New Way to spread Ideas. Erasmus's influence was more widespread than it would have been if he had lived in any earlier age, for he had a new vehicle for spreading ideas — the printing press (see page 579). He was the first great scholar to have the benefit of this first modern machine for mass production.

To sum up, the increased interest in the classics had a double effect on the Church. In the south it tended to center men's attention on affairs of this world and to make them indifferent to religion. In the north it aroused interest in the study of the New Testament in the original Greek, which brought on disputes regarding the correct interpretation of that foundation stone of the Christian religion.



"*And* MAN *became a* LIVING SOUL" (*Genesis ii,* 7). *The* CREATION *of* ADAM, *a Detail of the Painting on the Ceiling of the* SISTINE CHAPEL, *by* MICHELANGELO

"This vast work . . . is unrivaled and even unapproached in the history of painting." — SALOMON REINACH

4. RENAISSANCE ART

Renaissance Architecture. Interest in the ancient classics stimulated an interest in classical architecture and resulted in developing a new style, called Renaissance, which superseded the Gothic. As contrasted with the Gothic, with its pointed arch and flying buttress, the new type was characterized by the straight line of the Greeks and the dome and rounded arch of the Romans. Another characteristic of Renaissance architecture (which you can see all about you today) was the use of Greek and Roman pillars, pediments, and arches for doors, windows, and outer-wall decorations. (What influences of Renaissance architecture can you find in your home or school building?)

Renaissance Sculpture. At the hands of the men of the Renaissance, sculpture reached a higher level of excellence than Europe had seen since the days of Greece. The master Renaissance sculptor was Michelangelo[1] (1475–1564), who was born near Florence and did much of his work there. He was one of the greatest men of the period, excelling not only as sculptor but also as architect, painter, poet, diplomat, and engineer.

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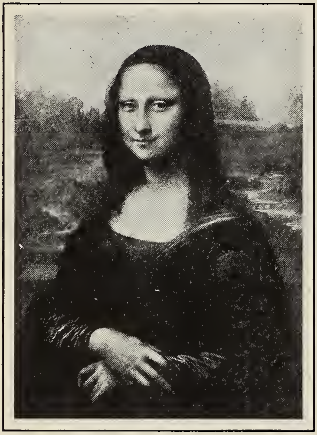
[1] mī kĕl ăn′jē lō.



Mona Lisa, *by Da Vinci*

As architect he contributed to the building of St. Peter's in Rome, and as painter he decorated the ceiling of the Sistine[1] Chapel in the Vatican (the papal palace); but he thought of himself chiefly as a sculptor. Among the works of his chisel perhaps the most famous are the statues of David (see page 264) and Moses.

Renaissance Painting. But painting developed "on its own" more than other forms of Renaissance art, because there were no classical paintings to serve as models. There had been some slight beginnings of painting earlier in the Middle Ages; now it made such tremendous strides, especially in Italy, that the word "Renaissance" almost inevitably makes one think of Italian painters. There were many of them. Here we have space only for the two contemporaries of Michelangelo who are usually grouped with him, namely Leonardo da Vinci[2] (1452–1519) and Raphael[3] (1483–1520).

Leonardo da Vinci. Leonardo, like Michelangelo, was a universal genius, excelling as painter, sculptor, architect, and military engineer. No one embodied the spirit of the Renaissance more richly than he did. He sought to learn about man and nature and to express what was true in ways that were beautiful. His best-known paintings are "The Last Supper," which is in Milan, and "Mona Lisa,"[4] also called "La Gioconda," which is in the Louvre at Paris.

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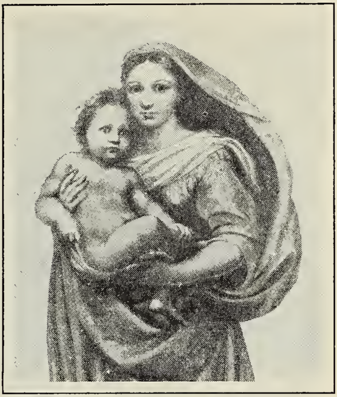
[1] sĭs′tēn. [2] lā ô när′dō dä vēn′chē. [3] răf′ā ĕl. [4] mō′nä lē′zä.

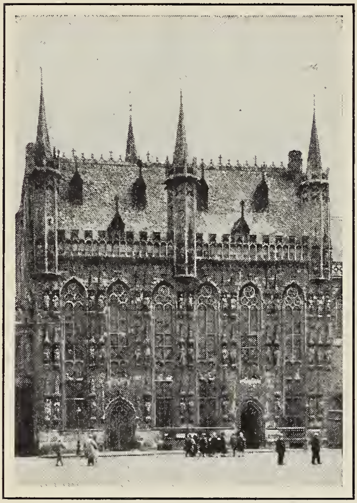


The Sistine Madonna, *by Raphael*

Raphael. Raphael, the youngest of the trio, as well as the shortest-lived, was not the all-round man that the other two were. He was first and foremost a painter, but such a great one that he was called "the divine painter" both in his lifetime and long after. Though only twenty-one when he came to Florence, he was already famous. There he painted some of the lovely Madonnas by which most people know him today. After four years he was called to Rome, where he became the favorite painter of two Popes, Julius II and Leo X, both great patrons of the arts. For them he decorated the walls of the Vatican with vast compositions dealing with historical and religious subjects (see page 184).

Relation of Wealth to Art. The three masters we have mentioned were but a fraction of those who came out of Italy during the Renaissance period. A great deal of their work dealt with religious subjects and illustrates again the relation between art and wealth. The Church, however, was no longer the only patron of the arts. Private and civic wealth had increased to such a degree that by 1500 there were city halls and guildhalls and palaces of kings and merchant princes which rivaled in splendor the cathedrals and the palaces of the bishops and which called for paintings and statuary of a more worldly sort.

Summing up the Chapter. The twelfth century saw a marked revival of interest in learning, especially in Paris (theology), Salerno (medicine) and Bologna (law). In the thirteenth century a university organization was evolved out of the schools in Paris, which influenced higher education all over Europe. The main subject for study was theology; the main object was to learn about God and His relation to men; the main sources of knowledge were the writings of the Christian Church Fathers and the pagan Aristotle. If these two conflicted, the Church Fathers had the right of way, because Aristotle had known only what he could learn through the use of reason, whereas the Church Fathers had learned through faith — that is to say, knowledge of God had been revealed to them. — Students were gay, roystering fellows, often in need of money, and more often (according to our standards) in need of manners. While the works of Aristotle, Galen (p. 371), and some other Greek scientists were known at the universities, there was little interest in the Greek and Latin classics until the time of Petrarch and his fellow humanists, most of whom were Italians up to the fifteenth century. By that time the study of Greek had spread all over Europe. The leading northern humanist was Erasmus, who tried to get the Church to reform itself, but succeeded only in weakening it, partly through ridicule and partly through his edition of the New Testament.



The TOWN HALL *of* BRUGES, *in Belgium*

The new spirit that came into Europe with the growth of city life showed itself strongest in Florence, where Dante, Petrarch, and others famous in literature and art lived and labored. Architecture, sculpture, and painting flourished here as well as elsewhere in Italy. Three outstanding masters were Michelangelo, Da Vinci, and Raphael.

In this and the preceding chapters we have seen that the growth of cities made life increasingly rich and varied, and tended to weaken the hold which the Church had on men's minds. But if there had been no development other than city life, the Church's position as a universal body, taking in all western Europe, would not have been threatened. That position, however, was threatened when distinct national or regional cultures began to develop and when men began to think of themselves not as western Christians but as Frenchmen, Englishmen, Spaniards, and so on. We shall speak of this development in the next three chapters.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Life at a Medieval University: Haskins[1, 2], Jessopp, Rait[1].
Medieval Science: Munro[2], Sedgwick, Thompson[1], Thorndike[1, 2], Williams[1].
Magic and Witchcraft: Coulton, Davis[6], Thorndike[1, 2].
Italian Writers of the Renaissance (Dante, Petrarch, etc.): Auslander, Drinkwater, Hudson, Oliphant, Rascoe.
Florentine Art and Artists (Giotto, Michelangelo, etc.): Armstrong, Faure, Gardner[1], Reinach, Symonds.
Erasmus: Emerton[3], Munro[2], Robinson[3], Seebohm, Thorndike[1].
Fiction: Merejkowski, D., *The Forerunner; The Romance of Leonardo da Vinci.* Reade, C., *The Cloister and the Hearth.*

Some Key Words

Abelard
Sic et Non
Salerno
Bologna
alma mater
scholasticism
Florence
Dante
Petrarch
humanist
classics
Renaissance
Erasmus
Michelangelo
Sistine Chapel
St. Peter's
Leonardo da Vinci
Mona Lisa
Raphael

Questions

SECTION 1. What change took place in European education in the eleventh and twelfth centuries? Could you profit by using the *Sic et Non* method? Show by means of an educational family tree how Abelard of Paris forms a part of our Living Past.

SECTION 2. What did medieval students study? What is meant by "town and gown"? What inferences about medieval civilization can you draw from the excerpts on pages 512 and 513?

SECTION 3. What was the importance of Dante in medieval learning? of Petrarch? What new vehicle did Erasmus have for spreading his ideas? What ideas did he have to spread? How did the effect of the revival of learning in southern Europe differ from the effect in the north?

SECTION 4. How can you tell whether or not a building is of the Renaissance type of architecture? Who were three great artists of the Italian Renaissance, and what did each accomplish? What evidence is there in the Renaissance period of the relation between art and wealth?

Things to Do

1. Continue your time chart.

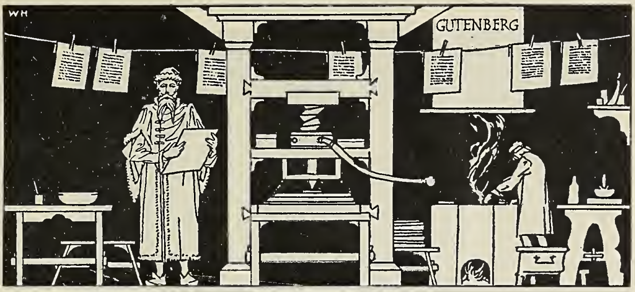
2. Imagine a medieval student visiting some American university with which you are familiar. What would he find that was familiar? What would seem strange to him? Put his impressions in the form of a letter.

3. Report on any examples of Renaissance architecture that there may be in your town.

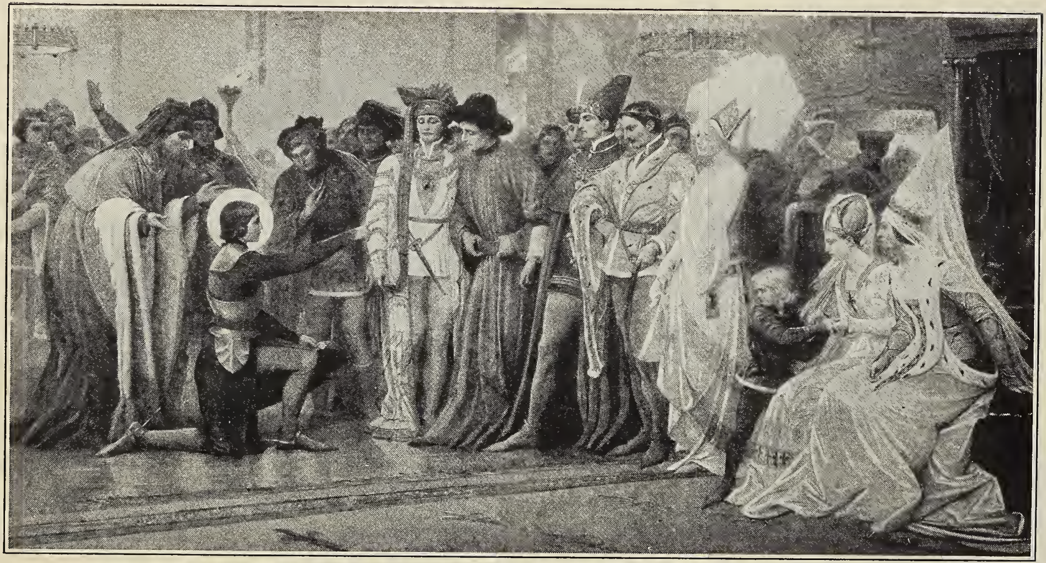
4. Make a collection of prints of famous Renaissance paintings and sculptures. These might be placed in a book, together with brief biographical sketches of the artists. (This might form a joint enterprise of a group or of the whole class.)

5. Look up the derivation of the following words: *doctor, classics.*

6. Try the *Sic et Non* method on some questions you are interested in; for example, "Why go to College?" "Why join the League of Nations?"


WH
GUTENBERG

UNIT III · *In which Europeans begin to develop National Patriotisms*



Joan of Arc *Typifies the Growing French* National Spirit

Here she is being tested. She had never seen the King, yet she points to him unhesitatingly, in spite of his lack of royal trappings

CHAPTER XL · Telling briefly about Three Areas on the Continent that acquired National Solidarity

1. FOREWORD

Why National States Evolved. If men had fixed their eyes firmly on heaven, the Church would have had no difficulty in achieving and maintaining unity, but their eyes often strayed down to earth. They wanted heaven when they died, but they wanted lots of other things while they were here on earth, and that led to a great deal of disorder. The cause of the trouble wasn't that the things they wanted were worldly things, but that there weren't enough of such things to go around; so the strong ones took from the weak.

The fairly strong often became mere robber barons and were a nuisance. The really strong became dukes and sometimes kings, and, when they possessed qualities of statesmanship, welded their territories together and developed within them a sense of unity and solidarity. Thus, because Europe was peopled by men and women like ourselves, who felt the urge for earthly as well as heavenly things, there developed within the continent-wide unity of the Church a number of smaller but tremendously vital unities which we call national states, and which in time broke up that unity.

How they were Evolved. These national states were hammered out on the anvil of war, to the accompaniment of palace revolution, assassination, poisoning, and every other conceivable form of treachery. The history of large parts of the Middle Ages is one of dreary desolation, fairly dripping with blood. We haven't space for its lurid pages; but if you wish to get a realizing sense of what it cost to achieve the modern national state, you will need to see warfare on a large or small scale written over every page of this and the next two chapters.

Something New in the World. A pleasanter thing to bear in mind is that with the emergence of national states you encounter something new in the world. They were like the Greek city-states in having generally a common language, literature, and tradition, but unlike them in being fewer in number and larger in size, including as a rule all who had the same language and tradition. They differed from the empires of antiquity in having more inner harmony. They did not exist for the sake of some one dominating city, as, for example, the Roman Empire existed for the sake of the city of Rome. These states existed for all classes of people, over a considerable area, who, after a long and bloody period of trial and error, found that they wanted to, or at least could, live and work together in peace and amity. In time, through sharing defeats and winning victories in war and the arts of peace, they developed a love for what they called their fatherland stronger than any other love except that of family.

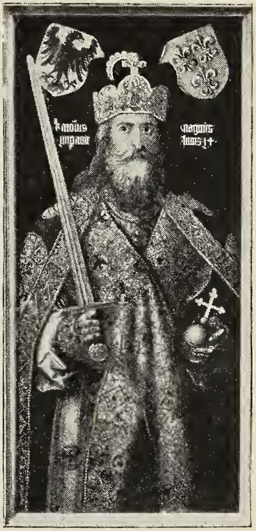
Since the national states grew up inside the limits of western Christendom, we have naturally encountered them more than once in speaking of the Church. Here our purpose is to tell their story briefly in connected form.

2. HOW GAUL BECAME FRANCE AND THE FRANKS BECAME FRENCHMEN

Some Physiographic Factors. After being conquered by Cæsar, Gaul was completely Romanized and became one of the richest parts of the Empire. The climate there was mild but stimulating, and the soil fertile. A network of Roman roads, together with a number of large rivers (the Rhône, Garonne, Loire, Seine, and Rhine), made communication fairly easy. Lying between Germany and Spain and bordering on the Mediterranean and the Atlantic, the region was favorably situated for the development of a land and sea power.

Summarizing Earlier References to the Franks. Clovis, the leader of the Frankish invaders, laid the foundations for a kingdom when he defeated the Roman general in northern

Gaul at the battle of Soissons (486 A.D.) and drove the Visigoths out of the south. He was converted to Christianity by missionaries from Rome and thus gained an ally in the Pope (p. 435). Some two hundred years later Charles Martel, the strong man at the court of Clovis's weak descendant, saved Europe from Moslem domination (battle of Tours, 732 A.D.; see page 440). Charles's son Pepin became king of the Franks, and Pepin's son Charlemagne became emperor (800 A.D.).



Charlemagne, *as the Sixteenth-Century German Artist Dürer* Thought *he* Looked

The grandsons of Charlemagne divided the Empire, and from the western part the kingdom of France developed. About this time written documents began to appear which show that the people in this region were evolving a new language, largely out of the Latin.

The Capetian Line. A long period of confusion followed Charlemagne's death, during which the Vikings established themselves in northern France (Normandy). There they became civilized and then went on to conquer England, Sicily, and southern Italy. Meanwhile, the Carolingian line having died out, the nobles elected Hugh Capet, duke of France (that is, the region around Paris), to the royal office (987 A.D.).

Some Notable French Achievements. About the time that the Norman French were conquering England (1066 A.D.) a great Church reform was under way which got its impetus from the famous French monastery of Cluny. Pope Urban II, who preached the First Crusade (p. 461), was a Frenchman, as were most of the crusaders. In the twelfth and thirteenth centuries Frenchmen created Gothic architecture (p. 491) and the leading medieval university.

The First Considerable Step toward French Unity. Up to this time the French kings were little more than figureheads, exercising power only within their tiny family possessions around Paris, and completely overshadowed by great feudal lords, notably the dukes of Normandy, Aquitaine, and Burgundy and the counts of Flanders and Champagne (see map, p. 560).[1] The first great increase of royal territory came in 1204, when Philip II (Augustus) (1182–1223), whom we saw parting company with Richard I on the Third Crusade (p. 463), conquered Normandy from Richard's successor, King John.

Lords and Ladies and Troubadours. It was in Philip's reign that the terrible Albigensian Crusade (p. 505) turned sunny Provence into a shambles, and wiped out the charming way of life that we associate with the troubadours, whose lyrics made a new verse form familiar to Europeans. (The epic was already known in medieval France and belonged especially to the north. What is an epic? What is a lyric?) The troubadours are generally thought of as romantic bards, carrying their fair listeners out of the dull, crude life of the castle into a dream world of gayety and gallantry (much as the "movie" does today).[2] It is not so well known that they also served the lords as "boosters," advertising in verse the riches and strength of this one or that, thus attracting to his court stout fighting men and winning powerful neighbors as allies.

A French Parliament. Philip II began to build up a strong central government, and his successors continued the process. The cost of maintaining it led Philip IV (1285–1314) to lay heavy taxes on the clergy, and this brought on a quarrel with Pope Boniface VIII. This in turn led to an important constitutional development in France.

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[1] By the curious arrangement which the feudal system permitted, the king of England was feudal lord of a large part of France (p. 559).

[2] It is a blow to most of us to learn that the average feudal lord resembled a storybook knight about as much as the average man today resembles a movie star.

The French kings, like other medieval kings, had long been in the habit of summoning the chief lay and ecclesiastical vassals to a council. Now, in order to strengthen himself for the contest with the Pope, Philip IV invited representatives from the growing cities to the council. Thus was formed the Estates-General, or French parliament (1302).[1] The higher clergy (bishops and abbots), the great nobles, and the city representatives formed, respectively, the First, Second, and Third Estate, or class. The Estates met separately, and each Estate voted as a unit; that is, it had one vote.

French Kings Lower the Prestige of the Papacy. Not only was Pope Boniface defeated in his quarrel with Philip, but his successor, Pope Clement V, who was a Frenchman, came completely under Philip's domination. Clement moved the papal headquarters from Rome to Avignon, near the southeastern frontier of France,[2] where they remained for over a century. During the first part of this period, known as the Babylonian Captivity (1309–1378), the Pope at Avignon was the only Pope; but from 1378 to 1417 (during the so-called Great Schism) there was a second Pope at Rome, elected by the Roman cardinals, and after 1409 there was a third, elected by the Church council at Pisa. The Great Schism was finally ended in 1417 by the Council of Constance (1414–1418), and Martin V reigned as the sole Pope from the papal palace in Rome.

The sorry state of affairs in the Church lessened its prestige and power tremendously. Resentful of French control, the English kings refused to pay to the Pope the tribute begun by King John (p. 561), and Parliament limited the powers of the Church (p. 565). The German princes took similar steps.

The Hundred Years' War. With Philip IV's sons the direct Capetian line died out, and the crown went to his nephew, Philip VI, first of the House of Valois. Now began the Anglo-French Hundred Years' War (1337–1453), caused primarily by French attacks on the English possessions in southern

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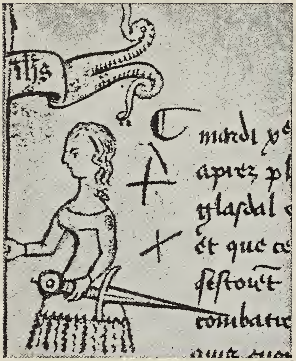
[1] The English Parliament was begun some years earlier (p. 562).

[2] à vē nyôɴ′. Avignon was not annexed to France until 1791.

France (Guienne), and French interference with the lucrative woolen trade which the English carried on with Flanders.[1]



Joan of Arc *from* Life

From the Archives Nationales, Paris. This sketch was made on the margin of his notes by the scribe who recorded the trial. We have no record of how good an artist he was, and Joan did not carry her sword and banner at the trial; so the chief value of this sketch is to show us the sort of gown she wore

The English won most of the great battles: Crécy (1346), where (it is said) cannon were first used, but did little except frighten the horses; Poitiers (1356), where the English Black Prince captured the French king; Agincourt (1415), where Henry V (Prince Hal) became regent of France and the heir to the French throne. Nevertheless, victory went finally to the French.

The Maid of Orleans. In 1429 the English were besieging Orleans, and from the lack of spirit on the part of the defenders it seemed inevitable that the city would soon surrender. Then suddenly there appeared one of the most extraordinary leaders in history — a young peasant girl of about your age, named Joan of Arc. She had never been in a battle, let alone directed one; but she had had a vision through which (she was convinced) God had called her to free France from the enemy.

Victor and Martyr. People laughed at her at first, and she had difficulty in getting an audience with the king[2]; but she persisted, and to her great joy Charles VII (who could well afford to take a chance on any agency that promised to bring results) intrusted her with an army (see page 526). At once a new spirit awoke in the French ranks, something which was ready to be born and which Joan brought to life — the spirit of France. The English were forced to withdraw.

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[1] Bruges and Ghent were the chief centers of the cloth trade in western Europe and the chief market for English wool.

[2] Charles had not yet been officially crowned, and was recognized as king only south of the Loire.

There followed an eventful year for king and maid, dramatic for the one and tragic for the other. Having driven the English from Orleans (1429), Joan led the king to his coronation at Reims. Then she was captured by Burgundian anti-Royalists and handed over to the English, who brought her to trial as a witch. After another long, cruel year spent in prison cell and courtroom, the Church tribunal condemned her; and, worn out by the ordeal, a pathetic figure of a girl whose spirit, now utterly broken, had turned the tide of French — and world — history was led to the stake, weeping bitterly.[1]

Her "Soul Goes Marching On." But Joan had done her work; she had aroused a new spirit in her people, and the English won no more victories. With the loss of Bordeaux[2] (1453) the Hundred Years' War came to an end. England now had nothing left on the Continent except the town of Calais,[3] in the north.

Absolute Monarchy Achieved. France suffered terribly from the long wars; but, owing to the fact that many turbulent nobles had been killed, royal authority emerged stronger than ever. It was strengthened still further by the clever,

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[1] Contrary to popular belief, Joan seems to have had a fair trial. A recent review of the records declares that the proceedings show "all the restraint and all the judicial attitude of the best-conducted trials of our own day," and draws a parallel between Joan's trial and trials for treason in our own day (*Yale Law Journal*, February, 1933). In neither case can the *court* be held responsible for what the law defines as heresy, witchcraft, or treason, or for the punishment which the law decrees for such offenses. Its sole business is to find out if the law has been broken. And according to the law of Joan's day she seemed to the court to be guilty of heresy and witchcraft and to merit the death penalty.

We might recall that witches were put to death long after Joan's time, even in America (see your American history books for the Salem episode, 1692). But if you see a stain on those of her countrymen who let her fall into the hands of the English, and on the English who brought her to trial, you won't find many people who will differ with you.

[2] bôr dō′.

[3] kȧ lĕ′. Calais was lost about a hundred years later (1558).

At about YOUR AGE, LOUIS XI *was already involved in* PLOTS *and* COUNTERPLOTS; *but he did not become* KING *until he was almost Forty*

This figure in wood, now in the Albright Gallery in Buffalo, is one of the loveliest examples of fifteenth-century French carving

unscrupulous Louis XI (1461–1483), who added the duchy of Burgundy and other large feudal holdings to the crown, established a standing army, and gained complete control over legislation and taxation.

Only one large area, Brittany, was still beyond royal control, and that was secured when Louis's son, Charles VIII (1483–1498), married its heiress, Anne of Brittany. Thus at the end of the Medieval Millennium, France was a well-consolidated state ready to play a part in world politics.[1]

3. SPAIN AND PORTUGAL

Expelling the Moors. At the beginning of the Medieval Millennium the Iberian Peninsula was in the hands of the Visigoths, who held it until the Moslem invasion of the eighth century (p. 440). The differences in race and religion kept the conquered and the conquerors apart. Presently a number of Christian principalities arose in the north and west. These developed into the kingdoms of Aragon, Castile, León, and Portugal; and when they were not fighting each other, they were carrying on a crusade against the Moors. By 1238 the latter were confined to the kingdom of Granada in the south, where they continued to grow rich from agriculture, trade, and industry. Meanwhile (1230) Castile and León had united, and in 1479 the kingdom called Spain was foreshadowed when Ferdinand of Aragon married Isabella of Castile. (Their daughter Joanna inherited both of the crowns.) Then, in the well-known year 1492, Granada was conquered; and, as all Americans know, cautious, tight-fisted Isabella felt so rich and reckless that she was willing to gamble on a venture proposed by an Italian sailor named Columbus, who was generally reputed to be crazy.

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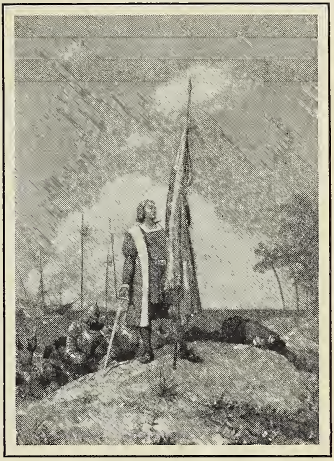
[1] Charles VIII and his successor, Louis XII, sought to establish their claims to Naples and Milan, respectively, but were driven back by leagues of Italian and other princes.



How One Present-Day Artist *Pictured the* Landing *of 1492*

Thus at the end of the Medieval Millennium, Spain and Portugal, like France, were well-organized national states, prepared to embark upon ventures beyond their borders.

Maritime Discoveries. Here is another piece of doggerel which has helped many a student through an examination:

In fourteen hundred and ninety-two
Columbus sailed the ocean blue.[1]

The details of Columbus's career ought to be familiar to you from your study of American history; so we shall confine ourselves to a few general remarks:

1. Spain was not the first to engage in maritime discovery. Portugal had begun some years before, under Prince Henry the

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[1] If rimes help you to remember dates, make up some of your own — for example,

In fourteen hundred and ninety-eight
Da Gama knocked at India's gate.

You can do as well as that.

Navigator, probably the first person ever to carry on exploration in a systematic manner.

2. Since Prince Henry sought a route to India before 1453, the year in which the Turks took Constantinople, it is hardly correct to say (as used to be said in the books your fathers and mothers studied) that it was the capture of Constantinople which led men to seek a new route to India. The real reason seems to have been that the Portuguese and Spanish traders thought they might as well get some of the money from the huge European trade in spices and other Asiatic products, rather than let all of it go to the Italians.

3. It is a little surprising to learn that, at the end of the millennium we are considering, Portugal was more envied than Spain. Columbus, it is true, had found a new hemisphere, but until well after 1500 it didn't seem to be worth much. On the other hand, Vasco da Gama,[1] sailing under Portuguese colors, had reached India (1498), and from the start the East Indian trade was immensely profitable. We shall speak of this again (p. 635).

England was a fourth state which by 1500 had attained national unity; but we shall postpone her story until we have considered that of two important areas on the Continent which failed to achieve unity, namely, Italy and Germany.

Summing up the Chapter. France was the heart of medieval Europe; though the papacy did most of the directing, she furnished most of the driving power. Charles Martel drove back the Moors; his grandson Charlemagne revived the Roman idea of European unity. The Cluny reformers and most of the crusaders came from France; also famous castle-builders and the creators of Gothic architecture. French poets composed stirring epics telling warriors about heroic figures of the past, and charming lyrics for ladies. French scholars created the University of Paris, on which most other European universities were modeled. France civilized the

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[1] väs′kō dä gä′mä.

Vikings, who (uninvited) had made themselves at home in her land, and turned them into great state-builders, like those who conquered England and southern Italy. Through most of the Middle Ages, France was the mainstay of the papacy; then Philip IV led it captive to Avignon, thereby weakening its prestige as a universal power. Thanks largely to the work of Philip II, Philip IV, and Louis XI, feudal France ended the Middle Ages as a unified state, ruled by an absolute monarch.

In the Iberian Peninsula the end of the Middle Ages found two national states built on the ruins of Moorish grandeur. Portugal, through Prince Henry the Navigator, felt her way patiently down the coast of Africa and found a new way to an old world; Spain, through Isabella, took a shot in the dark and hit a new world.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Troubadours: Auslander, Cutts, Jusserand, Smith[5].

Life in Thirteenth-Century France: Joinville, Luchaire, Seignobos[2].

Joan of Arc: Adams[2], Creasy, Creighton[1], Dark[2], Lowell[1], Tappan[4].

Great Navigators (Prince Henry, Columbus, Da Gama): Beazley[1, 2], Hall, Jacobs[1], Miller, Synge[1], Van Loon[1], Wells[1].

Fiction: DAUDET, A., *The Pope's Mule.* DAVIS, W. S., *Falaise of the Blessed Voice.* HUGO, V., *The Hunchback of Notre Dame.* LEE, *Folk Tales of all Nations.* STEIN, E., *Troubadour Tales.*

Some Key Words

national state
Clovis
732 A.D.
Charlemagne
Hugh Capet
Philip II (Augustus)
troubadour
Estates-General
Babylonian Captivity
Hundred Years' War
Joan of Arc
Ferdinand and Isabella
Prince Henry
1492 A.D.
Da Gama

Questions

SECTION 1. In what respects were national states something new in the realm of politics?

SECTION 2. In what particulars was France favored by nature? What were some notable French achievements up to about 1200 A.D.? What lands did Philip II wrest from King John? How did Philip IV's quarrel with the Church lead to the founding of a French parliament? How was the last great feudal holding added to the French crown?

SECTION 3. Why was Portugal more envied than Spain about 1500 A.D.? Which region is more to be envied today, the region Columbus discovered or the region that Da Gama opened up to European trade? Why?

Things to Do

1. Continue your time chart.

2. Adjust the Clock and the Great Circle for Paris (see map, p. 624).

3. Take some picture in the chapter and make it (*a*) point to various kinds of people and (*b*) link medieval France with the distant past. (See page 11.)

4. Write a ballad in praise of Joan of Arc, or Columbus, or Da Gama.

5. Write an editorial for or against the burning of Joan of Arc.

6. Dramatize some events in the life of Joan of Arc or Columbus or Da Gama.

CHAPTER XLI · Telling Briefly of Two Areas on the Continent that Failed to Acquire National Solidarity

1. ITALY

No Political Unity. Throughout the Medieval Millennium the Italian peninsula remained broken up into a number of small states. At about 1500 A.D. the main political divisions were as follows: (1) the Norman kingdom of Sicily and Naples (called "the Two Sicilies") in the south, which now belonged to the king of Aragon in Spain (p. 534); (2) the Papal States in the center; and (3) a number of principalities and city-states in the north, of which the leading ones were Venice, Genoa, Florence, and Milan.

A Much-Favored Region. Italy was the breeding place of the new European culture. She had the tradition of ancient Rome, and she had sunshine and flowers and other kindly things of the earth that made her hills, plains, and shores a delightful home for man. What necessary things she lacked her sailors could get without difficulty from lands bordering the familiar Mediterranean, with which they never lost touch completely. So it was natural that her people should be the first in the West to revive the art of living.

A Kingdom in the South. Taking the regions in order, the Kingdom of the Two Sicilies was founded in the eleventh and twelfth centuries by bands of Norman adventurers (ex-Vikings; see page 449), who made themselves masters of the territories that they had been hired to protect. They acknowledged the Pope as their feudal overlord. In the thirteenth century the kingdom became the favorite possession of the German emperor Frederick II (p. 546), who inherited it from his mother, Constance, heiress of the last Norman king. He was an ardent admirer and zealous patron of Saracen learning. But he was constantly at war with his papal overlord, who, soon after Frederick's death, granted the kingdom to a French prince, Charles of Anjou. Later it went to the Spanish house of Aragon, and, as we saw (p. 534, footnote), the Middle Ages end with Charles VIII of France trying to regain it.

The Papal States. Across central Italy stretched the Papal States, which, in the time of Innocent III, had become entirely independent of the Empire. With a tradition of more than a thousand years, and the wealth which poured into the papal treasury from every corner of Roman Christendom, no city of the Western world could compare with the ancient city on the Tiber in influence and power.[1] Within its walls were evolved the plans which gradually built up a new civilization. In ever-increasing numbers, missionaries and, later, papal legates (ambassadors) went out to win and control new lands; and emperors fought their way to the Eternal City to be crowned and blessed by God's earthly vicar.

The Conciliar Movement. The papacy reached its height in the thirteenth century. In the fourteenth it was weakened by falling under French influence during the "Babylonian Captivity," and by the Great Schism, during which there was a Pope at Rome and another at Avignon (p. 531). During the "Captivity" the city of Rome suffered greatly in pocket from having the papal income diverted to Avignon, but much of this was recovered during the Schism.[2]

The unhappy breach was finally healed by a Church council at Constance (1414–1418), which restored a unified papacy to Rome under Martin V. This council, as well as two earlier ones held at Pisa and Basel, tried to place the Pope under the control of a general Church council, but failed; and Martin V was as absolute a ruler in Church affairs as any of his predecessors had been. Some of his successors were very worldly-minded, and through their neglect of their spiritual duties helped to bring on the upheaval which marks the end of the Medieval Millennium (p. 570).

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[1] Little now remained of imperial Rome. Most of its temples and civic structures had fallen to ruins during the disturbed period of the invasions (p. 385); and when the Popes became rich enough to start a new building program, instead of repairing the old temples, they used the materials for building new ones. The present Fascist régime in Italy is carrying on vast excavations to bring to light the glories of imperial Rome. Watch the newspapers.

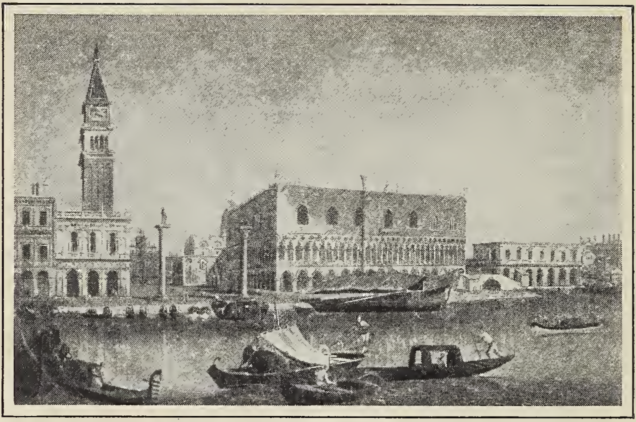
[2] During the Schism only France, Spain, Naples, and Scotland remained loyal to the Pope at Avignon; the remainder of western Christendom (England, Ireland, Denmark, Sweden, Poland, Hungary, and, with a few exceptions, the states of the Empire) supported the Pope at Rome.

North-Italian City-States. To the north of the Papal States there developed a number of vigorous city-states which, with their combination of business and culture and their interest in worldly things, remind us of Greece in the Age of Pericles. Two of them — Genoa on the west and Venice on the east — dominated maritime trade. Each grew rich through serving as middleman between Europe and the East. The Genoese, however, got most of their Eastern products from Constantinople, and consequently, when that strategic place was captured by the Moslem Turks (1453), Genoese trade suffered a terrible blow.

Mistress of the Mediterranean. Venice grew up on a sand bar in the Adriatic, whither her founders had fled to escape the Huns (p. 384). We have spoken before of the prosperity which the Crusades, especially the Fourth, brought to her (p. 464). By getting possession of strategic points on the route to the East (Corfu, Crete, Cyprus), she became mistress of half of the Mediterranean, though her supremacy there was disputed by Genoa. In order to control the land routes leading to central Europe, she extended her power over much of northeastern Italy.

Venice was governed by an aristocracy which had made its wealth largely in trade. There was a doge (duke) at the head of the government; but as early as the twelfth century his power was limited by a Great Council of about five hundred, and in the fourteenth century it passed almost entirely into the hands of a Council of Ten.

An Old Monopoly Broken. The proud city-state approached the end of the Medieval Millennium prosperous and with every expectation that the prosperity would continue. Then fate struck her a staggering blow: Vasco da Gama reached



Venice, *showing the* Campanile (*Bell Tower*) *and the* Doge's Palace

Between the two columns can be seen a part of St. Mark's Cathedral

India by water (p. 536). When news of his exploit reached the Rialto,[1] the price of spices dropped 50 per cent.

It was a dramatic moment in history. The age-long monopoly of the Mediterranean water routes had been broken at last as European ships freed themselves from the confines of the inland sea and began to plow the oceans. Venice, however, was rich and long remained so, in spite of the loss of much of her trade. Her merchant princes were patrons of the arts and made their city one of the cultural centers of the continent.

Florence. We have seen that Dante was a Florentine, as was also Petrarch, the creator of the humanist movement; and that their fellow townsmen Giotto[2] (p. 503), Ghiberti[3] (p. 518), Michelangelo, and a host of others played a leading rôle in Renaissance architecture, sculpture, and painting (p. 519). Wealth came from trade and banking. During the fifteenth century the banking house of the Medici was the greatest one in Europe, with branches in all quarters of the Continent; and there were other important banking houses in the city. Lorenzo de' Medici, called the Magnificent (died 1492), used the family wealth lavishly to stimulate learning and art.[1]

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[1] The business quarter of Venice, as you may recall from your reading of Shakespeare's *Merchant of Venice.*

[2] jôt'tō.

[3] gē bĕr'tē.

Milan. Milan played an important rôle in the struggle of the northern cities against Emperor Frederick I (p. 546) and was almost entirely destroyed. Later she was ruled by dukes of the House of Visconti until that line died out (*c.* 1450), when the ducal throne was seized by Francesco Sforza,[2] leader of a band of mercenary troops in the service of the Visconti. Leonardo da Vinci's great painting, "The Last Supper," is in Milan.

Colleoni *in* Venice

In this, the finest equestrian statue in the world, the Roman tradition in statuary and the Roman spirit of stability and of power live on again. By Verrocchio (died 1488). (Compare page 583)

The cities we have mentioned were only a few of those sprinkled all over the north of Italy. Some, like Pisa, Siena, Bologna, and Verona, were places of considerable wealth and power, and all of them were stirred by the spirit of the new age which we call the Renaissance. From Italy that spirit spread to all Europe. But Italy came out of the Middle Ages with no political unity, and remained so until within the memory of men still living (1870).

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[1] Whenever you see a pawnbroker's symbol (three balls), it ought to remind you of the Medici; for it was derived from their coat of arms. Before they were bankers the Medici were doctors; that is what the word *medici* means. From this you ought to be able to guess what the three round symbols were originally intended to suggest. If you can't, see note at bottom of page 544.

[2] sfôr'tsä.

2. Germany

Getting Civilized for the First Time. Since Germany was the region from which most of the barbarian invaders had come, her story during the early Middle Ages is markedly different from that of Italy. In Italy there was an old civilization seeking to hold its own against the waves of barbarism which swept over it; in Germany there was a sea of barbarism which had to be subdued.

In one respect they were alike: both came out of the Middle Ages without having attained political unity.[1]

A Separation of East and West Frankish Lands. Thanks to the huge Alpine barrier, civilization began to come into Germany through the side door rather than the front door; that is to say, from France rather than from Italy. Recall what was said about Charlemagne's conquests (p. 443). In the division of Charlemagne's empire among his three grandsons (Treaty of Verdun, 843), Ludwig (Louis) the German got the eastern Frankish lands, Charles the Bald the western ones, and Lothair (the eldest) a strip separating the two and extending from the Rhine to Rome. Germany developed from Ludwig's lands, France from Charles the Bald's; and in the course of their development they acquired most of Lothair's part, so that they became neighbors, without, however, acquiring much of a neighborly spirit. They never did settle their joint boundary, and it probably isn't settled today.[2]

Why the Germans Failed to Achieve Unity. France, as we saw, had achieved unity by the end of the Middle Ages; Germany, not until about four hundred years later (1871). Why the difference? The answer is, in large part, that the French kings kept their eyes on France, whereas the early German emperors looked enviously across the Alps toward Rome. Both France and Germany had their share of weak

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Answer to riddle in note on page 543: pills.

[1] Curiously enough they both finally achieved unity at almost the same moment, — in 1870 and 1871 respectively.

[2] It has been changed several times during the last century and a half, the last time in 1919 (see Volume II).

kings, under whom the great nobles were able to establish themselves as almost independent princes. But whenever the French did get a strong king, he generally stuck to the job of strengthening his position at home, whereas the strong German kings went after Italy.

Looking back, it is easy to see that they might have profited by following the French example, and yet their desire to get Italy is explicable enough. That region lured them just as it had lured their forbears in the days of the Roman Empire. Especially with the rapid growth of towns which followed the Crusades, northern Italy became a prize worth striving for. Moreover, though the German emperors probably lost more than they gained by following the Italian will-o'-the-wisp, it is not so certain that the same was true either of Germany or of Europe as a whole.

They Shared in a Larger Unity. Remember that the Germany of the early Middle Ages included only the western half of present-day Germany, and that she was at war most of the time with almost barbarous peoples on the north and east, from whom her people could derive nothing of cultural value. Moreover, this constant warfare on the north and east drew her people away from the Europeans of the west. If this development had gone on unchecked, a united Germany might indeed have been hammered out, but she might have been as much a stranger to Italy, France, and England as Russia was in the time of Peter the Great (p. 693). Such an alien development was hindered by the intimate intercourse established with Italy through the efforts of the German emperors to conquer that region. So, while the yearning of the emperors for Rome retarded German unity, it hastened the cultural development and Europeanization of Germany, and thus contributed to the wider continental unity.

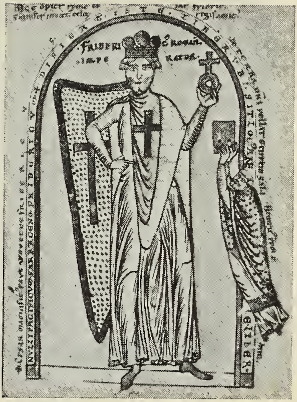
The Holy Roman Empire (962–1806 A.D.). The leading nobles of early Germany were the dukes of Saxony, Franconia, Bavaria, Swabia, and Lotharingia. (Note that as yet there is no Austria. It developed later out of the Ostmark, or east border state.) The real founder of the monarchy was the duke of Saxony who became King Henry I, the Fowler (919–936). His son, Otto I (936–973), found time, amidst incessant warfare with German princes and Hungarian invaders, to respond to an appeal from the Pope and to march to Rome with an army. While there the grateful Pontiff crowned him emperor (962 A.D.), thus inaugurating the Holy Roman Empire, or, if you prefer, the German-Italian entanglement.

Imperial Crown *ordered by* Conrad II *and made at Mainz, c. 1025*

In Treasure Room, History of Art Museum, Vienna

Of the dramatic quarrel between Henry IV and Pope Gregory VII we have already spoken (p. 455). Frederick Barbarossa carried on a long but unsuccessful war with the Italian cities and died on the Third Crusade. In his reign the Ostmark was separated from Bavaria and made into the Duchy of Austria. Frederick was the first emperor of the House of Hohenstaufen, and his brilliant grandson, Frederick II (who belongs as much to the history of Italy as to that of Germany; see page 539), was the last. With his death the attempts of the German emperors to hold Italy practically came to an end; thereafter they often did not bother even to go to Rome to be crowned.

Rudolph I, of the House of Hapsburg. After a quarter of a century of terrible disorder a successor to Frederick was elected. The new emperor, Rudolph I of the House of Hapsburg (1273–1291), and his successors finally adopted the French kings' policy of increasing their personal possessions, knowing that only within these could they exercise any real power. As compared with the French kings, however, they were under one great handicap: they never succeeded in making the imperial office hereditary. It remained elective, and each new emperor was lucky if he could purchase his election merely by confirming the rights which the electors already had, without being obliged to grant them new ones. Thus the Holy Roman Empire of the German Nation lumbered along with its imposing title long after it had ceased to be (as Voltaire said) either holy or Roman or an empire.[1]



Frederick I *as* Crusader

A contemporary miniature, now in the Vatican Library

"Tu, felix Austria, nube"![2] After Rudolph I most of the emperors belonged to the Hapsburg family. Until near the end of the Middle Ages their possessions were limited chiefly to the region around Austria, in southeastern Germany. Several fortunate marriages then made them the foremost sovereigns of Europe. Emperor Maximilian I (1493–1519) married Mary of Burgundy, who was heiress to the Netherlands (Holland and Belgium). Their son Philip married Joanna, daughter of Ferdinand of Aragon and Naples and of Isabella of Castile. Philip and Joanna's son Charles (born in 1500) was therefore heir to the Austrian possessions, the Netherlands, and the kingdoms of Naples and Spain (Aragon and Castile), together with the Spanish possessions in America. (See map, p. 624, and family tree, p. 549.) When he was a lad of sixteen, he became king of Spain (Charles I); and

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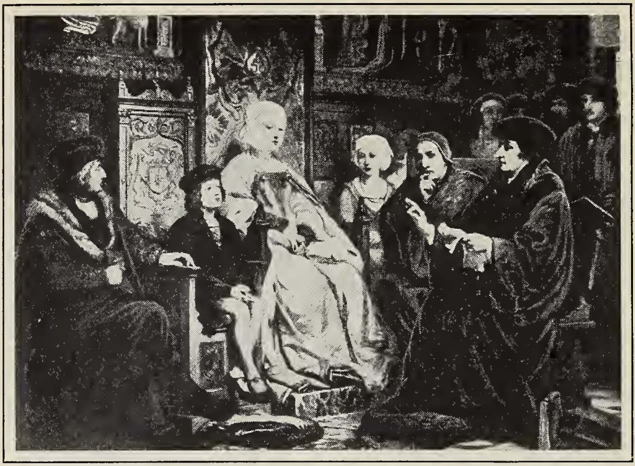
[1] The number of imperial electors was fixed at seven by the Golden Bull, a constitutional law of the Empire (1356). They were the archbishops of Mainz, Treves, and Cologne, the Count Palatine of the Rhine, the Duke of Saxony, the Margrave of Brandenburg, and the King of Bohemia. These had practically had an electoral monopoly long before that date.

[2] "You, happy Austria, wed,"— part of a contemporary couplet celebrating the success of the Hapsburgs in getting through marriage what others sought, often in vain, to get through war.



The POOR *Little* RICH BOY

Charles seems to be trying to understand what Erasmus is talking about, but the lady (probably the vice regent Margaret) has given up.— Charles would have been happier all his life if he had had a modern public-school teacher in place of Erasmus; for such a teacher would have lectured the guardian and told her that Charles had adenoids, which ought to be removed. Though Erasmus was one of the most learned men of his day (see page 517), he knew nothing about adenoids, — no one did then. So Charles's stayed and flourished until, by the time he was well along in his teens, they had left their characteristic marks on him. These the artist portrayed faithfully, as you will see on page 623, though he was totally unaware that he was doing so and that in years to come his painting would be of especial interest to doctors

three years later, on the death of Maximilian, he was elected emperor (Charles V). You can see him, with his illustrious tutor, above.[1]

Thus, though Germany came to the year 1500 without having attained national unity, her imperial house possessed an heir who had every prospect of becoming the outstanding figure in European politics.

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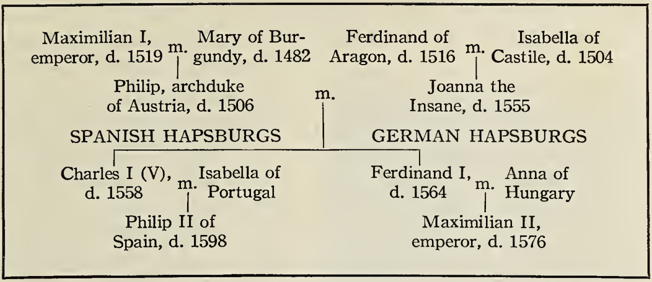
[1] Charles's brother Ferdinand, who succeeded him as emperor, married the sister of the king of Hungary and Bohemia, and on the latter's death Ferdinand was elected to succeed him.


Maximilian I, emperor, d. 1519
m.
Mary of Burgundy, d. 1482
Ferdinand of Aragon, d. 1516
m.
Isabella of Castile, d. 1504
Philip, archduke of Austria, d. 1506
m.
Joanna the Insane, d. 1555
SPANISH HAPSBURGS
GERMAN HAPSBURGS
Charles I (V), d. 1558
m.
Isabella of Portugal
Ferdinand I, d. 1564
m.
Anna of Hungary
Philip II of Spain, d. 1598
Maximilian II, emperor, d. 1576

Family Tree *of the* Hapsburgs, *which explains a Great Deal of Sixteenth-Century History*

German Culture. As Germany had started the millennium with little culture, it was quite natural that she should first be a borrower rather than a contributor. Among the cultural influences that came from the outside were the Christian religion, higher learning, architecture, painting and sculpture, and lyric poetry. The French troubadours had worthy followers in the German minnesingers, the greatest of whom was Walther von der Vogelweide[1] (*c.* 1170–*c.* 1230); and the same was true of French scholars and architects. Toward the end of the period Germany produced two artists of the first rank: Albrecht Dürer[2] (1471–1528), noted especially for his etchings, and Hans Holbein[3] (1497–1543), whose portraits are among the world's masterpieces.

A Bohemian Professor and the Church. The earliest university in the empire was established at Prague,[4] in Bohemia, in 1348. What happened at this university had an important bearing on the main theme we are pursuing, namely, the weakening power of the Church. We need to cross over to England for a moment, because this was the period when opposition to the evils in the Church reached a greater height in that land than it ever had before. One of the leading advocates of Church reform was Professor John Wycliffe

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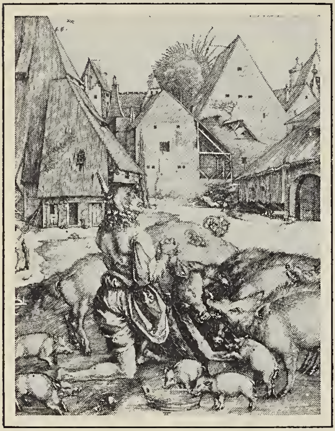
[1] vȧl′tẽr fōn dẽr fō′gĕl vī dẽ.

[2] ȧl′brĕKt dü′rẽr. (See pages 529 and 550.)

[3] hōl′bĭn. (See pages 517 and 551.)

[4] prāg.

(*c.* 1320–1384) of Oxford University. Professor Wycliffe attacked many of the prevailing teachings and practices, such as pilgrimages and the veneration of saints, and the misuse of Church property by worldly-minded clergy.



The Parable *of the* Prodigal Son, *by Dürer*

This is obviously a sixteenth-century German prodigal rather than a first-century Palestinian one. — Because most people were still illiterate, pictures were then even more important educationally than they are today. — Do you know this parable? (See Luke xv)

Just at this time there was a good deal of going and coming between England and Bohemia, owing to the fact that King Richard II's wife was a Bohemian princess. Thus it happened that Wycliffe's teachings reached Professor John Huss (1369–1415), of the University of Prague. Professor Huss began to preach Wycliffe's heretical doctrines, and created such dissension that all the Germans at the university (professors and students alike) withdrew to Leipzig, in Saxony (1409), and founded the first university in what is now Germany.[1] Soon after, another Saxon university was founded at Wittenberg.

Meanwhile Huss had been tried before the Council of Constance (p. 540), condemned as a heretic, and, like Joan of Arc, burned at the stake (1415). However, his death merely demonstrated anew the old truth that you can't kill an idea by imprisoning or killing its holder, but only by confronting it with what seems to be a truer idea. A century later his teachings came to the attention of Professor Martin Luther, a monk teaching in the University of Wittenberg, and seemed to him to contain more truth than anything the Church had said in answer to them. How much farther Luther was destined to carry on the work begun by Wycliffe and Huss will be considered later (p. 570). In 1500 he was a lad not much older than you, studying at the University of Erfurt.

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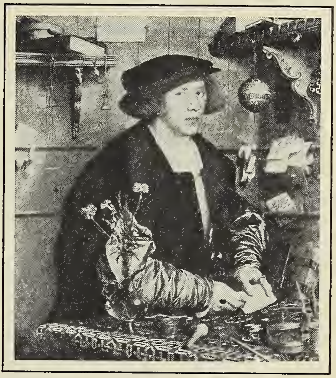
[1] The Bohemians were not Germans but Slavs; but that did not hinder Germans from going to the University of Prague or any other university, because instruction everywhere was in Latin.



A Merchant *of the* Steelyard (*London*)

By Holbein, who painted many portraits in England

Summing up the Chapter. In the eleventh and twelfth centuries Norman mercenary bands got control of southern Italy and Sicily, where, especially under Emperor Frederick II (died 1250), a remarkable civilization developed, based largely on what the Saracens had brought in from the East. In 1500 the region belonged to the king of Aragon. The Papal States extended across central Italy. From Rome the destinies of a continent were directed. The so-called conciliar movement failed in its attempt to make the Pope subordinate to a general Church council, but it did heal the Great Schism. Northern Italy resembled fifth-century Greece — a collection of active city-states, rich from trade and industry, worldly-minded, and cultivated. Venice led in trade, with Genoa a close second. Florence led in art and learning.

Charlemagne had conquered much of what is now western Germany. After his death (814) this part became the nucleus of a new state which expanded eastward to include what is now Austria and Czechoslovakia (Bohemia). Otto the Great (I) revived the imperial idea (962), but the Germans never got much of a hold on Italy. However, they did profit culturally from their Italian contacts and were made like-minded with the rest of western Europe. Rudolph I of Hapsburg contented himself with trying to increase his family possessions. His descendant, Maximilian I, began a series of marriages which made that family the dominant one in Europe (and America). But the imperial office remained weak because it was elective, and the successful candidate was apt to be the one who confirmed old rights or gave new ones to the electors. The Huss affair showed that all was not well with the Church in Bohemia.

We shall now bring England's story up to the end of the Middle Ages.

Directed Reading

You will find the full titles on page 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Normans in Sicily: Hammerton[1], Haskins[3], Thompson[1].
Venetian Trade and Traders: Day[1], Thompson[1], Thorndike[1], Webster.
Art and Architecture in Venice: Faure, Gardner[1], Reinach.
Florentine Banking: Armstrong, Day[1], Knight, Thompson[1].
Fiction: PYLE, M., *Otto of the Silver Hand.* STRATTON, C., *Paul of France.*

Some Key Words

the Two Sicilies
Papal States
Great Schism
Council of Constance
Venice
doge
Florence
Otto I
Holy Roman Empire
Hohenstaufen
Rudolph of Hapsburg
Charles I (V)
minnesinger
Dürer
Holbein
Huss

Questions

SECTION 1. What people founded the Two Sicilies? Who was feudal overlord of the kingdom? What did the conciliar movement aim to accomplish? How did Da Gama influence the price of spices in Venice? Which Italian city was called "the New Athens"? Why? What was the political condition of Italy at the end of the fifteenth century? When did she attain political unity?

SECTION 2. How does the story of Germany in the Middle Ages differ from that of Italy? How is it similar? Why did the Germans fail to achieve unity in the Middle Ages? How did they profit by the attempts of the emperors to get Italy? How did the emperor get his office? How did Voltaire characterize the Empire? What part did marriages play in the history of the Hapsburg family in the fifteenth century? What was the political situation in Germany at the end of that century? What were some of the cultural influences that came into Germany during the Middle Ages?

Things to Do

1. Continue your time chart.

2. Adjust the hands of the Clock and the Great Circle for Rome and Vienna as you go through the chapter.

3. Look up the derivation of "imperial"; of "diet."

4. If you have a good library at your disposal, find portraits of Charles V's ancestors and (using tracing paper, if necessary) make an illustrated genealogical table (family tree) of Charles V.

CHAPTER XLII · Narrating somewhat more Fully how Anglo-Saxons and Norman French became Englishmen

1. ANGLO-SAXON ENGLAND

England's Story and Ours. Whether you are of English descent or not, England's story enters into your life intimately. For one thing, the words you are reading and those with which you recount what you read were evolved there. So were certain fundamental institutions of great personal and social value, such as trial by jury, and representative government. To mention only one more item, the men and women who established your country were for the most part colonists from England.

Britain makes a Fresh Start. Although the Romans were in what we now call England for about four hundred years (43–409 A.D.), the civilization which they had built up was almost entirely destroyed by the Germanic invaders of the fifth century. At the beginning of that century the Roman legions, sorely needed nearer home, were recalled; and the native Britons, left to their own resources, were killed in battle or enslaved or fled to Scotland, Wales, or Ireland. So with the beginning of the Medieval Millennium the island made practically a new start toward civilization.

The Anglo-Saxons become Christians. How completely the Roman culture disappeared is shown by the fact that the invaders kept the language they brought with them, which we call Anglo-Saxon.[1] Their old religion, however, began to disappear when, in 597, Augustine reintroduced Christianity in southern Britain (p. 435).[1] Augustine's work was of great importance in the history of English civilization because it linked Britain with the cultural center of Europe — Rome.

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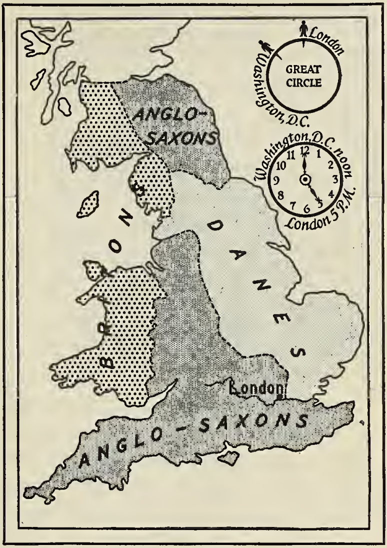
[1] From the names of two of the invading tribes, the Angles and the Saxons. Note that in the other regions invaded by the Germans (modern France, Spain, Portugal, and Italy) the Latin language persisted and became the basis of French, Spanish, Portuguese, and Italian (see map, p. 121).



ANGLO-SAXON *England about* 900 A.D.

Much Petty Warfare. For about five hundred years after Augustine the history of England[2] is largely the history of wars between the various little kingdoms which the invaders established or between them and new bands of invaders, like the Danes (Vikings). The most important and interesting character in these five hundred years was the Anglo-Saxon king Alfred the Great (died 901), who held the Danish invaders in check, as the map shows. However, his successors were not so fortunate; and for a second time England was held by a Continental power, namely, by Denmark (1016–1042). (What was the first Continental power to control England?) Finally, after a brief restoration of the old Anglo-Saxon line (1042–1066), England was conquered again, and for the last time.

The Norman Conquest, 1066. Interestingly enough, the new conquerors were distant kinsmen of the Danes; they were

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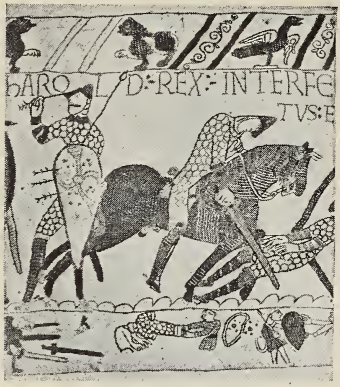
[1] Christianity came in for the first time during the Roman occupation.

[2] "England" means "Angle-land." While the Angles were not the most powerful of the invading tribes, they were the most numerous, and the first to develop a written language, which gradually spread to the others.

Normans, descendants of the Vikings who had seized the lands in northern France around the mouth of the Seine about two hundred years before. By 1066 they had become part of the emerging French folk, but they still had the expansive power of their Viking forbears.



Harold Rex Interfectus Est (*King Harold is Killed*)

A portion of the Bayeux Tapestry, which depicts the story of the Norman Conquest. Harold is shown dying after extracting an arrow which had struck him in the eye

The situation was now favorable for a further expansion. The royal power in England was then weak; Duke William of Normandy was strong. William, moreover, had a claim of a sort to the English throne; and (what was more important) he had the moral support of the Pope (Gregory VII). So William prepared an expedition; landed in the southeastern part of the island in 1066; defeated Harold, the last of the Saxon kings, at the battle of Hastings (or Senlac); and was crowned king.[1]

A Central Fact. The Norman Conquest, more perhaps than any other one event, is the central one in English history. (1) It brought in a line of kings exceptionally gifted as governmental organizers, who whipped England into shape politically. (2) It drew her out of her economic isolation. Norman and Flemish merchants flocked to her ports, mainly to get her wool for the textile towns in Flanders, and converted the English Channel into an Anglo-Norman sea. (3) It drew her out of her cultural isolation and linked her more closely than before with the main currents of European life. (4) It brought in a new speech.

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[1] Of the many fiefs granted by William the Conqueror, one is still held by the family of the original holder (the Shirley family of Ettington), now in the twenty-eighth generation since the Conquest.

Two Social Classes and Two Languages Merge. England now had a conqueror class, speaking French, and a conquered class, speaking Anglo-Saxon. To put it in another way: French was spoken in the great halls of the castles, and Anglo-Saxon was spoken mainly in the kitchens and stables. In the course of the next few centuries the peoples and the languages became merged, and out of the merging came the English people and the English language as we know them today. The Normans enriched the language of the Anglo-Saxons by adding many words, especially such as made it easier to express ideas in the field of government.[1]

2. Bringing Order into England

Great Organizers. William I (reigned 1066–1087) and many of his descendants were strong rulers and great organizers, and they brought more order and unity into England than that country had ever known. As Kipling expressed it in twelve lines which you ought to learn, England was "on the anvil . . . being hammered, hammered, hammered into shape" by her Norman and Angevin kings.[2] Perhaps the ablest of them all was William's great-grandson Henry II[3]

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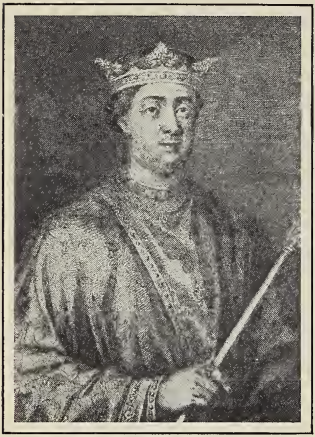
[1] The earliest great work in English is Chaucer's *Canterbury Tales* (*c.* 1387), but it contains many words which are strange to the modern reader (p. 502). The earliest great works that can be read easily by those who know English are the writings of Shakespeare and the King James translation of the Bible, both of which date from about 1600. About six tenths of our words are of Saxon origin, three tenths of Latin and French, and one tenth of Greek, Celtic, and other origins (see map, p. 121). Today English is the most widely used European language. It is the native tongue of more than one hundred and eighty million people and is used by about sixty million more. Next come French and German, native to sixty million and ninety million respectively, and used respectively by fifty million and twenty million more.

[2] *Rudyard Kipling's Verse, Inclusive Edition, 1885–1926*, p. 762 (Doubleday, Page & Company, 1927). A good example of how a poet can tell you more in a few lines than a textbook-writer can tell you in several pages, provided you know what the textbook-writer has to tell.

[3] Henry's father was Geoffrey, count of Anjou; hence he and his successors are called Angevins. They are also called Plantagenets, from a plant, the *planta genesta*, which became the emblem of their house.

(reigned 1154–1189), who strengthened the machinery of the central government in various ways. He built up a strong treasury department (called the Exchequer), and, by sending royal judges on circuit throughout the land to try cases, he began to wipe out local differences in law and to give England a uniform legal system.



HENRY II

Metropolitan Museum of Art, New York

Henry II and the Jury System. Of Henry's many reforms none perhaps is of more interest to us than the one out of which our modern trial by jury developed. How important this reform was you can see by comparing trial by jury with the methods in use in Henry's time, such, for example, as the Anglo-Saxon trial by ordeal. This trial took various forms. A common one required the accused to plunge his arm into boiling water, after which it was bound up. If it healed within a specified time, the accused was declared innocent. Another Anglo-Saxon method was trial by compurgation, — that is, by oath helpers, — according to which a man's guilt or innocence depended upon the number and social rank of the men he could bring to court who would swear that his word was good. (They did not testify to his guilt or innocence, but merely to his character.) A third method, introduced by the Normans, was trial by (or wager of) battle, in which the litigants fought it out, believing, in the beginning at least, that if the accused was innocent God would give him the victory. Unless you think more highly of these methods than most people do today, you ought to have no difficulty in seeing Henry II as a part of your Living Past for which you may be very thankful if ever you yourself are brought to trial.

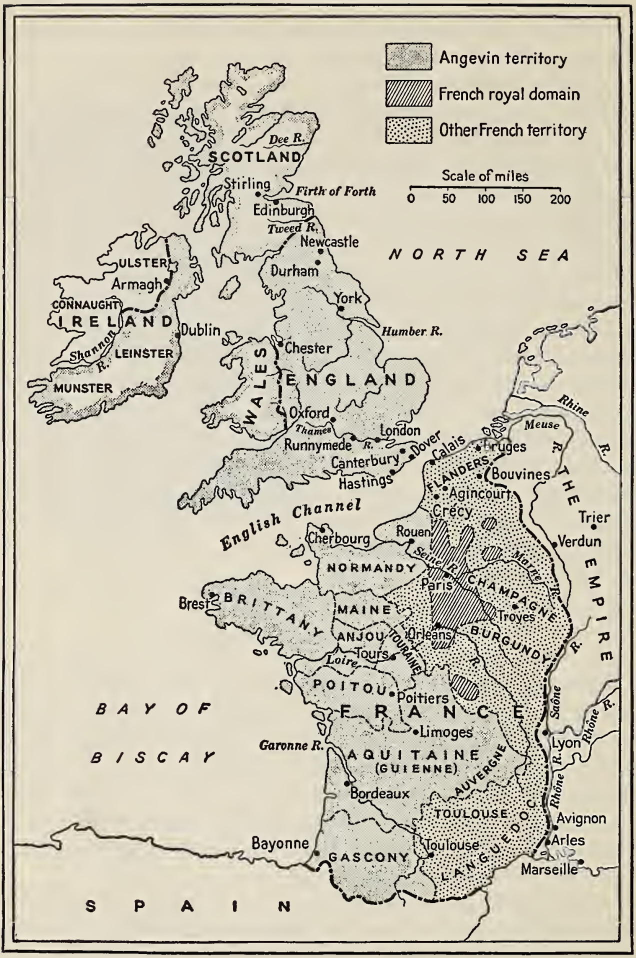
English Holdings in France and Ireland. William I continued to be duke of Normandy and hence a vassal of the French king. Through fortunate marriages his descendants increased their French holdings until, with Henry II, the western half of that kingdom was in their hands (see map, p. 560). Little but trouble came from it, however, because the French kings sought to do just what the English kings were doing, — namely, hammer their kingdom into shape, — and they never gave up until the job was finished (pp. 530 ff.).

During Henry's reign Adrian IV, an Englishman, was Pope. He was the first and only one of that nationality to be elected to that office, which perhaps was just as well for all concerned; for Adrian gave to Henry a dowry that John McCormack and other Irishmen sing of as "a little bit of heaven," and the English call "the Irish Question." Henry established control of a sort over southeastern Ireland, and not much more was done until after the Middle Ages. The Irish question is still very much alive, as you know if you read the newspapers.

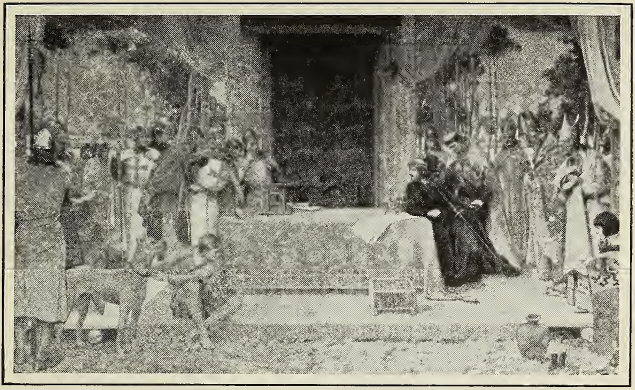
3. Checking Royal Authority

Brothers, but Not at All Alike. Henry's two sons, Richard and John, were, respectively, the most romantic and the meanest of the English royal line. Richard I (reigned 1189–1199) you know (or ought to know) from Scott's *Ivanhoe* as the lion-hearted king who went on the Third Crusade. After his return he spent most of his time in France, guarding his possessions against attacks from his former crusading partner, Philip Augustus.

John's royal career (1199–1216) was one long series of conflicts, and he lost them all. In the first, with Philip Augustus, he lost Normandy (1204). In the second, with Pope Innocent III over the election of the Archbishop of Canterbury (1207–1213), not only did Innocent's candidate, Stephen Langton,


Angevin territory
French royal domain
Other French territory
Scale of miles
0 50 100 150 200
SCOTLAND
Dee R.
Stirling
Firth of Forth
Edinburgh
Tweed R.
Newcastle
NORTH SEA
ULSTER
Armagh
CONNAUGHT
IRELAND
Dublin
Shannon R.
LEINSTER
MUNSTER
Durham
York
Humber R.
Chester
WALES
ENGLAND
Oxford
Thames R.
London
Runnymede
Canterbury
Dover
Hastings
Calais
Bruges
FLANDERS
Bouvines
Agincourt
Crécy
Meuse
Rhine R.
THE EMPIRE
Trier
Verdun
English Channel
Cherbourg
Rouen
Seine R.
NORMANDY
Paris
CHAMPAGNE
Marne R.
Troyes
Brest
BRITTANY
MAINE
ANJOU
TOURAINE
Orleans
BURGUNDY
Tours
Loire
POITOU
Poitiers
FRANCE
Limoges
Saône
Lyon
Rhône R.
BAY OF BISCAY
Garonne R.
AQUITAINE
(GUIENNE)
AUVERGNE
Bordeaux
TOULOUSE
LANGUEDOC
Avignon
Arles
Marseille
Bayonne
Toulouse
GASCONY
SPAIN

France *and the* British Isles *in the* Time *of* Henry II



JOHN *Granting the* GREAT CHARTER

A modern painting by Herter in the Capitol at Madison, Wisconsin. Should you be likely to find this scene depicted in a government building in Mexico? in China? in Canada? Why?

gain the office, but John became a vassal of the Pope and paid him tribute. In the third, with the English barons, John was forced to grant a charter (the Magna Carta, or Great Charter, 1215) guaranteeing certain important rights, especially to the nobles and the Church.

A Historic Document. The chief pledges of the Great Charter were (1) that the king would levy no new taxes on the nobles without their consent; (2) that he would not sell, delay, or deny justice; (3) that he would not imprison or outlaw any freeman unless the latter had been declared guilty in a trial by his peers[1] (that is, his equals) or by the law of the land.

Rights do Not Enforce Themselves. There are several points worth noting about the Great Charter. In the first place, its scope was broad. It applied not only to the Church and the higher nobles but also to freemen, whether in town or country. When the serfs became freemen they naturally shared in its benefits. In the second place, the Great Charter became the greatest document in English history (and one of the great documents in world history) *because the English people made it so.* It was not automatic; it did not enforce itself. More than one English king, including John himself, tried to do away with it. But the English people never let their kings forget it, at least not for long. They kept coming back to it, and when necessary they fought for it, until the kings finally got it into their heads that they were under the law, not above it.[1]

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[1] Look up the derivation of this word. What does it generally mean today?

As soon as he could, John renewed war on the barons, but hostilities were cut short by his death (1216).

4. The Mother of Parliaments

What Parliament grew Out of. John was succeeded by his son Henry III, in whose long and troubled reign (1216–1272) an important development in parliamentary government took place.

Simon de Montfort *Seal*

Now in the British Museum

From an early date the Anglo-Saxons showed a marked capacity for coöperation. They met in local and national popular assemblies (the shire moots, or meetings, and the folkmoots), and their kings had a council of nobles and high clergy, called the Witenagemot,[2] or meeting of the wise men. William I continued this body under the name of the Great Council.

What De Montfort did. What happened in Henry's reign was this: While the nobles were at war against the king, Simon de Montfort, their leader, called a meeting of the Great Council, or Parliament (as it was coming to be called). But, in addition to the nobles and prelates, he invited each shire (county) to send two knights, and each of the towns which supported him to send two burgesses (1265).

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[1] England has no formal written constitution such as the United States has. Its government is based on a number of constitutional documents, the chief ones being the Great Charter, the Petition of Right (1628, p. 669), and the Bill of Rights (1689, p. 673).

[2] wĭt′ḛ nạ gĕ mōt′.

A Great Moment in History. Henry's statesmanlike son Edward I (reigned 1272–1307) was quick to see the value of De Montfort's innovation; and thus England began to develop what Rome, with all her great statesmen, had never developed, namely, a system of representative government. There ought to be no need to point out that Simon de Montfort and Edward I are very much a part of your Living Past. Try to imagine your nation without a system of representative government.[2]

Two Houses. The knights and burgesses soon found that they had interests in common which differed from those of the nobles and prelates. Moreover, they felt ill at ease in the presence of these great dignitaries; so the assembly divided into two groups. The nobles and prelates, who received personal invitations from the king, formed the House of Lords, or upper house; the knights and burgesses, elected by the shires and towns, formed the House of Commons, or lower house.

Parliament seeks to Control the Purse and the Sword. In its later developments this bicameral (two-chambered) assembly served as a model for modern legislative bodies and won for England the proud title of "Mother of Parliaments." Englishmen were not the first Europeans to have a representative assembly; but they carried the idea farther than any of the others and made it more effective by getting control of two decisive factors, namely, taxation and the army. The burgesses contributed largely toward this development and, according to recent studies, began to do so earlier than historians used to believe. Since Parliament was called chiefly when the king needed money, and since the towns became increasingly a main source of taxation, it was natural that their representatives should soon become bold enough to ask for, and to insist upon, something in return, such as redress of grievances or favorable trade legislation.

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[2] Edward I summoned a Parliament in 1295 which is called the Model Parliament, because it was thought to be the model for later ones. But recent research has shown that he summoned one twenty years earlier (1275) which was just as complete. Even Henry III seems to have profited by De Montfort's example, summoning twenty-seven towns in 1268 to send representatives. — Medieval parliaments did not control affairs as parliaments do today; the best they could do was to act as a check on the king and the administrative officials under him.

The story is a long one; there were many ups and downs. When the king was weak or when his claim to the throne was not very good, Parliament was in the ascendancy. When the king was strong, Parliament played a minor rôle. But the important thing to note is that in England no king was ever strong enough to do away with Parliament entirely.

5. ATTAINING NATIONAL UNITY

Everyday Life. We have now come down to about 1300; we shall have to pass over the next two hundred years rapidly. Life in England went on much as across the Channel. Most of the people lived on manors and were engaged in agriculture, though many were also engaged in sheep-raising and in the wool trade. The fact that burgesses were summoned to Parliament showed that towns were becoming rich enough to attract the attention of the king. Work in town and country was done by age-old forms of power — by wind and water and by the muscles of men and the four-footed beasts.

Contact with the Continent. There was much going and coming among the nobility; much banqueting and justing of knights in tournaments. Contact with France was still close, though not so close as before King John lost Normandy. Until then many English nobles had had estates in France.

Contact with the Continent was now chiefly through the important wool trade with Flanders and through the Church and the universities. There was much going and coming between England and Rome on Church business; and English students went abroad, and foreign students came to the universities at Oxford and Cambridge. So England was kept in touch with the main currents of life across the Channel.

An Important Geographic Factor. We might note in passing that the Channel played an important part in English history; for, by serving as a barrier against foreign invasion, it gave England a freer hand in developing her institutions than the countries on the Continent had. Only in our own day, with the invention of the airplane, has the Channel lost much of its value as a protection.

A Terrible Plague. In the later Middle Ages, England was more active as aggressor than as defender, as we saw in connection with the Hundred Years' War (1337–1453, p. 531). Soon after the battle of Crécy (1346) the war was interrupted by a terrible plague from Russia or farther east, called the Black Death, which spread over Europe by way of Genoa and came nearer to wiping out the human race than any plague we know of. It reached England in 1348 and broke out again in 1361 and 1369, carrying off, at a conservative estimate, one out of every four persons. Oxford University is said to have lost two thirds of its students.

Its Social Effects. The plague raged most terribly in the crowded, unsanitary towns, but castle and country village suffered too. The whole machinery of life was thrown out of order. The heavy loss among the clergy crippled the Church; that among the peasants brought agriculture almost to a standstill.

By the time of the Black Death many of the one-time serfs had become free agricultural laborers working for wages. The few who had escaped the plague now demanded higher wages. Not only did they get what they demanded, but many of the remaining serfs were freed and put on a wage basis to keep them from running away.

English Parliament and French Popes. The fact that when the Hundred Years' War began the Pope was a French partisan living at Avignon (p. 531) aroused more than ever the resentment of the English against the influence of the papacy within their kingdom and caused Parliament to pass restrictive legislation, such as the Statute of Provisors (1351), which forbade any further papal appointments to English church offices. In spite of such legislation the amount of revenue that went from England to the papal court was said to be several times more than what the king derived from taxation.

"The Morning Star of the Reformation." The leading advocate of Church reform was Professor John Wycliffe, of Oxford University, of whom we have already spoken (p. 549). He attacked especially the worldliness of the clergy and their neglect of spiritual duties. Many earnest Christians became his followers and went about teaching and preaching the simple lessons of the Gospel to those whom the properly ordained clergy were neglecting. To aid them and their listeners, Wycliffe wrote sermons and had the Bible translated into English. His place in English religious and literary history is shown in the double designation of "the Morning Star of the Reformation" and "the Father of English Prose."

"Well of English Undefyled." England produced another great man of letters in Geoffrey Chaucer (died 1400), to whom the Elizabethan poet Spenser applied the happy phrase in the paragraph heading. In his masterpiece, *The Canterbury Tales*, a number of pilgrims tell stories as they jog along gayly to Archbishop Becket's tomb at Canterbury.

The Wars of the Roses. Hardly was the Hundred Years' War concluded (1453) when England entered upon the Wars of the Roses, a thirty years' struggle for the throne between the houses of Lancaster and York (1455–1485).[1] The Lancastrians finally won when their leader, Henry Tudor, defeated King Richard III of the House of York at Bosworth Field (1485). Richard was killed in the battle, and Henry became king, the seventh of that name in England. He married the Yorkist heiress, Elizabeth, and through this union the conflicting claims of the rival houses of Lancaster and York were reconciled.

Establisher of Order. Henry VII (reigned 1485–1509) was mean in money matters and ruthless toward his foes, but he did bring order out of chaos. His task was easier than it might have been some years earlier; for the Wars of the Roses had not only killed off many powerful nobles but made the growing towns ready to give a free hand to any ruler who would maintain peace and order. He began what is known as the Tudor absolutism, which endured for more than a hundred years. Neither he nor his four Tudor successors tried to do away with Parliament, but they did see to it that their friends made up the majority of its members. By means of a special court called the Star Chamber, in which there was no trial by jury, Henry got rid of undesirable persons, especially those who imperiled his throne.

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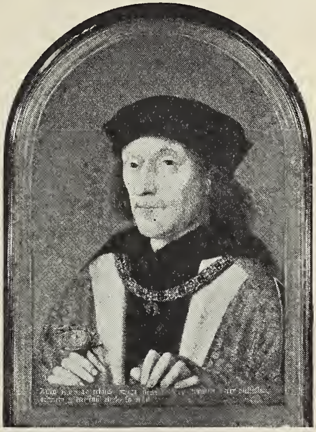
[1] The red rose was the emblem of Lancaster; the white rose, of York.



The FIRST *of the* TUDORS

Signs of the Times. Several events in Henry's reign point to the opening of a new era in English history: (1) The Irish Parliament passed Poynings's Act (1494), which practically made his word law in Ireland. (2) By sending John Cabot across the Atlantic (1497) he laid the foundation of England's colonial empire in America. (3) By marrying his daughter Margaret to James IV of Scotland (1502) he contributed to the final union of England and Scotland (see family tree, p. 630).[1]

Like France, Spain, and Portugal, England began the Medieval Millennium in a welter of warring natives and Teutonic invaders, and ended it as a distinct national unit. Thanks largely to her insular position, she was more secure against attack than any of the others.

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[1] To these significant facts should be added the setting up of the first English printing press at Westminster, a few years before Henry's reign (1471), by William Caxton. Westminster, with its famous abbey and Parliament buildings, is now a part of London, but then it was outside the limits of the city (see map, p. 483).

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Norman Conquest: Cheyney[2], Creasy, Dark[1], Fletcher[1], Green[2], Greenwood, Ogg[1], Robinson[2], Russell.
John and the Great Charter: Cheyney[2], Green[2], Ogg[1], Robinson[3], Tuell.
Inns and Taverns: Jusserand, Traill, Watt.
The Black Death: Cheyney[1], Jessopp, Thompson[1], Tickner, Traill.
Chaucer: Auslander, Bates, Darton, Drinkwater, Salzman, Watt.
The Jews in England: Bateson, Hosmer, Salzman.
Knights and Tournaments: Abram, Bulfinch, Cutts, Davis[6], Froissart, Quennell[4], Salzman, Tappan[3].
Fiction: DOYLE, A. C., *The White Company.* GANDY, W., *In the Days of Lionheart.* LAMPREY, L., *In the Days of the Guild.* LANSING, M. F., *Magic Gold.* LYNNE, E., *For Land and Liberty.* MARSHALL, B. G., *Cedric the Forester.* PORTER, J., *Scottish Chiefs.* PYLE, H., *Men of Iron* and *The Merry Adventures of Robin Hood.* SHAKESPEARE, *Henry V.* TAPPAN, E. M., *In the Days of William the Conqueror.*

Some Key Words

Alfred the Great
Norman Conquest (1066)
Henry II
trial by jury
Ireland
Richard I
Magna Carta
Simon de Montfort
Parliament (1265)
Black Death
Statute of Provisors
Wycliffe
Canterbury Tales
Wars of the Roses
Henry Tudor

Things to Do

1. Using the key words, draw up appropriate questions for the chapter.

2. Continue your time chart.

3. Adjust the hands of the Clock and the Great Circle for London.

4. With the aid of the scale on the map (p. 560), estimate the area of England. Check the result with a school geography.

5. Learn Rudyard Kipling's poem beginning "England's on the Anvil" (see *Rudyard Kipling's Verse, Inclusive Edition, 1885–1926,* p. 762). Read to the class his poem entitled "The Reeds of Runnymede."

CHAPTER XLIII · Bringing the Medieval Millennium to an End and Noting What it Achieved

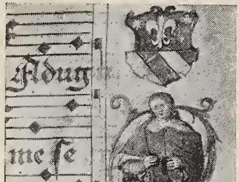
1. DRAWING A NEW LINE BETWEEN ROMAN AND TEUTON

A Double Challenge. The Europe which began to emerge after the Crusades, and of which glimpses have been given in the preceding chapters, presented an ever-increasing challenge to the Church. There were two distinct parts to the challenge, namely, to the Pope alone and to the Church as a whole.

King against Pope. The challenge to the Pope came from the kings, who resented his power within their territory and especially the huge revenue he derived therefrom. They were willing on the whole to see the Church remain as it was within their realms and to recognize the Pope as its leader, provided they could get control of local Church officials and incomes. In other words, they wished to break the One Universal Church into a number of national churches, with the Pope as a mere figurehead except in spiritual matters.

Kings' Subjects against the Church. The challenge to the Church as a whole was more far-reaching and came from the kings' subjects, whether nobleman, townsman, or peasant. The nobles coveted the vast estates belonging to bishoprics and abbeys; the merchants and craftsmen in the growing towns resented the Church's interference in business matters (p. 498), and the withdrawal of vast sums of money from their locality to fill the treasury of the clergy in Rome or elsewhere. These and many of the peasants thought that the Church demanded more than its fair share of their earnings. Even those who willingly made the Church payments thought that in many instances the clergy were too worldly and might well lead lives of greater simplicity and virtue.

An Old Challenge. The challenge was an old one. The kings' part dated back to the investiture affair (p. 455). Though that controversy had been settled in the Church's favor, that institution had, by the end of the Middle Ages, become practically a national institution in certain important areas (France, Spain, and Austria).[1] Since the rulers in these lands were satisfied with the control they had established, they were willing enough to see the Church maintained.



Three Advocates *of* Church Reform

Wycliffe, Huss, and Luther. (Manuscript in the library of the University of Prague)

The second part of the challenge likewise showed itself early, as, for example, in the willingness of men and women to join the Waldensian and Albigensian movements in the south of France (p. 530), the Wycliffe movement in England (p. 566), and that of John Huss in Bohemia (p. 550). Hitherto the Church had been able to control all such hostile manifestations. Now, however, one was to begin which could not be controlled. At the start the movement seemed no more serious than the others; the Pope, indeed, called it a tempest in a teapot. But the tempest developed into a hurricane of continental proportions, which did not subside until it had torn from the Church, piece by piece, practically all the Germanic lands of northern Europe.

A Professor's Wrath is Stirred. It began in this fashion: Pope Leo X[2] needed money to complete the new church of

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[1] For example, in 1516 the appointment of French bishops and abbots was placed in the hands of the French king.

[2] Pope Leo (1513–1521) was a patron of the arts like his father, Lorenzo the Magnificent (p. 543).

St. Peter in Rome, and some of his agents, in their zeal to raise money, made it appear as though men could escape punishment for all their sins merely by buying a so-called "indulgence." This practice came to the attention of Professor Martin Luther, who was now teaching theology at the University of Wittenberg, and he openly attacked it (1517).

The Door of the WITTENBERG CASTLE CHURCH, *on which are Luther's Theses done in Bronze*

Luther proceeded in proper academic fashion, little realizing that he would soon be changed from an unknown monkish pedagogue into a world figure. He wrote out in Latin ninety-five theses (that is, statements which he was ready to defend) and nailed them on the door of the church, just as you might put on your school bulletin board a list of statements about, say, the League of Nations and challenge anyone to a debate.

Thus far there seemed to be no cause for alarm. But soon the theses were translated and were read and discussed by high and low. After three years of bitter controversy the Pope excommunicated Luther. Luther answered by burning the papal decree in public. Young Charles Hapsburg, now emperor, ordered the bold professor to appear at Worms before the Imperial Diet. He went, but refused to give up his teachings and was outlawed (1521). However, he had a powerful protector in Frederick, elector of Saxony, who rushed him off to the safety of the Wartburg,[1] one of his castles.

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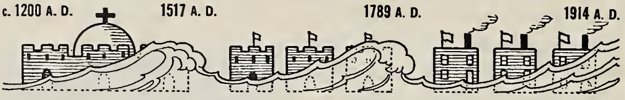
[1] vȧrt′bo͝orᴋ. Here, among other things, Luther made a translation of the Bible, and thereby did for the Germans what Dante had done for the Italians and Chaucer for the English; that is, he gave them a literary masterpiece in their own language which was to become the standard for later writers.


c. 1200 A. D.
1517 A. D.
1789 A. D.
1914 A. D.

About 1500 the Universal Church was engulfed by the rising tide of local and individual feeling, caused by the revival of trade and of the Greek spirit of individuality, leaving National states (agricultural and feudal). This social order was, in turn, engulfed about 1800 by the rising tide of democratic feeling, caused by science and Protestantism, leaving National states which became industrial and imperialistic. This social order was, in turn, engulfed by the rising tide of unrestrained competitive mass production, where we still are

The Eighteenth Century *and the Early* Twentieth Century *Read the* Signs *of the* Times *no more* Intelligently *than the* Sixteenth Century *did*

Church Unity Disappears in the West. The Protestant Revolt, as the movement which Luther started is called, soon spread beyond Germany. We shall speak of it again in Part VI. Here we wish merely to point out that when the conflict was over, the unity of western Christendom was gone. Generally speaking, the parts of Europe where the Germanic element was strong became Protestant; it was like a Teutonic secession from a Latin theocracy (church state).

Who Destroyed Church Unity? There were so many forces at work tending to modify the position of the Church that it is difficult to credit any one or even several with having destroyed Church unity. The Protestant Revolt was in a sense nothing more than a dramatic announcement to the world that a new era had begun. Something like it seemed bound to happen unless the Church made such drastic changes as many of its leaders would never have made voluntarily.

About Reading the Signs of the Times. It is always easier to see signs of a new era after the new era has established itself. It may help you to see the men of this age in truer perspective if we run ahead of the story and point out that twice since then the European world has been confronted with the problem of adjusting itself to new conditions, and in each instance an explosion was needed to make leaders aware of the fact. Toward the end of the eighteenth century the nobles of Europe, especially those in France, were blind to the new forces at work, and needed the French Revolution to open their eyes. And in our own day the nationally-minded capitalists in Europe (who were as powerful in the early twentieth century as the French kings had been in the eighteenth or the Popes in the early sixteenth) needed the World War to open their eyes to the fact that they were living in a new world.

2. What had our Medieval Forbears Achieved?[1]

Two Groups who Knew what they Wanted. In Part V we have followed our medieval ancestors through their great adventure of life. What had they achieved during those hundred decades?[2]

When the Medieval Millennium began, there were among them two groups of men who felt strongly about what they were doing, namely, the leaders of the Teuton war hosts and the leaders of the Church. The former were primarily interested in material things: they wanted more and better food, clothing, and shelter. The latter were interested primarily in spiritual things: they were seeking to enroll men under the banner of the Lord.

For many generations life was mainly a matter of keeping alive, and not at all a matter of making life pleasant and fine. Churchmen remained almost the sole cultural force until after the Crusades. Then the lead passed more and more into the hands of laymen, who became increasingly interested in things of this world rather than of the world beyond, resembling in this respect their forbears of the fifth century. But now their worldly interests were not so exclusively concerned with keeping body and soul together, but, in part at least, with making life a rich and gracious experience.

The Home. Summing up briefly the contrasts between 500 and 1500 A.D., let us begin again with the home. During the later years of the Roman Empire the Roman family had lost many of its sterling qualities. Among the rich, divorce was so common as seriously to undermine family life, while among the city rabble, living in crowded tenements, decent family life was almost impossible and tended to disappear almost entirely.

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[1] As you read the following summary, plan to recast it after the model on page 137, calling it "You can't get away from the Middle Ages."

[2] See Nos. 8 to 30 on page 134. How many of the names do you now recognize?

But among the Teutonic invaders the family was still a vital factor, and on it as a basis the Church built something essentially new, namely, the Christian home. Through the sacrament of marriage it made the home a sacred institution, and helped to hold it together in various ways, such as taking a rigorous stand against divorce.

The School. The West entered the Medieval Millennium with little more of an educational equipment than a few training schools for clerics, with a curriculum that would not qualify them as third-rate high schools today. It passed out of the millennium with schools for the children of the well-to-do traders and craftsmen, and, in all the leading lands, with universities having three professional faculties, namely, theology, law, and medicine. Many of these ancient educational foundations are still in existence, and their offshoots are to be found in our own and other lands.

The Church. The Middle Ages began with less than half of western Europe in the hands of the Christians, and even some sections that were Christian did not recognize the headship of the bishop of Rome. In the course of the millennium, pagans were converted and the supremacy of Rome was generally recognized. Then, near the end, there came a break between the north and the south which still persists. Catholics and Protestants, however, carried into the Modern Period much the same Christian tradition (p. 621).

The Vocations. Until the revival of city life there were three main vocations in the West, those of soldier, priest, and farmer. Fighting was largely a class affair, incumbent on those who held land as feudal vassals. In the later Middle Ages professional soldiers, fighting for pay, appear. Such mercenary troops lasted well into the modern period (page

654), but royal standing armies had begun to appear even before 1500 (p. 534). Needless to say, standing armies are still very much in fashion.

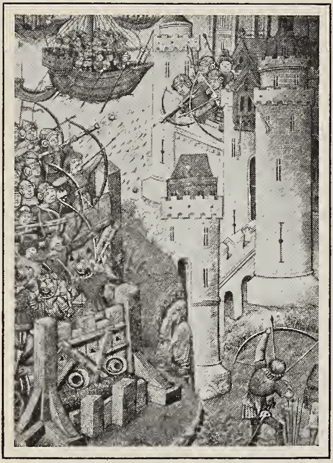
New Careers Open to the Talents. For the common man the Church offered the only professional career until the revival of city life. The son of a humble freeman or a serf had little chance as a layman to get out of the station in which he was born; but if he entered the ranks of the clergy, no office was too high for him to aspire to. (See page 394.)

The clergy formed the only learned profession until the universities added law and medicine to the list. By that time town life was well under way, so that the Medieval Millennium ended with a long list of callings open to ambitious youths: butcher, baker, and candlestick-maker, hatter, weaver, shoemaker, swordsmith, saddlemaker, armorer, goldsmith and silversmith, architect, glazier, shipbuilder, merchant, banker, and so on. Farming, however, continued to engage the services of most men and women. Women had but one professional career open to them, — that of nun.

Patriotism is Born and Thrives. Toward the end of the millennium various local divisions began to develop into national states, and these, more than anything else, gave the deathblow to the papal claim of universal leadership. By 1500 each had developed a distinct language and the beginnings of a national literature (p. 571, footnote). France, Spain, Portugal, and England had achieved political unity, and in all of them (even in Italy and Germany) men had begun to feel that strong attachment to their local region which we call patriotism.

Roman Law Points to Kings. One other influence which helped to turn the larger areas into national states was the idea, derived from Roman law, that the king was the source of power and the fountain of justice. By 1500 this idea was pretty well established in France, Spain, Portugal, and England, though everywhere, especially in England, there was at least the tradition that the king's power ought to be restrained by a parliament.

Gunpowder Barks for them. The prestige of Roman law would not have been enough by itself to make absolute kingship acceptable, especially to the great feudal barons. But the kings had something besides Roman law to bring the barons into line: they had gunpowder. By 1500, cannon and firearms had become quite effective instruments against coats of mail and castle walls; and barons began to make over their dreary fortresses into pleasant dwelling places.



MEDIEVAL MUNITIONS

Longbow, crossbow, cannon, and the forerunner of the musket — an iron tube, much like a large Roman candle

Money begins to "Talk." Royal troops equipped with firearms and cannon, and royal officials trained in Roman law, cost a great deal of money, and little of that desirable commodity was forthcoming until the revival of trade and industry which followed the Crusades. This brings us, then, to economic forces as underlying forces in the creation of national states. From the time of the Crusades on, money began to "talk" more and more insistently until, long before the end of the Middle Ages, its loud, jangling utterances quite drowned out, even for many churchmen, the "still small voice" of God, to which many had formerly listened.

Can we go back any farther than economic causes to account for the formation of these national states in Europe? We not only can but must if we would understand the history of Europe after 1500, and especially the chaotic condition of Europe today.

Intelligence Controls. Trade and industry depended on the control that man had over nature, that is to say, on his technical knowledge. Its bearing on the situation may become clear if we try to answer this question: Why is Europe cut up into a dozen states, while the United States (with mountain barriers as great as the Alps or Pyrenees) is a single nation? The statement that probably will go farthest as an answer is that the European states developed at a time when men were still in the hand-hoof-and-sail stage as far as power was concerned, and consequently could produce and distribute wares only on a comparatively small scale. The United States, on the other hand, developed in the age of steam, electricity, and the gasoline engine, which stimulated mass production in the most favorably situated areas and provided rapid means of distribution through railroad and steamship.

Moreover, rapid means of communication and distribution of troops gave the Federal government power over a wide area, such as European states at the end of the Middle Ages did not possess. If Charlemagne, for example, had had railroad, automobile, and airplane at his disposal, the European national states we know today might never have developed. Thus the size of the areas in which economic forces were to operate (that is to say, the size of the national states) was determined in large part by the control which human intelligence had achieved over the forces of nature.[1]

The Middle Ages thus came to an end with a new sort of political organization called the national state, which became the channel through which Europe was to carry on its affairs from that day to this, and which is still very much in evidence.

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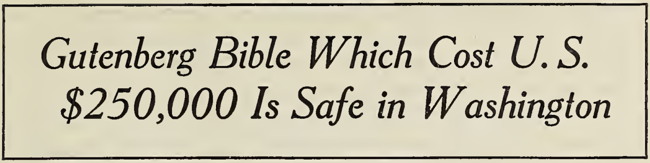
[1] Now that the European states which were laid out in horse-and-wagon days have become equipped with high-power railways, automobiles, and airplanes, they find it more difficult to keep from getting outside their own boundaries and into their neighbors' territories than the United States does.

3. ACHIEVEMENTS IN THE REALMS OF BEAUTY, TRUTH, AND GOODNESS

In the Realm of Beauty. Man did little to bring beauty into life until more than half of the Medieval Millennium was past; then, however, it came with ever-increasing speed. In architecture came the Romanesque style, then the Gothic, then the Renaissance (p. 519). In painting and sculpture Michelangelo, Da Vinci, and Raphael were only three of a remarkable group of fifteenth-century artists, some of whom came from beyond the Alps. In literature the humanists (p. 516) developed an appreciation of the best that Greece and Rome had done. More important was the fact that they themselves, and others before and after them, created literary works of merit: lyrics by French troubadours and German minnesingers; sonnets by Petrarch, stories by Boccaccio, and so on. Dante set a standard for the Italian language, Chaucer and Wycliffe did the same for English, and Luther was about to do the same for German (p. 571, footnote).

So beauty in stone, in color, and in words came back to enrich the life of Europe from that day to this, and to create (especially, in the beginning, in Italy) a new type of man and woman whose claim to recognition rested on personal charm and cultivation rather than on wealth and social rank.

In the Realm of Truth. At the beginning of the medieval era, seekers after truth strove to learn only about God and heaven, taking the Church as their guide. By the end of the era some had become more interested in man and nature, and took as guides the pagan scholars of Greece and Rome, whose writings pointed to reason rather than faith as the way to truth. Reason, applied to the natural world, was to make its greatest triumphs in the Modern Period; but already in the later Middle Ages the Franciscan friar Roger Bacon was carrying on scientific experiments, and about a decade before the outbreak of the Protestant Revolt a Polish cleric, Copernicus, actually achieved an epoch-making triumph in science. It was so destructive, however, to the generally ac-



Gutenberg Bible Which Cost U. S.
$250,000 Is Safe in Washington

Newspaper Announcement *of a* Treasure *Acquired in* 1930 *by the* Library of Congress

cepted beliefs that he kept it a secret for more than thirty years. (Do you know what his secret was? See page 644.)

Learning from Experience. Meanwhile men had learned much from experience, especially during and after the Crusades. Marco Polo actually went to China and learned about Chinese civilization at first hand. From the Arabs western sailors learned about the compass. They learned, too, how to manipulate ships so as to sail against the wind as well as with it, and how to get their bearings at sea by means of the astrolabe. With these aids to navigation the spirit of exploration which was in the air drove the Portuguese down the west coast of Africa, until finally Vasco da Gama rounded the Cape of Good Hope and struck out boldly for India. Most daring of all, Columbus sailed out into the western seas.

Mass Production of Human Records. The growing mass of available knowledge, old and new, stimulated the quest for ways to make it accessible to the rank and file, and resulted in the invention of the art of printing with movable type (probably by Gutenberg, at Mainz, about 1450) and the revival of paper-making in the West. The revival was almost as important as the invention, for the printing press would have been of little use without a plentiful supply of material to carry the print.

To sum up, the Medieval Millennium passed into the Modern Age, having added to the learning of the Church Fathers the learning of the Greeks and Romans, and much that the Greeks and Romans never knew. What is perhaps of most importance to us is that that age discovered a whole hemisphere unknown to the ancients, which happens to be the one we live on. Neither did the ancients know of the machine for the mass production of books which we call the printing press. All these achievements in the realm of truth point to a renewed confidence in man's reasoning, or mental, powers, and this was undoubtedly the most far-reaching contribution which the later Middle Ages made to the modern world.

4. In the Realm of Goodness

A Heightened Appreciation of the Humanity in All Men. It is more difficult to generalize about goodness than about either truth or beauty. However, there is evidence enough to warrant risking a few comments. First of all, thanks largely to the Church, greater worth was attached to human personality during the Medieval Millennium than during the days of the Roman Empire. Long before 1500 A.D., slavery, as a generally accepted social institution, had disappeared (soon, unfortunately, to reappear in the American colonies). There still were serfs; but even the humblest of these had his life ennobled by being called on to model it on the sublime pattern set by Jesus, and was counted worthy to stand before the throne of God on a level with priest and prince.

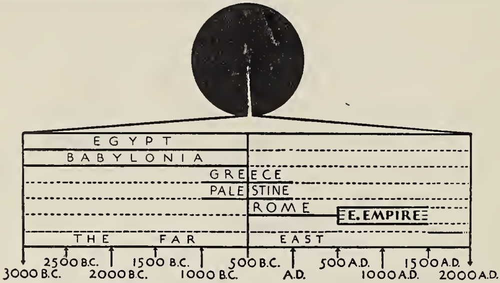
Warfare comes to Need Justification. There were no more gladiatorial combats (p. 332). What fighting there was for amusement, such as the knightly tournaments, was a voluntary matter and belonged exclusively to an upper social class. Warfare was still common and cruel, but it was no longer such out-and-out plunder as in 500 A.D. Kings and princes felt it necessary now to give a reason for attacking their neighbors, as, for example, that they were merely enforcing a legal claim. This attitude comes out clearly in the Crusades, which were as much an expansionist movement as the early German invasions had been; but whereas the Germanic invaders never pretended that they came for anything except plunder, the Crusaders justified their invasion of Moslem lands on the ground that the sepulcher of Jesus was in the hands of unbelievers. In many cases the reasons given for making war were mere rationalizings (that is, finding a good reason for doing what you want to do); but it was a distinct advance that men should feel it necessary to give some reason other than the age-old reason that might makes right.

Europe achieves the Beginnings of a Conscience. In short, owing largely to the softening influence of the Church, Europe had begun to achieve a conscience both in public and in private affairs. One element in that conscience, namely, the principle of a just price and wage (p. 498), is of special interest because the most socially-minded leaders in our Euro-American world are trying desperately to revive it. They realize that business is not a purely private affair of the individual, but a social or community affair, and some would go so far as to say that our whole civilization is doomed unless we recognize this truth and act on it.

In spite, therefore, of many ugly spots on the robes of prince and priest and on the humbler smock of merchant and peasant, the Europe of 1500 A.D. lived nearer than the Europe of 500 A.D. to the way of life proclaimed by Micah (p. 268) and lived by Jesus, of "doing justly and loving mercy and walking humbly with thy God." If the Euro-American world today has any conscience (which some doubt), it owes that conscience in great measure to the way of life which our forbears achieved in the Middle Ages.

Restating a Few Points. Before we turn to the Near East and the Far East, it may help you to see how much the Medieval Millennium in the West is part of your Living Past if we choose a few points almost at random from the foregoing discussion and state them in a different fashion: (1) If it had not been for the compass and the astrolabe, few, if any, would have ventured to sail into the wide expanse of ocean; so neither you nor any of your forbears might ever have seen the continent you are living on. (2) If it had not been for gunpowder and Roman law, national states might never have developed, and you might never have known a national flag. (3) If it had not been for the printing press, you would probably not be able to read these words or any other words. (Try to restate some of the other points in a similar way.)

Now we shall take a hasty glance at the Eastern Empire during the Medieval Millennium.


EGYPT
BABYLONIA
GREECE
PALESTINE
ROME
E. EMPIRE
THE FAR EAST
2500 B.C.
1500 B.C.
500 B.C.
500 A.D.
1500 A.D.
3000 B.C.
2000 B.C.
1000 B.C.
A.D.
1000 A.D.
2000 A.D.

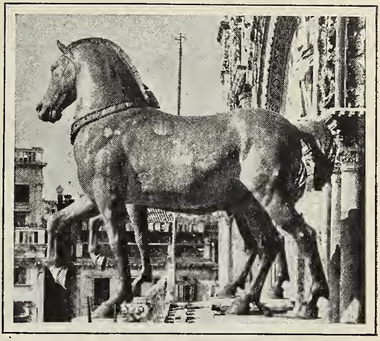
Section 5 deals chiefly with the region and period in the shaded bar

5. The Eastern (or Byzantine) Empire

Conserver and Protector. We saw that early in the fourth century Constantine had built a new capital on the Bosporus (p. 384) and that after 395 A.D. the Roman Empire had two emperors, one in the East and the other in the West. The last emperor in the West was deposed in 476 (p. 385), but there continued to be emperors in the East for about a thousand years longer, until 1453.

Not much that was new came out of the Eastern Empire, except a style of architecture called Byzantine (see illustration, p. 584). However, the Empire did perform two services of real value to civilization: it preserved much of the heritage of Rome, which quite disappeared from the West, and it kept the Asiatics out of Europe during most of the millennium we are considering.

Constantinople. From the point of view of culture Constantinople was for long much the brightest spot in Europe and one of the few bright spots anywhere on the globe. When whole sections of the once-proud capital on the Tiber stood in ruins, and London and Paris were little more than villages, Constantinople had a population of a million.



Much Coveted and Cavalierly Handled Bronze Horses

Nero set them up on his triumphal arch; Constantine took them to his new capital without bothering to ask the price; Venice proceeded in the same informal manner (1204); and so did Napoleon six hundred years later. After his fall they went back from Paris to Venice, where they stand over the portal of St. Mark's Cathedral. Only two of the four are shown here

It was as far ahead of the rest of Europe in wealth and grandeur as in population. Constantine had combed the Mediterranean world for art treasures with which to beautify his capital. The riches won by merchant princes, who controlled the trade of the Mediterranean Sea and the Black Sea, enabled art and learning to be kept alive. There was still a brisk demand for builders, sculptors, painters, writers, teachers, and copyists in the East, long after these callings had almost entirely disappeared in the West. When, as late as the twelfth century, the crusaders gazed upon the city, they were filled with wonder and admiration.

Justinian and the Roman Law. Soon after the opening of the Medieval Millennium the emperor in the East, Justinian (reigned 527–565), tried to regain the West. His general Belisarius[1] destroyed the Vandal power in North Africa and began the destruction (completed by Narses,[2] his successor)

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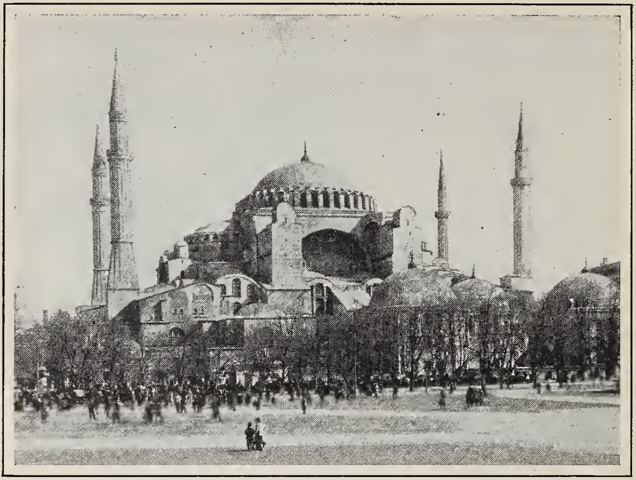
[1] bĕl ĭ sā′rĭ us.

[2] när′sēz.



The Byzantine Church *of* Santa Sophia, *in Constantinople*

A Christian church during most of the Medieval Millennium; since 1453 a Turkish mosque. If you cover the four minarets (from which Moslems were summoned to prayer), you will get a better idea of its appearance before it became a mosque. Do you think the Moslem towers add beauty to the structure?

of the Ostrogothic kingdom in Italy. Ravenna, its capital, became the seat of a Byzantine exarch (viceroy).

During Justinian's reign the famous Byzantine church of St. Sophia was built, but the foremost achievement of his reign was the codification of the Roman law. Without this timely undertaking, much of what the Romans had achieved in the realm of law might have been lost forever. The monumental *Corpus Juris Civilis* (Body of the Civil Law), compiled by the jurist Tribonian and his associates, consisted of (1) the Code, containing the earlier laws of the Empire; (2) the Digest, containing excerpts from the writings of celebrated Roman lawyers; (3) the Institutes, an elementary textbook on law; and (4) the Novellæ, or new statutes, issued by Justinian himself.

A Moslem Barrier for Eight Hundred Years. Justinian's contemporary in the Sassanid empire in Persia was Chosroës[1] I, the Just (reigned 531–579), perhaps the ablest member of the new Persian dynasty that reigned from 226 to 641 A.D. There was more or less fighting between the Sassanids and the Byzantines all the time, which accomplished little except to weaken both and make them less able to withstand the attacks of the Moslems (p. 439). The Sassanid empire fell quickly (641), only nine years after Mohammed's death. The Byzantine Empire early lost part of its Asiatic possessions, but stood guard at the eastern gate to Europe for eight hundred years. Part of this long vigil was shared by the Western crusaders, as we know (p. 461). The end came in 1453, when the Ottoman Turks finally battered their way into Constantinople.

Heirs of the Byzantine Tradition. Although the Byzantine Empire perished, the Greek, or Orthodox, Church persisted; for, like the Roman Church, it had sent missionaries northward, especially to the Slavs living in the region we call Russia. And, like the Roman missionaries, the Greek missionaries carried cultural as well as religious ideas. A new chapter in Russian history, and hence in the history of the Greek Church, began near the end of the Middle Ages when, in 1480, the prince at Moscow, Ivan III, threw off the Asiatic control, under which his people had lived since the days of the great Mongol invasion of the thirteenth century (p. 593).

Expansive Power still Strong. The capture of Constantinople did not by any means exhaust the driving power of the Ottoman Turks; so the Medieval Millennium came to an end with these Asiatic Moslems as a real menace to the peace and security of western Europe. It was after 1500 A.D. that they (1) spread over southeastern Europe and almost conquered Vienna and that they (2) conquered Egypt. (3) On the Mediterranean they were a match for the West until the great sea fight of Lepanto (1571) (see page 654).

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[1] kŏs rō′ĕz.

You Might now be a Mohammedan. So in the year 1500 a Mohammedan need not have been a madman to declare that soon the Crescent would supplant the Cross throughout the European continent. What the subsequent history of Europe and America would then have been is something you may speculate about. Perhaps you would now be a Mohammedan.

In any case all who prize European culture owe a debt to the Eastern Empire for serving long as a bulwark against Asia. After the fall of that empire (1453) the task of holding back the Asiatics fell to the Venetians and Genoese in the Mediterranean and, on land, to the Austrians, Poles, and Bohemians (the modern Czechs[1]).

A Parting Word on Medieval Europe. The Byzantine Empire and the medieval Church may be regarded as continuations of the Roman state. Like Rome, each of these offshoots lasted about a thousand years, and each performed a distinct and important service for modern civilization. The eastern offshoot was like a wall holding back the Asiatic hordes which threatened to engulf Europe. The western offshoot was like a worn-out field which had been plowed up roughly by the Teutonic invaders and then cultivated by the Christian Church. From it, in time, sprang many things which are familiar aspects of our civilization today— city life, national tongues and national states, art and literature, universities, and the beginnings of science.

Whatever you do, don't think of the Medieval Millennium as dead; it was very much alive.[2] It is true that much of its energy was undirected or misdirected, but the same thing may be said of our own age. Perhaps the most striking dif-

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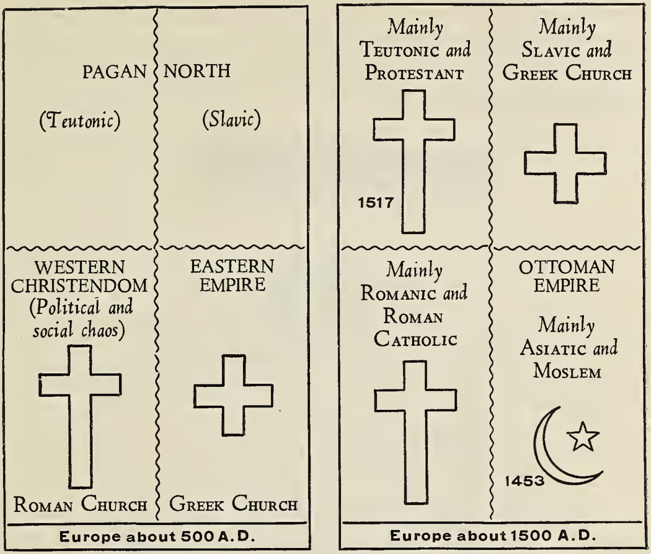
[1] chĕks.

[2] The historians of your generation may find a more suitable term for this period than "medieval," which to most people suggests darkness and stagnation. Standing alone, it tells you nothing except that it's in the middle of something; and if you don't know the middle of *what*, you're out of luck. Some such term as "Neo-Roman" would seem to be more satisfactory. (1) It suggests what has gone before. (2) Its prefix suggests vitality. (3) It brings the Eastern Empire into the picture more than "medieval" does. (4) It is good for all time. This period will always be Neo-Roman, no matter how many other "Middle Ages" humanity may experience.


PAGAN
NORTH
(*Teutonic*)
(*Slavic*)
WESTERN CHRISTENDOM
(*Political and social chaos*)
EASTERN EMPIRE
ROMAN CHURCH
GREEK CHURCH
Europe about 500 A.D.
Mainly TEUTONIC *and* PROTESTANT
Mainly SLAVIC *and* GREEK CHURCH
1517
Mainly ROMANIC *and* ROMAN CATHOLIC
OTTOMAN EMPIRE
Mainly ASIATIC *and* MOSLEM
1453
Europe about 1500 A.D.

A SUMMARY *in* GRAPH *of* MEDIEVAL EUROPE

Europe began the era with the Christian south broken into east and west, and the north rather solidly pagan. The Christian east was mainly Greek in culture; the Christian west was a chaos of Roman and Teuton. The eastern church was Greek, or Orthodox; the western church was Roman. By about 1500 the north had been Christianized by both parts of the south; so that there was here too a religious cleavage between east and west, the eastern part belonging largely to the Greek Church, and the western part to the Roman until the Reformation movement made it Protestant. The part of the north which belonged to the Greek Church was mainly Slavic; the part which was Roman (and later Protestant) was largely Teutonic. The break in the eastern part between the north and the south came after 1453, when Constantinople fell to the Moslem Turks. The break in the west came through the Protestant Revolt

ference between then and now is that whatever we do now (whether good or bad) we do with speed, whereas they did things slowly. We find it hard to understand why they should have needed seven or eight hundred years to achieve city life, universities, printing, and the fine arts; and it doesn't help our understanding of the situation to learn that the Far

East had all these and more throughout the millennium. Were the Chinese and Hindus cleverer than our forbears? You might keep this query in mind as you go through the following chapter.

To The Far East

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Byzantine Art and Life: Baynes, Faure, Gardner[1], Gibbon, Reinach, Wells[1].
The Fall of Constantinople: Gibbon.
Fiction: DAVIS, W. S., *The Beauty of the Purple.*

Some Key Words

Leo X
Church of St. Peter
Luther (1517)
Wittenberg
Diet of Worms (1521)
national state
patriotism
Roman law
gunpowder
money
intelligence
printing press
European conscience
Justinian
1453 A.D.

Things to Do

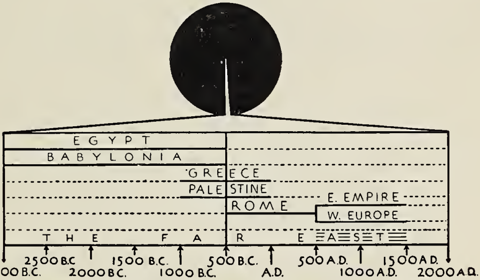
1. Using the key words, draw up a list of appropriate questions for this chapter.

2. Continue your time chart.

3. Find out how many copies of your local newspaper are printed each day. Try to estimate how long it would take for a fifteenth-century press to print a one day's edition of your local paper; that is, how old would the news be before the last copy was printed?

4. Construct a *Sic et Non* or a *Was it a Good Thing?* exercise for one of the following: (*a*) the invention of the printing press; (*b*) the invention of cannon; (*c*) the invention of the compass and astrolabe (see pages 579, 507, and 32).

CHAPTER XLIV · Sketching Briefly what Happened in the Far East during the Medieval Millennium



This chapter deals with the region and period in the shaded bar

1. CHINA UNDER NATIVE DYNASTIES

"Believe it or Not." Throughout the Medieval Millennium the Chinese had almost everything that our medieval forbears acquired only after eight or nine hundred years. Of course they had their ups and downs, but their "downs" were briefer and shallower than those in the West. At almost any period of the millennium a cultivated Chinese visitor to the West would have felt as forlorn as an Athenian of the Age of Pericles if exiled among the simple farmer folk then living along the Tiber. His garments of silk would have contrasted sharply with the native homespun woolens of his host. The rude furnishings and fare of the castle hall, the ruder manners at table, and the utter absence of any interests that could be called intellectual and cultural would have made him think longingly of all that he had left at home. For at any time during the Medieval Millennium he would have come from a land with a civilization in which men (and women too)[1] were deeply concerned with art, literature, and other things that distinguished life from mere living; and where scholarship was so highly esteemed that brains and cultivation in governmental officials were nothing to marvel about but were taken as a matter of course (see page 412). Not until near the end of the millennium would our visitor have felt that he was with his sort of people, and then probably only in Italy.

We have space for only a brief outline of China's story during these years, but it may be enough to make you want to read more of it in other books. At the least it ought to help you to see the story of your medieval ancestors in better perspective. After our survey we shall raise a question that has probably occurred to you (and try to answer it): Why did not the Chinese maintain the lead they had over the West?

As Brilliant at the Beginning as the West was at the End. Like western Europe, China entered the Medieval Millennium in a state of disorder; but her people pulled out of it early in the seventh century under the newly established Tang dynasty, 618 to 907 A.D. (Compare the length of this dynasty with the brief imperial outburst begun by Charlemagne, p. 446.) A brilliant era of literature (especially lyric poetry), painting, and sculpture now began, throughout which Chinese skill in the practical arts continued undiminished. Silk was a familiar product, and had been for hundreds of years. Paper, invented in the second century, and tea, first mentioned in the fourth century, were now in common use. Sixth-century mention of a "south-pointing chariot" may refer to the device which later developed into the mariner's compass.

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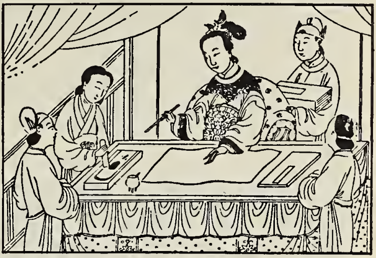
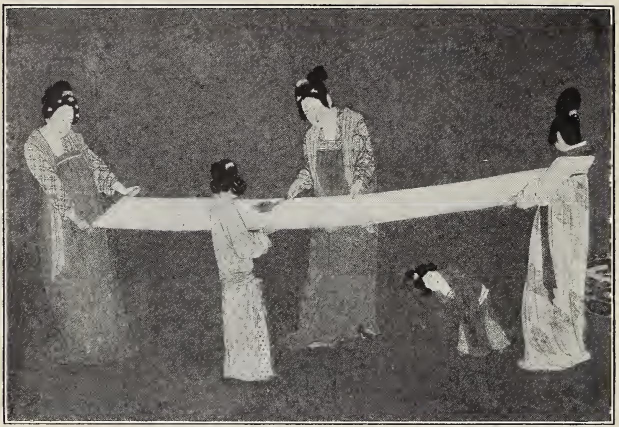
[1] A Canadian scholar has recently published the life of Pan Chao, a celebrated Chinese woman of letters, who won fame in the first century A.D. as historian, poet, teacher, and moralist.

Foreign Contacts. The Chinese were more given to foreign trade than we ordinarily think. As early as the third and fourth centuries they were trading with the East Indies. About the same time the Arabs established themselves at Canton and linked China with the West, holding a trade monopoly until the coming of the Portuguese in 1516. They entered more intimately into Chinese history when, in the eighth century, some Arab troops helped a Tang ruler to regain his throne and, as a reward, were allowed to settle in China. Since they were Mohammedans, their coming brought Islam into the Far East.


The WOMAN *who is* WRITING *on* PAPER *might have been One of our Medieval* EUROPEAN FORBEARS, *except that the Latter had No Paper and probably did not know how to Write. This One lived during the* TANG DYNASTY *in China, where they had had Paper since the Second Century* A.D.

Gunpowder and Printing. In the same century some Arabs who had learned how to make paper carried that art into Western Asia, from whence it spread to Moorish Spain (p. 478). By the eighth century, too, the Chinese were using gunpowder to make fireworks, and in the ninth century they learned how to print with blocks. All the while, of course, they continued to have schools for the teaching of the Confucian classics and to choose their civil servants by competitive examination. So during this part of the Medieval Millennium, which in western Europe is called the Dark Ages, China was by contrast a land of dazzling sunshine.

Khitans and Kins. But China under the Tangs had her troubles; the Tatar nomads of central Asia could always be counted on to supply those, through constant forays along the western frontier. In the eleventh century, under the



Boston Museum of Fine Arts

This Charming Painting of the SUNG DYNASTY *shows* SILK-BEATERS *ironing a Newly Woven Fabric*

By this time the art of making silk was already several thousand years old in China

Sung dynasty (960–1127), the Khitan[1] Tatars established themselves inside the Chinese boundaries. To oust them, the Sung rulers called in another band of Tatars (the Kins) who did their job well and then stayed! So now there was a Kin dynasty in the north (1127–1260), with a capital at Peking,[2] and a Sung dynasty south of the Yangtze.

Learning to Make "China." It seems to be well established that by the twelfth century the Chinese were using the compass for navigation and gunpowder in warfare, though some scholars think that the compass had been perfected by the Arabs rather than by the Chinese. The claim to having invented hand grenades charged with powder seems to be better established. Finally, it was during the Sung dynasty that the

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[1] kē tän. "Cathay" as a name for China is derived from *Khitan.*

[2] The region around Peking had been the seat of a Chinese state ever since the twelfth century B.C., but it has been rebuilt frequently. From the early eleventh century it was known as Yenching. We shall note its change of name as we proceed.

Chinese began to make a product which became so identified with them that we call it "china"; namely, porcelain ware. They made not only ordinary "house" china but also lovely works of art, some of which are now almost priceless "museum pieces."

Genghis Khan. Meanwhile a great Tatar state, called the Mongol Confederacy, was being organized among the nomads of central Asia, with its capital at Karakorum.[1] About the year 1200 it chose as its head a remarkable leader who took the title "Genghis Khan"[2] (1162–1227). After winning the submission of the Kins in northern China, Genghis Khan turned his armies westward until his power extended even over Russia. Under his son Ogdai the Mongols pushed on into Poland and Hungary, and might have overrun all the West if Ogdai's death (1241) had not recalled the chieftains to Karakorum to elect a new head.

Really! About twenty years elapsed before the best-known Mongol leader, Kublai[3] Khan, came to the head of affairs. Not much that happened during the interval is worth recording except an illuminating and delightful bit of diplomatic correspondence. When, after the death of Ogdai, the Mongols withdrew, the Pope, who at that time was more powerful than any European king, sent an embassy to Karakorum telling the Great Khan that he'd have to stop invading Europe. The Great Khan answered politely, but gave the Holy Father to understand that invasions would have to continue until the people on that little peninsula of Asia called Europe learned to obey!

Another embassy from the West, sent by Louis IX, fared little better. This French king wanted the Mongols to join with him in crushing the Moslems (this was in the period of the later Crusades), but the Great Khan could see no good reason for it and declined the proffered alliance.

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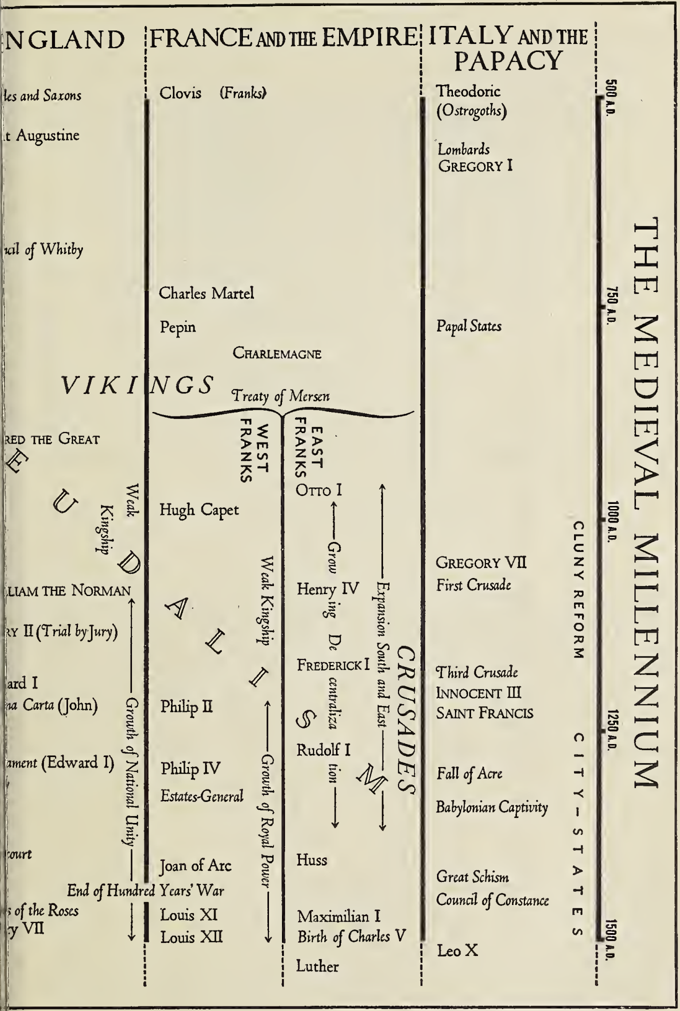
[1] kä rä kō′rŭm.

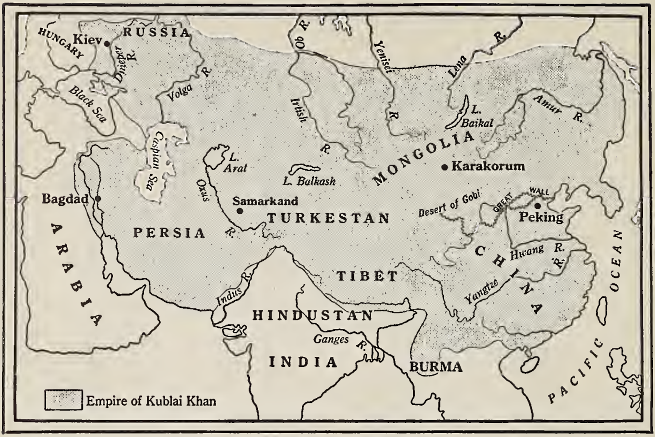
[2] jĕn′gĭs kän′.

[3] ko͞o′blī.

	JAPAN	CHINA	INDIA	EAST AND SOUTH	CULTURE
500 A.D.	*Chinese Civilization and Buddhism Enter via Korea* *Direct Contact with China*	*City Life* *Compass (?)* *Golden Age of Chinese Poetry* TANG DYN.	*City Life* *Golden Age (Gupta) of Arts of Peace* *Arab (Moslem) Invasions* *Place Value in Number System*	Justinian MOHAMMED	Boethius (last great literary layman till Dante) Gregory I Bede *Development of the Nibelungenlied and Other Epics*
750 A.D.	*Capital at Kyoto* *Tea from China*	*Fireworks* *Civil-Service Examinations* *Block Printing*	*Universities* *Buddhism Dying Out in India*	Harun-al-Rashid *The Arabian Nights* *Arabic Numerals* MOORS IN SPAIN	*Anglo-Saxon Chronicle*
1000 A.D.	*Progress in Art, Architecture, Literature, Learning* *War for the Shogunate*	SUNG DYN. *Hand Grenades*	*Caste System* *Moslem States in North; Hindu States in South*	Saladin Averroës *CRUSADES*	*Salerno (Medicine)* *Bologna (Law)* *University of Paris* *Oxford University* *Troubadours and Minnesingers* *Romanesque, Gothic, and Renaissance Architecture* THOMAS AQUINAS Roger Bacon
1250 A.D.		Genghis Khan YUAN DYN. Kublai Khan Marco Polo *City Life* MING DYN.	*Tamerlane* *Fabulous Wealth* DA GAMA	*Compass* Henry the Navigator *Fall of Constantinople* COLUMBUS DA GAMA	Marco Polo DANTE Petrarch Wycliffe CHAUCER *Compass* *Gunpowder* *Printing Press* Da Vinci Michelangelo Raphael Erasmus
1500 A.D.	*Portuguese* (1542)	*Portuguese* (1516)			



NGLAND
FRANCE AND THE EMPIRE
ITALY AND THE PAPACY
les and Saxons
t Augustine
cil of Whitby
VIKINGS
RED THE GREAT
LIAM THE NORMAN
RY II (Trial by Jury)
ard I
na Carta (John)
ament (Edward I)
court
s of the Roses
y VII
Weak Kingship
Growth of National Unity
FEUDALISM
End of Hundred Years' War
Clovis (Franks)
Charles Martel
Pepin
CHARLEMAGNE
Treaty of Mersen
WEST FRANKS
EAST FRANKS
Hugh Capet
Weak Kingship
Philip II
Philip IV
Estates-General
Growth of Royal Power
Joan of Arc
Louis XI
Louis XII
Otto I
Growing Decentralization
Henry IV
FREDERICK I
Rudolf I
Huss
Maximilian I
Birth of Charles V
Luther
Expansion South and East
CRUSADES
Theodoric (Ostrogoths)
Lombards
GREGORY I
Papal States
GREGORY VII
First Crusade
Third Crusade
INNOCENT III
SAINT FRANCIS
Fall of Acre
Babylonian Captivity
Great Schism
Council of Constance
Leo X
CLUNY REFORM
CITY-STATES
500 A.D.
750 A.D.
1000 A.D.
1250 A.D.
1500 A.D.
THE MEDIEVAL MILLENNIUM


HUNGARY
Kiev
RUSSIA
Dnieper R.
Black Sea
Volga R.
Caspian Sea
Ob R.
Irtish R.
Yenisei R.
Lena R.
L. Baikal
Amur R.
MONGOLIA
Karakorum
L. Aral
Oxus R.
L. Balkash
Samarkand
TURKESTAN
Desert of Gobi
GREAT WALL
Peking
Bagdad
ARABIA
PERSIA
CHINA
Hwang R.
Yangtze R.
TIBET
Indus R.
HINDUSTAN
Ganges R.
INDIA
BURMA
PACIFIC OCEAN
Empire of Kublai Khan

A Vast Mongol Empire

Locate this region on the globe

2. Kublai Khan

An Alien Proud to Pass as a Native. Kublai Khan, Mongol chieftain from 1260 to 1294, almost doubled the size of the empire (see map above); but he cared most of all for the Chinese part, where he came to be counted as the founder of the Yuan[1] dynasty (1280–1368). He moved his capital from Karakorum to Peking, now renamed Cambaluc (City of the Khan). Though he lived in far-away China, he belongs to our Living Past more than you might think. The steps from him to us are not many.

From Kublai Khan to Us. (1) In 1271 two Venetians, Nicolo and Maffeo Polo, who had once been to China, started back, taking with them Nicolo's son Marco, then a lad of seventeen. They were made welcome and stayed seventeen years, Marco holding important government positions part of the time. Growing homesick at last, they begged leave to

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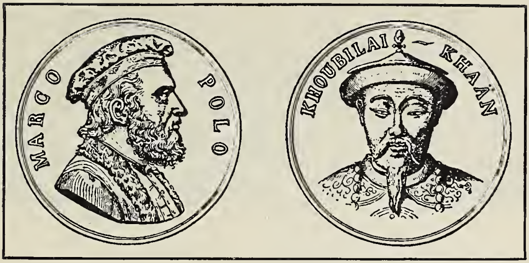
[1] yo͞o än′.



When the Twain *Did Meet*[1]

return, and Kublai reluctantly granted their wish. Travel was slow then, and it was not until 1295 that they saw Venice again — veritable Rip Van Winkles.

(2) Marco joined the Venetian navy and was captured by the Genoese, who kept him prisoner for about a year. He shared a cell with a Pisan named Rusticiano,[2] who wrote down the stories of the Far East with which Marco whiled away the weary hours.

(3) The *Book of Ser Marco Polo* (known by various other titles) dazzled the imagination of Europe; and while most of its readers read it as we read the tales of Baron Munchausen, some were spurred on to seek new routes to the land of gold and silks and jewels.[3]

(4) One of the seekers, born in the very town where Marco had dictated his story, stumbled upon a new world (p. 535), and so we are here.[4]

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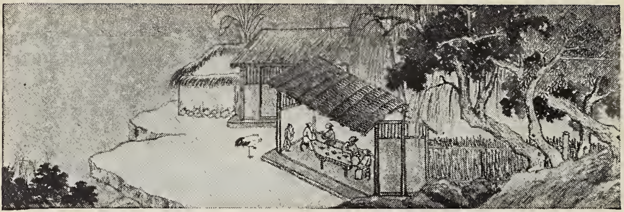
[1] East is East, and West is West,
And never the twain shall meet. — Kipling

[2] ro͞os tē chä′nō.

[3] The following passage in an old book of travel called *Purchas his Pilgrimage* is of interest for the picture it gives of the splendor of Kublai Khan's court, and because it supplied the idea for the English poet Coleridge's well-known poem "Kubla Khan." In a place called Xamdu (Xanadu) "did Cublai Can build a stately palace, encompassing sixteen miles of plain ground with a wall, wherein are fertile meadows, pleasant springs, delightful streams, and all sorts of beasts of chase and game, and in the midst thereof a sumptuous house of pleasure."

[4] It is interesting to note that sons of the two great Italian rival cities should, between them, have discovered the Old World and the New.



Boston Museum of Fine Arts

EVENING SCENE *on a Fifteenth-Century Chinese Farm*

3. UNDER NATIVE RULERS ONCE MORE

Cool toward Foreign Folk, especially Europeans. After Kublai Khan's death Mongol power declined, and in 1368 a native dynasty, the Ming (1368–1644), ruled in China once more, though over a realm which was now strongly Mongol in the northern part. The new dynasty was not so friendly to Europeans as the preceding one had been, because the Europeans had become identified in the minds of the Chinese with the alien Mongol rulers. Contact with the West continued, however, through the old Arabian channel, and Chinese merchants themselves traded with the East Indies and the Philippines; but, quite unlike our modern "high-powered" salesmen, they contented themselves for the most part with their vast home market.

Content to make their People Happy. The Ming rulers set the example of local-mindedness by checking their northern drive after they had driven the Mongols beyond the Great Wall.[1] Then they set to work to add to the well-being of their people. Taxes were reduced, new irrigation works begun, and public granaries established in various parts of the land as precaution against poor harvests. Paper money (still unknown in the West) was widely used in business transactions. Architecture and the other arts flourished anew and brought forth works, especially paintings, bronzes, and porcelains, that could bear comparison with the best that was being created in the contemporary Renaissance movement in western Europe (p. 519).

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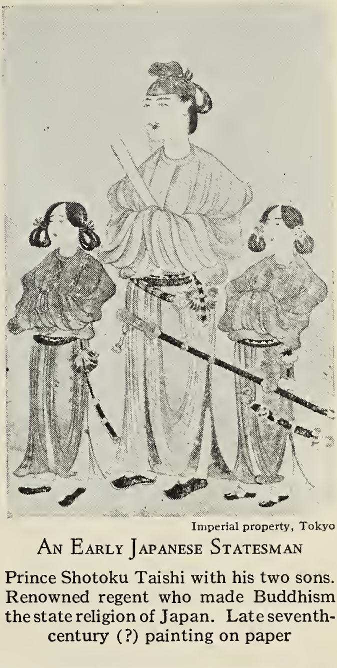
[1] The third of the Mings moved his capital to Peking (1241), where it remained under that name, which means "north capital," until the new republic, not keeping it as capital, revived an earlier name (Peiping) in our own day.



Imperial property, Tokyo

An Early Japanese Statesman

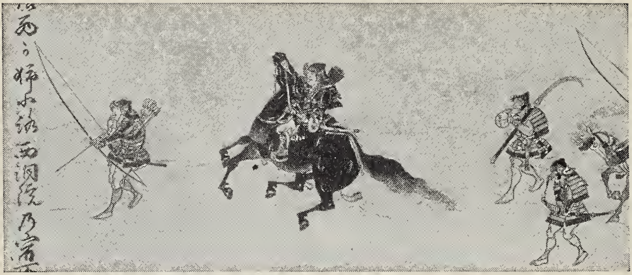
Prince Shotoku Taishi with his two sons. Renowned regent who made Buddhism the state religion of Japan. Late seventh-century (?) painting on paper

A Visitor from Afar, Herald of a New Age. So the Chinese passed out of the Medieval Millennium and into the Modern Period more envied than any other people. They had nothing like the fall of Constantinople or the Protestant Revolt to announce the beginning of a new era; but one faint indication of it reached them only a year before Luther nailed his theses to the door of the church at Wittenberg: in 1516 a Portuguese ship reached China, the first ship from the east-Atlantic world to reach the west-Pacific coast.

Before we turn to the question proposed on page 590, let us glance briefly at Japan and India during this millennium.

4. Japan, a World of its Own

Long Ruled by Unknown Sons of the Sun Goddess. The stories of Japan and India throughout the Medieval Millennium and long after are in marked contrast. The Japanese lived apart in an island world of their own; the Hindus lived in a world that was anybody else's but their own. Like the



An Episode *in the long* Struggle *for the* Shogunate

From a thirteenth-century Japanese scroll, now in the Boston Museum of Fine Arts. The man on horseback is the father of Minamoto Yoritomo (p. 601)

Chinese, the Japanese were chiefly of Mongolian stock, though perhaps with more of Malay admixture. Legends carried their story far back to descendants of the sun goddess, and their official history dated the founding of the state at about 660 B.C.; but little is known with certainty until about a thousand years later, when the much more advanced Chinese civilization began to penetrate the island kingdom.

A Franco-Japanese Parallel. The Japanese ruler (the Mikado) was active head of the state until the seventh century A.D. Then came a great transformation in government and social structure. The Japan which emerged was like a combination of France before the days of Charlemagne and after. We saw (p. 441) that until Charlemagne's father became king there had been for some time a *roi fainéant*[1] (do-nothing king) and a Mayor of the Palace, who was the real ruler. After Charlemagne's empire broke up and the feudal system became well established, there were two main social classes (not counting the clergy): the fighters or knights, and the agricultural workers or serfs, who supported the knights. Similar developments took place in seventh-century Japan, as we shall see.

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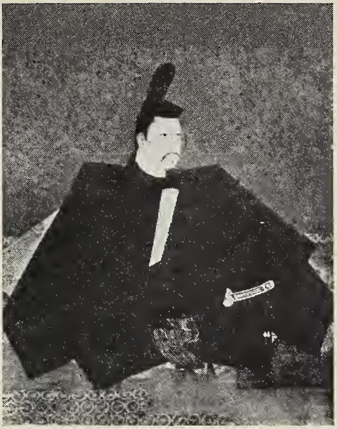
[1] rwä'fā'nā äN'.

Mikado Eclipsed by Shogun. As the demand for a larger army increased, the abler Japanese came to form a separate military class, called the samurai. The others formed an agricultural class, and on them fell the burden of maintaining the warriors. At the head of the warriors were two families, or clans, of nobles, controlling all the military offices. The chief commander was the Shogun, who corresponded pretty much to the Frankish major-domo. As in France, so here the kings were softened by court life and became mere figureheads in the government. They did not renounce their royal powers; they simply were not strong enough to maintain them against the unconstitutional encroachments of the army.



Museum, Kyoto

MINAMOTO YORITOMO (1177–1199), GREAT STATESMAN *and* FOUNDER *of the* SHOGUNATE *of the* MINAMOTO FAMILY

In 794 A.D. Japan's capital was established at Kyoto. Throughout the millennium her history is almost entirely local, made up of wars between rival claimants to the throne or rivals for the shogunate.[1]

5. INDIA, NEVER ITS OWN WORLD

Turks, Huns, Arabs, and More Turks. While the Japanese were hammering out their state quite undisturbed by the outside world, the Hindus in India were deluged by one wave of invaders after another. In the early centuries of the Christian

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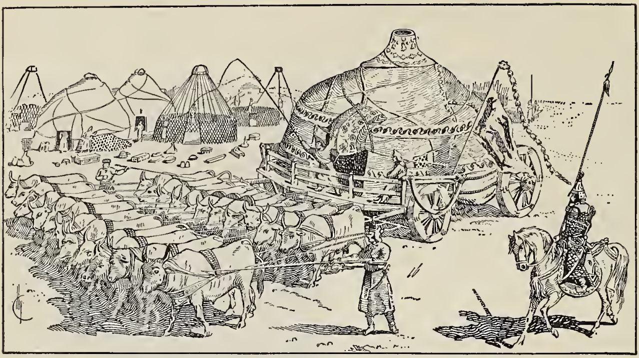
[1] One of these dynastic wars was a "flower" war, reminding us of the English Wars of the Roses (p. 566). This was the Chrysanthemum War (1336–1392), so called from the flower used as the imperial emblem.



Covered Wagons *de Luxe in Medieval* Mongolia

It was probably in commodious hut-wagons like the above that royal families, from Genghis Khan to Tamerlane, followed their sires up and down Asia

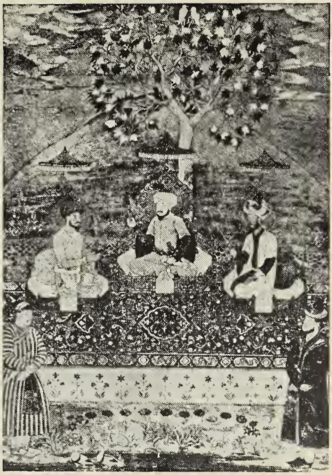
Era came Turks and Huns, and in the eighth century the Moslem Arabs. These were followed by new bands of Turks, now Moslemized, who about 1000 A.D. established themselves across the north from the Indus to the Ganges.

Tamerlane, the Mongol. After a general break-up, during which a strong independent state was formed in the north with its capital at Delhi,[1] the Moslemized Mongols arrived under Tamerlane[2] (reigned 1398–1405). After conquering the northern half of India, Tamerlane swept over the west as far as Constantinople. But between him and the city lay the narrow strip of the Bosporus, and Tamerlane had no way to cross it; so he made new plans and started across the greatest continent on the globe, with nothing better than horse transportation, to attack China! (The plans of Asiatic nomads like Tamerlane, Kublai Khan, and Genghis Khan are amazing in their scope and daring. Their campaigns make the Crusades look like boy-scout expeditions. To dispose of such leaders by calling them pagan butchers, as is often done, does not seem to accord with the facts.)

[1] dĕl′ē.

[2] tăm ẽr lān′.

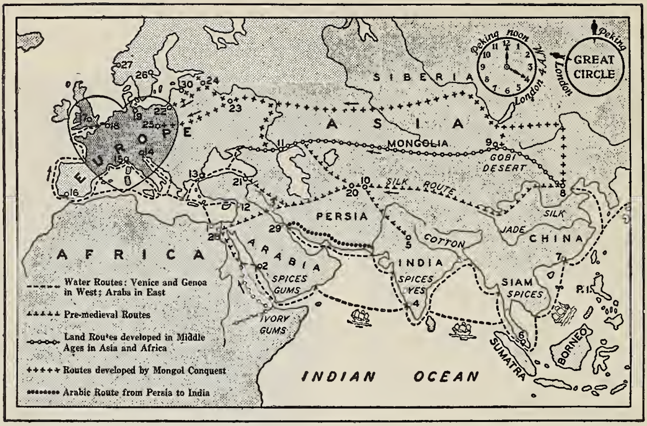
Making it Easy for Europeans to get a Foothold. Bold Tamerlane died before he reached China; and India soon broke up again into petty states, generally at war with one another. This was the condition of affairs when, in 1498, Da Gama knocked at India's gate, herald of a new era which has lasted to this day — the era of European control.


TAMERLANE *Granting an Audience*

Life goes on Much As Before. In spite of all the turmoil, life for the rank and file went on during the Medieval Millennium much as before, and much as it goes on today. In the intervals of peace the ravages caused by invaders were forgotten, and the invaders themselves were absorbed into the life of the land. By now the caste system (p. 416) was well established, with the Brahman, or priestly, caste in control.

Life was pleasant for the princely families, who, like the well-to-do in China, lived in luxury such as was undreamed of in the West until well toward the end of the epoch. Learning flourished in the universities, where again the Brahmans were in control. From the beginning of the millennium Hindu scholars were probably familiar with the idea of place value in arithmetic, which European scholars learned only much later, from the Arabs (p. 479).

Almost everything else that came to Europe from India came by way of the Arabs, who had practically a monopoly of Indian as well as Chinese trade until Da Gama's epoch-making exploit.


EUROPE
ASIA
SIBERIA
MONGOLIA
GOBI DESERT
SILK ROUTE
PERSIA
ARABIA
AFRICA
SPICES
GUMS
IVORY
GUMS
INDIA
SPICES
YES
COTTON
JADE
SILK
CHINA
SIAM
SPICES
P.I.
SUMATRA
BORNEO
INDIAN OCEAN
Peking noon
London 4 A.M.
London
Peking
GREAT CIRCLE
Water Routes: Venice and Genoa in West; Arabs in East
Pre-medieval Routes
Land Routes developed in Middle Ages in Asia and Africa
Routes developed by Mongol Conquest
Arabic Route from Persia to India

THROUGH TRAFFIC *to the* HEART *of* EUROPEAN COMMERCE *in the* MIDDLE AGES

Note the arrows which indicate that Europe was mainly a consumers' market, producing little for export except some raw materials. She remains, as a whole, a consumers' market even today, though England's Asiatic exports (since 1887) exceeded her Asiatic imports. — See page 482 for a close-up of the heart of European trade. — Before you read the following list, see how many of the places numbered on the map you can identify.

1. Alexandria. 2. Mecca. 3. Bagdad. 4. Calicut. 5. Delhi. 6. Malacca. 7. Canton. 8. Peking. 9. Karakorum. 10. Samarkand. 11. Astrakhan. 12. Antioch. 13. Constantinople. 14. Venice. 15. Genoa. 16. Cadiz. 17. London. 18. Antwerp. 19. Lübeck. 20. Bokhara. 21. Trebizond. 22. Königsberg. 23. Moscow. 24. Novgorod. 25. Breslau. 26. Stockholm. 27. Bergen. 28. Cairo. 29. Basra. 30. Riga.

Summing up the Chapter. China was as civilized at the beginning of the Medieval Millennium as western Europe was at the end of it. Her achievements in the field of fine arts included gorgeous temples and other structures, and paintings, bronzes, and porcelains of very high artistic merit. In the practical arts silk-making, paper-making, and tea-growing dated from before 500 A.D. To these she now added making china, printing from blocks, fighting with hand grenades, and sailing by compass. Kublai Khan conquered China, but Chinese culture made him captive (recall the parallel of Roman soldier and Greek culture, p. 314). Marco Polo's account of the Great Khan's court captivated the mind of western Europe and contributed to our being on this continent.—The effects of the Mongol conquest are shown to this day in the differences in physical build and general culture between the Chinese of the north and those of the south.

In India the natives went on much as they had for ages (and as they go on today), while one invasion after another swept over them. Their contact with the West, like that of the Chinese, was mainly through the Arabs.

Europe hardly knew that there was such a place as Japan, and vice versa.

6. Why did the West Pull Ahead of the East?

Hazarding Some Guesses. Where should you have been happiest during the Medieval Millennium? Probably in China during most of the period, if you like to live in civilized society. There you would have found the most comfort and urbanity,— the sort of thing we associate with cultured city folk.[1] But since then the West has taken the lead. How shall we account for it? The following three factors probably had much to do with the change.

Willing "to Scorn Delights and Live Laborious Days."[2] Western Europeans had the zest for life which comes with awakening youth, driving them relentlessly toward their goal. They had the "go-getter" spirit, whether they sought goodness, beauty, or truth, or just money. All these were age-old goals for the Chinese, many of whom had achieved them to a large degree and were satisfied with their achievements.

Blessed with an Easy Way of Recording Knowledge. In the search for new knowledge Europeans had an advantage over the Chinese in their mode of keeping records. With us, reading and writing are fairly simple accomplishments which soon come to be second nature to most. With the Chinese they were (and are) much more difficult matters; and the average intelligent Oriental might well have become easily content to limit his reading to the generally accepted standard works, such as the Confucian classics, and not try to read or write about new things. Also their system of numbers did not lend itself to complex mathematical computations as well as the western Arabic system does (p. 479).

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[1] More culture remains in China today than is realized by most Westerners, whose only contact with that culture has come from an occasional visit to a Chinese laundry. (How much could the Chinese learn about our culture from our laundrymen?)

[2] Milton, *Lycidas*.

Blessed with a Method that Continually Opened Up New Vistas. Finally (and probably owing to the causes given above), the Westerners did, and the Chinese did not, come upon the scientific method which, more than anything else, has transformed the modern world. Curiously enough, the Westerners shied away from the new method when it first began to get results, because those results forced them to change some long-accepted ideas (p. 644). But when the method began to bring "practical" results such as the average man could appreciate,— mass production, speed, public sanitation, and the like,— it won general acceptance and brought about radical changes in ways of life such as the world had not seen since men first learned how to cultivate plants and domesticate animals. Science, in short, proved to be a tool which gave the West an infinitely greater control over nature than any tool the East had ever evolved.

What were our Forbears Talking about as they Entered the Modern Period? In Part VI we shall note some of the achievements of the new method, but not at the outset. Only a few men knew of it. The things that occupied the attention of the others were quite different, varying from place to place. The Venetians and those to the north of them wondered how long they could hold back the Turks. Italians in general wondered whether Charles V and Francis I could each keep the other out of the peninsula. Spaniards wondered why Da Gama should have had all the luck and Columbus should have drawn a blank; and so on. Most of all, they were wondering about what would come from the upheaval in the

Church. So we shall share the thoughts of most of our sixteenth-century forbears if we enter the Modern Half-Millennium talking about the Protestant Revolt.

To Early Modern Europe

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Travels of Yuan Chwang: Steiger, Wells[1].
The Travels of Marco Polo: Komroff, Miller, Synge[1], Wells[1], Yule.
Kublai Khan: Steiger, Wells[1], Williams[2], Zeitlin.
Japanese Shoguns: Brinkley, Clement, Latourette[2], Steiger.
India when Da Gama Arrived: Rapson, Smith[4], Steiger, Wells[1].
Fiction: *Arabian Nights* (Sindbad the Sailor). Lee, F. H., *Folk Tales of all Nations* (China, Japan, India).

Some Key Words

Tang
paper
Canton
gunpowder
printing
Sung
Kin
Peking
china
Mongol
Genghis Khan
Kublai Khan
Marco Polo
Ming
1516
Mikado
Shogun
Kyoto
Tamerlane
1498

Questions

Section 1. What were some evidences of civilization in China that could not have been found in medieval Europe? Who carried on maritime trade between China and Europe? What Tatar people established themselves in northern China in the twelfth century? How far did Genghis Khan's power extend?

Section 2. How does Kublai Khan form part of our Living Past?

Section 3. Why were the Ming rulers unfriendly to Europeans?

Section 4. When do Japanese records begin to become reliable? What resemblance was there between medieval Japan and early France?

SECTION 5. What various peoples invaded India during the Middle Ages? Who was the western European who first reached India by water?

Things to Do

1. Continue the medieval time chart for the Far East.

2. Adjust the Clock and Great Circle for Peking, Kyoto, and Delhi as you go through the chapter.

3. Make a block print, — your name or a Christmas card. (Put your sketch on a piece of linoleum and cut away all but the drawing. See your art teacher for further instructions.)

4. Continue your collection of illustrations and clippings for China, Japan, and India.

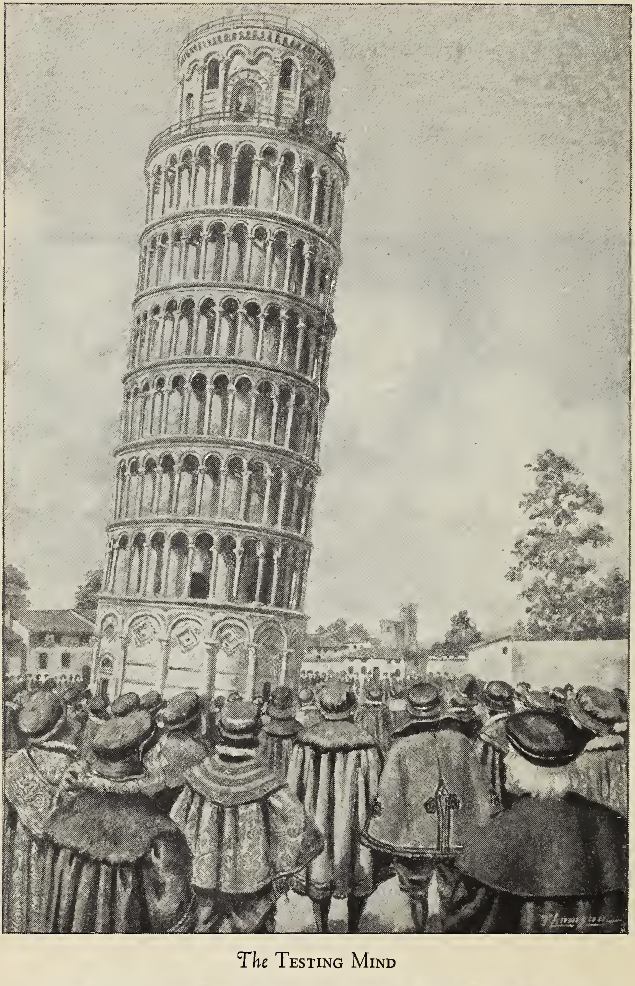
5. With the aid of the map on page 604, and your school geographies, write an imaginary journal of a journey along the old Chinese silk route.

6. After reading some of Marco Polo's *Travels*, write an interview with him.

7. A class project: China Day. See *Directed Studies* to accompany this volume.

PART VI · HALF OF THE MODERN HALF-MILLENNIUM, IN WHICH EUROPEANS WEATHER A RELIGIOUS REVOLUTION AND PREPARE FOR A POLITICAL AND SOCIAL ONE, WHILE THE CHINESE LIVE HAPPILY, THE JAPANESE EXCLUSIVELY, AND THE PEOPLES OF INDIA MAKE WAR

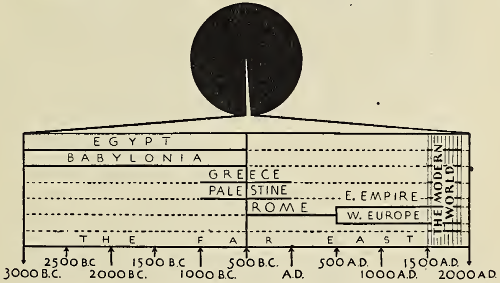
UNIT I · *In which Europeans go Adventuring in Many Fields, With Compasses and Without*



The Testing Mind

Galileo dropping weights from the Tower of Pisa (see page 645)

CHAPTER XLV · Disclosing what happened when Men sought New Ways to Salvation

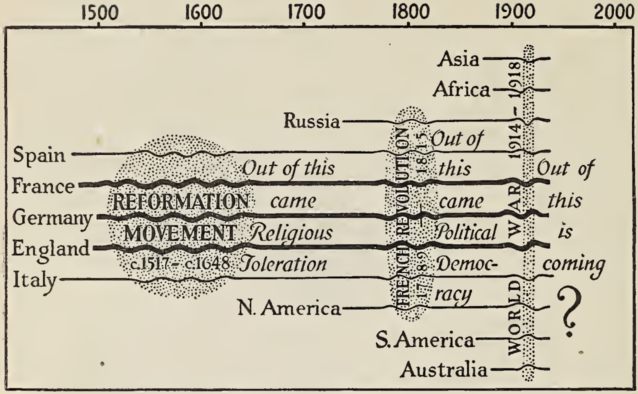

EGYPT
BABYLONIA
GREECE
PALESTINE
E. EMPIRE
ROME
W. EUROPE
THE MODERN WORLD
THE FAR EAST
3000 B.C.
2500 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
A.D.
500 A.D.
1000 A.D.
1500 A.D.
2000 A.D.

Part VI deals mainly with the Euro-American world during the period in the shaded bar (1500–1789)

1. Foreword

Still Family History. Because most of us began our study of American history with Columbus's exploit, we not uncommonly find ourselves regarding European history after 1492 as something alien to us, when, as a matter of fact, it continues to be family history for almost all of us long after. Columbus, it is true, came in 1492, but our forbears didn't. Comparatively few of them were here even as late as the first American Fourth of July, 1776, which is about where this volume ends. For most of you, therefore, the remaining pages will deal with family history as much as the earlier pages did.

Three Great Upheavals. We have seen that by 1500 A.D. there were many new ideas and forces at work in western Europe. As these worked themselves out they produced three


1500
1600
1700
1800
1900
2000
Asia
Africa
Russia
Spain
France
Germany
England
Italy
N. America
S. America
Australia
REFORMATION MOVEMENT c.1517–c.1648
Out of this came Religious Toleration
FRENCH REVOLUTION 1789–1815
Out of this came Political Democracy
WORLD WAR 1914–1918
Out of this is coming ?

Three Great Upheavals *in the* Modern Age *up to the* Present

great upheavals, the first of which we have already referred to, — the Protestant Reformation, which destroyed Church unity in western Europe and finally brought about religious toleration. The second upheaval (the French Revolution) occurred in the late eighteenth century and finally brought to many lands two important elements of a democratic society, namely, individual liberty and popular sovereignty. The third upheaval — the World War, 1914–1918 — occurred about the time you were born. It did something tremendous to Europe and the world, but as yet nobody knows just what.

The chart above may help you to fix these upheavals in mind. Note that each successive one was more far-reaching than the preceding, but that through all of them France, Germany (including Austria), and England remain at the center. We shall carry this volume down to about the beginning of the second upheaval. In order to keep the various political and cultural threads moving along together, we shall proceed by periods of about a hundred years.

2. Salvation along State Lines

What made the Break Possible. To break with the Church may seem simple enough to us who live in an age of many religious sects, but it did not seem simple to western Europeans of the sixteenth century. Many of them, no doubt, were bitter against the abuses in the Church; nevertheless they saw in it the only way to win salvation, and salvation was the one thing that they were concerned about. What made the break possible was that early in the sixteenth century many members of the Church came to believe with Martin Luther that they could be saved *outside* of it.

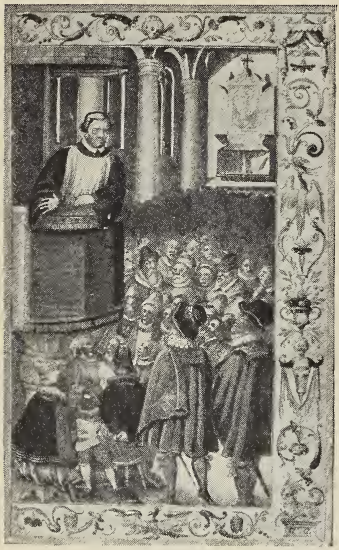
The Main Point at Issue. Luther held that salvation was a direct and immediate matter between man and God, and that man, therefore, did not need the Church as an intermediary. Neither could man improve his chances of salvation by performing penances and other "good works" such as the Church (or what we shall henceforth call the Catholic Church) prescribed. Man, said Luther, was saved by faith and not by good works.

A Protestant Creed. Besides the problem of salvation there was the very difficult problem of interpreting the Bible. According to the Catholics the Church, through its leaders, was the only body competent to do this; according to the early teachings of Luther anyone was competent to do it. Soon, however, it became apparent that not all individuals interpreted the Bible in the same way, and Luther realized that if the anti-Catholic parts of Germany were not to fall into utter confusion, there would have to be an official statement of belief and people would have to be made to accept it.

Such a statement was drawn up by Luther's friend Melanchthon and proclaimed in Augsburg in 1530. This so-called Augsburg Confession exercised a great influence on later Protestant creeds and is still the official creed of the Lutheran Church.

Luther's followers came to be called Protestants because a group of them protested against a measure proposed by the

Catholic princes in Germany; and this local and rather negative term spread to all the groups that broke away from the Catholic Church, because it fitted the facts. It made clear that these groups protested against what they regarded as errors in the older Church.



LUTHER *Preaching*

From a contemporary German manuscript in the British Museum

Given Time to get Started. We saw (p. 571) that although Luther had been expelled from the Church and outlawed, he had nevertheless not been silenced. Had the religious problem stood alone, he and his followers would, no doubt, have been suppressed promptly and effectively; but the religious problem became involved with the problem of establishing order at home and the problem of boundaries. The leading Catholic sovereigns, Emperor Charles V and Francis I of France, were more interested in getting control of Italy than they were in suppressing Luther, and the Pope was kept busy trying to check the ambitions of both Charles and Francis. The result was that more than a quarter of a century was given up to warfare, and during this period the teachings of the reformers got a firm foothold in various parts of Europe.

State Churches in Place of a Universal One. All the while, Luther was in the midst of a war of pamphleteers, which lasted until his death.[1] In that year (1546) real warfare between Catholics and Lutherans began. After almost a decade of fighting it became clear that the religious breach was likely to be permanent, and in the peace made at Augsburg (1555) two churches were recognized in Germany, the Catholic and the Lutheran. Between these two, princes and the free cities, but not individual citizens, might choose. Thus the Protestant Revolt resulted in substituting for the one Universal Church not religious freedom but a system of state churches. Lutheranism also became the state religion of Denmark, Norway, and Sweden.

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[1] Luther wrote innumerable pamphlets and letters. His published works fill fifty-five large volumes. Like Erasmus, Luther owed much to the printing press.

3. SALVATION ALONG CONGREGATIONAL LINES

Zwingli and Calvin. Meanwhile two other anti-Catholic movements had been begun in what is now Switzerland. The first one was at Zürich, where a Swiss monk named Zwingli (died 1531) started, according to his own words, "to preach the Gospel of Christ in the year 1516, before anyone in my locality had so much as heard the name of Luther." More far-reaching was the movement begun by a former French priest named John Calvin (died 1564), who had been expelled from France for his heretical teachings. Invited to Geneva[1] to organize the government of that city (1541), Calvin became as much of an autocrat as any Pope had ever been. Church and State were combined, and he dominated both.

Self-government in Church Affairs. But there was a democratic element in Church affairs in Calvinist Geneva which was to prove of great importance. There was no supervisory official corresponding to Catholic bishops. The affairs of each congregation were placed in the hands of the minister and a number of laymen called elders or presbyters. As the so-called Presbyterian (that is, Calvinist) teachings and organization spread into hostile lands like France and England, the isolated congregations became self-governing institutions. Where the new faith became dominant, as in Holland and Scotland, matters of general interest were settled by representative assemblies called synods or presbyteries, which were made up of elders as well as ministers. Thus Calvinists got a training in self-government in Church affairs such as Roman Catholics and Lutherans did not. This had an important bearing on the development of self-government in *political* affairs in Great Britain and the English colonies, where the English and Scotch Calvinists became champions of popular government.

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[1] At this time Geneva was not yet a part of the confederacy of Swiss cantons (states). This confederacy dated back to 1291, but it was not recognized as an independent state until 1648 (p. 653). Calvin was in Geneva from 1541 until his death in 1564.

Calvinist Groups. The French Calvinists, called Huguenots, were strong among the rich city merchants. Some nobles joined with them, but in many instances more for political than for religious reasons, to get financial support for the civil war they were engaged in. One of their number became king of France (p. 626). In Holland and Scotland, Calvinism became the dominant sect. The Calvinist apostle to the latter country was John Knox, a friend of the founder of the new faith.

4. Salvation along Conservative Lines

Two Stages. The Church revolt in England differed from the revolt in Germany in that it passed through two distinct stages. In Germany there took place, at one and the same time, a revolt against the authority of the Pope and against the teachings of the Catholic Church. In England these two revolts came separately: the first when Henry VIII induced Parliament to make him the Supreme Head of the Church in England in place of the Pope (Act of Supremacy, 1534), and the second in the reigns of his son and daughter, Edward VI and Elizabeth.

Antecedents of Revolt. Henry broke with Rome because the Pope refused to grant him a divorce from his wife, Catherine of Aragon. Such a break, however, would probably have been impossible if there had not already been a good deal of antipapal feeling in England (see page 565). It met with no great popular opposition, and the same was true regarding the abolition of the monastic orders. Though the monasteries were not such corrupt places as Henry made them out to be, they nevertheless appeared to the growing class of energetic townspeople to have outlived their usefulness. Much of the confiscated property went to Henry's followers in Parliament, and this made him more than ever the master of that body. The abler ones were raised to the peerage and entered the House of Lords, thus assuring the Tudors a loyal majority in that body.[1]

A Much-Married Man. Meanwhile Henry had been divorced from Catherine by an English Church court and had married Anne Boleyn,[2] who, after bearing a daughter (Elizabeth), was executed, ostensibly because of her wayward conduct. Next Henry married Jane Seymour (he married six times in all). Jane bore him a son, who became Edward VI.

An Unsettled Church. Edward became king in 1547, and in his reign Protestant ideas began to come into the English Church. Edward's work, however, was undone after his death by his half-sister Mary (reigned 1553–1558), daughter of Henry and Catherine of Aragon, who, being a Catholic, restored the old faith. She married Philip II of Spain, but had no children; so after her death she was succeeded by her half-sister Elizabeth (reigned 1558–1603), who, in turn, undid her work.

A Conservative Reform. The Elizabethan church settlement (1559) was a compromise and satisfied most of the English people. Outwardly the Church (called Anglican) looked much as it always had. There were still archbishops, bishops, and priests. The churches still had altars, and the clergy wore vestments at services. But the services now were not so elaborate as they had been, and they were conducted in English instead of in Latin. More important was the fact that the doctrines of the Church became distinctly Protestant. So with the Elizabethan settlement the Reformation in England entered definitely upon the second stage.

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[1] Though Henry renounced the Pope, he continued to enforce the practices of the Catholic Church to his dying day.

[2] bo͝ol′ĭn. — Begin time chart for Modern Half-Millennium (pp. 690–691).

Religious Uniformity Enforced. There were some Catholics who wanted a return to the old faith, and some extreme Protestants who wanted still further changes made in the Church. But Elizabeth stuck firmly to the middle path and enforced the Act of Uniformity (passed by Parliament in 1559), which provided penalties for all who did not conform to the services as prescribed in the Book of Common Prayer.

Safe from Outside Attack. Protestantism in England was saved, just as it had been in Germany, by the political situation in Europe. Just as the wars between Charles V and Francis I had given Lutheranism a chance to get established in Germany, so the continued rivalry of Spain and France gave Anglicanism a chance to get established in England. Elizabeth played one power against the other for thirty years; and by the time Philip II of Spain finally gave up all hope of winning England to his side and sent the Spanish Armada to conquer her (1588), England had grown powerful enough to repulse it. This victory marked the end of the period of doubt for Protestantism in England. Henceforth the Elizabethan religious settlement remained safe from outside attack.

Now we shall consider briefly what had happened to the Catholic Church since the days when Luther began his attack.

5. SALVATION ALONG OLD LINES NEWLY DEFINED

Setting the Catholic House in Order. In such a brief account of the Middle Ages as was given above, one fact is apt to escape your attention, namely, that Church reform was continuously in the minds of some of the Catholic leaders, just as political reform is in the minds of men today. The Cluny reform, for example, with the accompanying investiture struggle, was a "reformation movement." To think, therefore, of Luther's movement as the only attempt to reform the Church is as though you were to think of the American Civil War as the only attempt made to solve the slavery question.

The importance of Luther's revolt, as far as the Catholic Church was concerned, lay in the fact that it centered the attention of Catholics on those of their leaders who had long been trying to make reforms. These men now got a hearing, the papal court was reformed, and earnest, high-minded Christians like Paul III supplanted the pleasure-loving Popes of the early sixteenth century. Next a "Church reform" council was summoned.

The Council of Trent. The council met at Trent and remained in session, on and off, for about twenty years (1545–1563). Representatives came from Italy, France, Spain, and Germany, but there were none from England. If the Emperor (Charles V) had had his way, some attempt would have been made to win back the Lutherans; but the council was dominated by the Italian delegates, and these refused to make any concessions. Far from taking a conciliatory tone, the council condemned the Protestant teachings.

Within the Catholic Church steps were taken to bring only men of the right type into the clergy and to see that they were properly trained for their high office and that they performed their duties faithfully. The fundamental teachings of the Church were set forth clearly and simply, so that the people could be instructed in them. To prevent the spread of heresy, Catholics were forbidden to read certain books that were likely to weaken their faith.

The Society of Jesus. Having set its house in order, the Catholic Church now sought to win back lost ground. It had a large measure of success, due in no small degree to the activities of a new religious order, the Society of Jesus (or the Jesuits), which was founded by a Spaniard named Ignatius Loyola[1] (1491–1556). Loyola had been a soldier, and he made the soldierly quality of obedience one of the foundation stones of his order.

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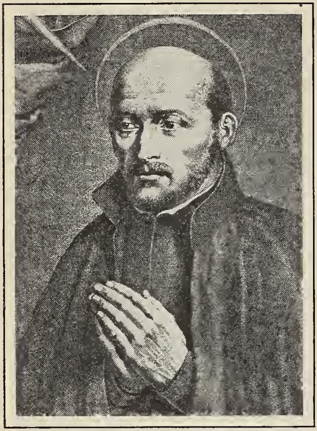
[1] ĭg nā′shĭ u̯s loi ō′la̯.

The Society of Jesus was approved by the Pope in 1540, and soon the Jesuits were active in combating Protestantism everywhere. Their activities were various. Some became distinguished scholars and thus won for the Church the respect of the learned world. Others became advisers and confessors of kings and princes and thus exercised great influence in political affairs. Others distinguished themselves as missionaries, not only in Europe but in the uttermost parts of the earth, and showed by their courage and self-sacrifice that the Church could still breed martyrs. Still others distinguished themselves as preachers and as teachers. Jesuit schools became the best schools in Europe, to which even well-to-do Protestants sent their children.



Ignatius Loyola

Persecution. Unfortunately not all the methods of combating Protestantism were of this peaceful nature. In Italy, Spain, and the Netherlands the Inquisition (a court established in the thirteenth century to stamp out heresy) was re-established, and in other Catholic countries heretics were tried by the ordinary courts. The punishments were severe: the guilty were burned at the stake or scourged and imprisoned or sent to the galleys as slaves. Protestants were no less severe in dealing with the Catholics, the only difference being that the condemned Catholic was more likely to have his head cut off than he was to be burned at the stake.

Main Lines Drawn. By 1600 the main lines along which the Reformation movement was to develop had been drawn. Western Christendom was divided into two parts,— Catholic and Protestant, the latter organized along state lines. There was little religious toleration as yet, except in Holland and to a limited degree in France. The areas that were to remain permanently separated from the Catholic Church were northern Germany, Denmark, Norway, and Sweden (Lutheran); Holland and Scotland (Calvinist); and England (Anglican).

Differences and Resemblances. The Protestant reforms had in general been along the line of simplifying Church organization, ritual, and teachings. Of the seven sacraments, baptism and the Lord's Supper were kept. The sermon became the central feature of the Protestant service, which was now conducted in the language of the people instead of in Latin. Members of the Protestant clergy were allowed to marry, but the Catholic clergy remained a celibate one.

Certain fundamental teachings of the old Church were retained. Protestants and Catholics alike continued to believe that man was sinful by nature and that his main purpose in life was to attain salvation through faith in Christ, the Savior of mankind.

We shall now go over the sixteenth century again, this time following the political thread.

Summing up the Chapter. The antipapal feeling which had been developing during the later Middle Ages broke out in rebellion early in the sixteenth century, and resulted in a permanent cleavage in the Church, into a northern and a southern section. The parts which became Protestant were largely Teutonic, so that it looked as though the Teutons, after associating with the Latins for about a thousand years, had decided henceforth to go their own way. But they couldn't pull together. By 1600 there were three main Protestant groups: Lutheran, Calvinist, and Anglican.—Reforms in the Catholic Church were made at the Council of Trent. Much lost territory was regained through the activities of the Jesuits.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Luther at the Diet of Worms: Köstlin, Lindsay, Lipsky, McGiffert, Robinson[2], Seebohm, Smith[1, 2], Walker.
Luther and the Peasants' War: Same as the preceding.
Calvin, the Man and his Work: Lindsay, Seebohm, Smith[2], Walker.
Loyola, the Man and his Work: Same as the preceding.
A Catholic View of the Reformation: The Catholic Encyclopedia, under "Calvin," "Loyola," "Luther," "Reformation."
Fiction: DAVIS, W. S., *The Friar of Wittenberg.*

Some Key Words

Luther
Protestant
Augsburg Confession
Charles V
Francis I
Peace of Augsburg
Zwingli
Calvin
Presbyterian
Knox
Huguenot
Henry VIII
Act of Supremacy
Anglican
Act of Uniformity
Loyola
Inquisition
Council of Trent

Questions

SECTION 1. What three great upheavals have there been since *c.* 1500 A.D.?

SECTION 2. How did Luther contribute to the break-up of the Medieval Church? How was the Protestant revolt given time to get started in Europe? What were the terms of the Peace of Augsburg, 1555?

SECTION 3. Name some characteristic features of the Presbyterian system. What effect did this have on England and her colonies?

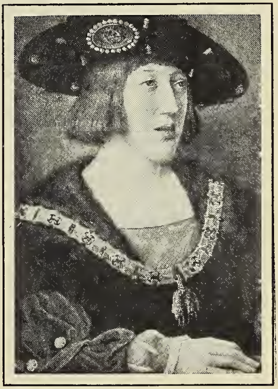
SECTION 4. How did the Reformation in England differ from the Reformation in Germany? What signs of anti-papal feeling had there been in England before the time of Henry VIII? (See page 565.) Who were Henry VIII's children, and who were their mothers? What was the Elizabethan church settlement? How did affairs on the Continent favor the Elizabethan church settlement?

SECTION 5. What were some of the reforms made by the Council of Trent? In what activities did the Jesuits engage? What were some of the results of the Protestant Reformation?

CHAPTER XLVI · Showing how Europe and America were threatened with Spanish Domination until Spain was checked on Land and Sea by the French, Dutch, and English

1. ESTABLISHING BOUNDARIES

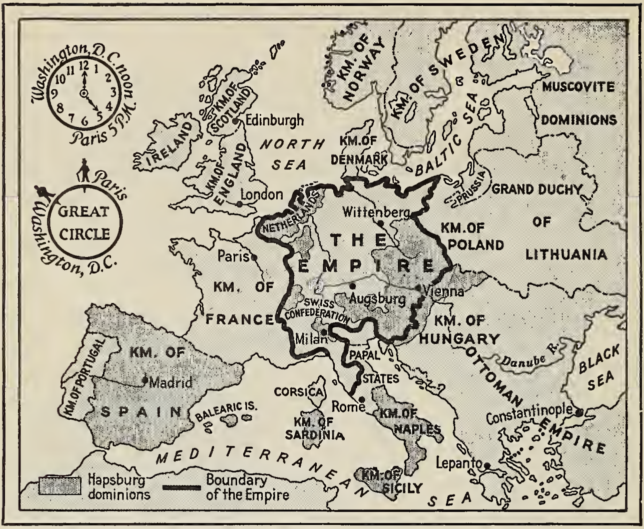
Still Uncertain. By 1500 there were four regions that were fairly well consolidated as national states, namely, England, France, Spain, and Portugal. We know now that these regions continued, for the most part, to be distinct political units, with much the same boundaries as they had then; but it was by no means certain to the men of the sixteenth century that such would be the case. One of the most important developments of the sixteenth century, therefore, had to do with establishing the boundaries of these new states.



A YOUTHFUL EMPEROR, *Charles V*

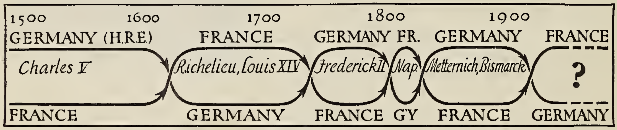
As head of the Hapsburg house he dominated Europe more completely than any ruler from Charlemagne to Napoleon

Spain, France, and Italy. We saw that when Prince Charles was about your age he became King Charles I of Spain (1516) and that three years later he became Emperor Charles V of the Holy Roman Empire (p. 548). Not content with these vast possessions, he sought to conquer all Italy. However, his contemporary King Francis I of France also had designs on that region, while the Pope and


Washington, D.C. noon
Paris 5 P.M.
Paris
GREAT CIRCLE
Washington, D.C.
KM. OF NORWAY
KM. OF SWEDEN
MUSCOVITE DOMINIONS
KM. OF SCOTLAND
Edinburgh
IRELAND
NORTH SEA
KM. OF DENMARK
BALTIC SEA
KM. OF ENGLAND
London
PRUSSIA
GRAND DUCHY OF LITHUANIA
NETHERLANDS
Wittenberg
KM. OF POLAND
THE EMPIRE
Paris
KM. OF FRANCE
SWISS CONFEDERATION
Augsburg
Vienna
KM. OF HUNGARY
Milan
PAPAL STATES
OTTOMAN EMPIRE
Danube R.
BLACK SEA
KM. OF PORTUGAL
KM. OF SPAIN
Madrid
CORSICA
BALEARIC IS.
Rome
KM. OF SARDINIA
KM. OF NAPLES
Constantinople
Lepanto
MEDITERRANEAN SEA
KM. OF SICILY
Hapsburg dominions
Boundary of the Empire

Europe *about* 1550

the Italian princes had no desire to have either of them there. Much of the sixteenth century, therefore, was given over to wars between Charles and Francis and their successors.


1500
1600
1700
1800
1900
GERMANY (H.R.E.)
FRANCE
GERMANY
FR.
GERMANY
FRANCE
Charles V
Richelieu, Louis XIV
Frederick II
Nap.
Metternich, Bismarck
?
FRANCE
GERMANY
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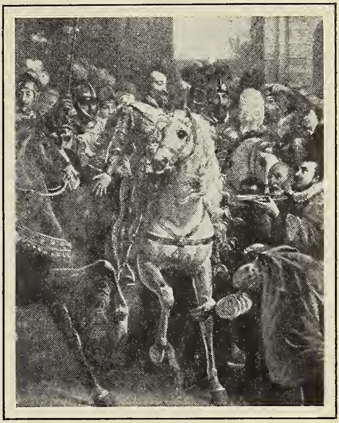
GY
FRANCE
GERMANY

A Five-Hundred-Year Franco-German Seesaw, *Worth Referring to from Time to Time. Will it go on Forever?*

An Empire Divided. Charles added the duchy of Milan, in northern Italy, to his European possessions and made extensive conquests in America. He ended his political career by doing two unexpected things: (1) When still a long way from being an old man he abdicated his numerous thrones and retired to a monastery (1556), — not, however, to be a monk. (2) Instead of keeping the vast Hapsburg empire together, he divided it between his son Philip II (reigned 1556–1598), who received Spain, the Netherlands, Milan, Naples, and the American possessions, and his brother Ferdinand, who received the Austrian and other Hapsburg possessions in Germany and who became emperor.[1]



Henry *of* Navarre *Entering Paris*

Gérard, Louvre

Spanish Gains and Losses. Philip II conquered Portugal (p. 638) and thus got control of the East India trade, but he lost part of the Netherlands, which he drove to revolt by his harsh rule and heavy taxation. He subdued ten of the seventeen provinces (modern Belgium) but not the seven northern ones. These declared their independence in 1581 and became the United Netherlands, or Dutch Republic. Their leader was William of Orange, known as William the Silent, whom they made a hereditary stadholder, or governor. When William was murdered, in 1584, his seventeen-year-old son Maurice took his place as leader; and by 1600 independence was practically established, though it was not officially recognized until 1648 (p. 653).

France weathers a Civil War. Francis I (died 1547) was succeeded by his son Henry II, in whose reign the three German bishoprics of Metz, Toul, and Verdun, and the city of Calais

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[1] Ferdinand married the heiress to the kingdoms of Bohemia and Hungary, which remained part of the Hapsburg possessions until the revolutionary movements which followed the World War, 1914–1918. See family tree, p. 549.

(the last English possession in France) were seized by the French. Soon after his death civil war broke out between the older and younger branches of the royal house (the Valois and the Bourbons), in which religion became mixed up with politics. The Huguenots were cruelly persecuted, and on one occasion — the terrible massacre of St. Bartholomew's Day, 1572 — thousands of them were slain. Murder, however, also favored the Huguenot side. King Henry III, resentful of the power of the Catholic leader (Duke Henry of Guise), caused the latter to be assassinated, whereupon the followers of Guise assassinated the king. This left Henry of Navarre (leader of the Bourbon and Huguenot party) as nearest male heir, and he mounted to the throne as Henry IV (1589).

The French, however, were too strongly Catholic to settle down peacefully under a Protestant ruler; so Henry became a Catholic. But by his famous Edict of Nantes[1] (1598) he granted the Huguenots equal political rights with the Catholics and, in certain towns, religious toleration. They were also allowed to hold certain fortified towns. The last provision was to cause trouble later, but on the whole France came out of the sixteenth century rather well. She had survived the attacks from without by Charles V and Philip II, as well as the civil war within, and in Henry IV she had a strong and able ruler.

2. The Tudors and their England

Not at All a Nice Person. Soon after the new century opened, Henry VII married his eldest daughter, Margaret, to James IV of Scotland (1502); and almost exactly a century later their Scotch great-grandson, James VI, mounted the English throne as James I. Between these two events England laid down some important landmarks in her history. We have already referred to the religious revolution which began under England's Bluebeard, Henry VIII (p. 617). This Henry was a selfish brute who divorced two of his six wives, beheaded two more of them, broke one faithful councilor's heart by his ingratitude, and beheaded two others.

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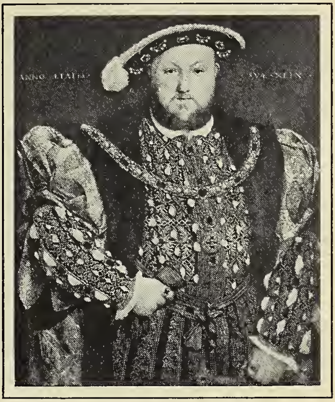
[1] nănts.

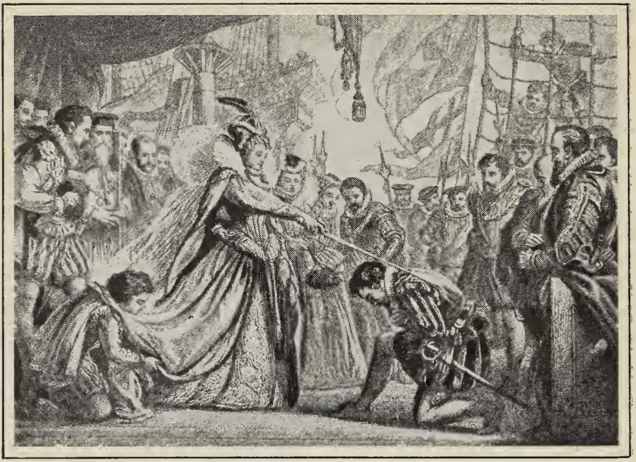
Trusting Thomases. The three councilors were all named Thomas. The first was Thomas Wolsey (Archbishop of York and cardinal), who, not always successfully, urged Henry to take advantage of the rivalry between Spain and France and hold the balance of power in Europe by siding with the weaker one. After years of devoted service Wolsey was abruptly dismissed from office for his failure to get the Pope to grant Henry a divorce from his wife Catherine of Aragon. The ruthless blow brought the loyal old servant to his grave. (Read his parting words to Cromwell, as Shakespeare gives them in *Henry VIII*, Act III, Scene II.)



HENRY VIII *in Royal Plumage*

Like other Tudors, Henry was noted for tact, except in his dealings with councilors, Protestants, monks, and wives. (After Holbein; see page 549)

The second victim was Sir Thomas More, author of *Utopia* and one of the most distinguished humanists of his day. More was beheaded because he disapproved of the autocratic measures taken against the Church and the queen. The third Thomas was Wolsey's former servant, Cromwell, who had won Henry's approval by his measures against the monasteries (p. 617), but who then incurred Henry's disapproval by urging him to marry, sight unseen, a foreign princess named Anne of Cleves, whose appearance did not measure up to Henry's expectations. Henry promptly divorced her (very ungallantly, he called her "the Flemish mare"); and not long after beheaded Cromwell.



Queen Elizabeth Dined *on* Drake's Ship *and then* Knighted Him

Drake was honored for having circumnavigated the globe and for having relieved Spanish "plate fleets" of much of their cargoes. He gave Elizabeth a share. He was vice admiral at the time of the Spanish Armada

All Half-Relations. Henry died in the year 1547, leaving three children, who must have formed a happy family party! Mary, the eldest, was now an embittered spinster of thirty-one, madly in love with her distinguished cousin Emperor Charles V, whose son she was presently to marry for reasons of state. Her mother, Catherine, had been divorced, as we know. The next was Elizabeth, aged fourteen, whose mother, Anne Boleyn, had been beheaded. The third was Edward, a sickly lad of ten, whose mother had died in giving him birth. If you like to note "accidents" in history, here is one: all three of Henry's children died without children of their own, and so left the way to the English throne open to the Scotch James VI (p. 666).

Edward (the sixth of that name to be English king) died at seventeen. Mary succeeded him. She married Philip II of

Spain, but they had no offspring. If they had had, England would probably not have been absorbed by Spain, but she might have remained Catholic; in which case the outlook for Protestantism in Europe would have been rather hopeless.

Flirting for Big Stakes. Elizabeth succeeded Mary in 1558. She never married. She probably knew from the start that she never would, but she never told that to anyone. She realized that, the royal coffers being empty, her greatest asset was her hand, because in those days whole kingdoms were sometimes transferred by marriage (recall the series of Hapsburg marriages, p. 547). So she flirted with both French and Spanish princes, and for thirty years kept the two great Catholic powers from combining against her or from attacking her singly.

"Sea-Dogs" and Tempests. When Philip II finally got it into his head that he could not win England to his side by marriage, he determined to win her by force, and in 1588 he sent out the "Invincible Armada." But Elizabeth's "sea-dogs," with the aid of the elements, proved equal to the occasion. Howard, Drake, and Hawkins prevented a landing on English shores, and North Sea storms did the rest.

A Cousin-Once-Removed, whom Elizabeth Removed for Good. Earlier in Elizabeth's reign it seemed as though England would be absorbed by France; for in 1559 Mary Stuart, her cousin-once-removed (see family tree, p. 630), whom the Catholic world regarded as the rightful heir to the English throne,[1] married the French king, Francis II. Francis, however, died the following year, and Mary returned to Scotland. Becoming involved in the quarrel between Catholics and Presbyterians, she fled to England for protection; and Elizabeth made her a prisoner. There she remained a captive longer than you have lived (1568–1587), and then, because her followers tried to assassinate Elizabeth, she was beheaded.

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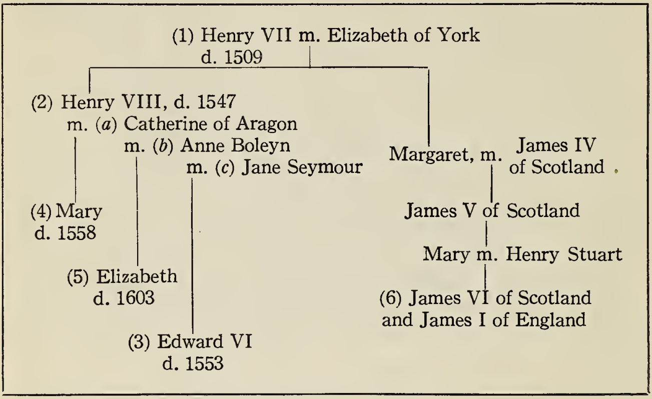
[1] In Catholic eyes Henry had never been divorced from Catherine; and hence his marriage with Anne Boleyn was void and Elizabeth was an illegitimate child, with no claim to the throne. Next to Elizabeth the nearest heir was Mary Stuart. The Catholic view makes it clear why Elizabeth favored the Protestants, who, of course, regarded the marriage of her parents as a legal one.

Meanwhile Elizabeth had been helping the Dutch in their struggle for independence (p. 625), and this fact, together with Philip II's desire to bring England back to the Catholic fold, led him to send the Armada, as mentioned above.


(1) Henry VII m. Elizabeth of York
d. 1509
(2) Henry VIII, d. 1547
m. (a) Catherine of Aragon
m. (b) Anne Boleyn
m. (c) Jane Seymour
Margaret, m. James IV of Scotland
(4) Mary d. 1558
James V of Scotland
Mary m. Henry Stuart
(5) Elizabeth d. 1603
(6) James VI of Scotland and James I of England
(3) Edward VI d. 1553

Tudor Family Tree

A Great Company of Traders and Another of Writers. The defeat of the Spanish Armada broke Spain's monopoly of the seas and made England a naval power to be reckoned with henceforth. A sign of the new day was the chartering of the English East India Company in the last year of the century. At the time this event meant nothing in terms of England's boundaries; but in years to come the company added an empire many times the size of the homeland both in area and in population. Another new source of wealth was the woolen industry, which had been greatly stimulated by Flemish weavers driven from Flanders by the persecutions of Philip II and made welcome by Elizabeth.

Along with this growth in economic prosperity went a marvelous development in literature. Edmund Spenser was an Elizabethan, as were Ben Jonson, Marlowe, Beaumont, Fletcher, and, greatest of all, William Shakespeare.

Anglo-Saxon Good Sense. Elizabeth had able advisers in William Cecil and Francis Walsingham. Their combined statesmanship stands out markedly when contrasted with that of the kings of France and Spain. Europe was just waking up to the tremendous possibilities of world trade, and this trade might well have gone to the two great Catholic states. But both missed their chances by frittering away their energies in religious persecutions and civil wars. Spain ruthlessly and stupidly crushed the Moors and Jews, her only producers and traders, and in the Netherlands drove the Dutch provinces to seek and achieve independence. France ruined large parts of her rich domain through civil wars. But from the moment Elizabeth took over her heritage (which consisted chiefly of a throne and an empty treasury), England began to grow in power and riches. Her energies, instead of being wasted in civil strife, were conserved and directed toward laying the foundation of that world empire on which the sun never sets.

3. Establishing Autocracy

A Book for Princes. Besides establishing boundaries the builders of the new states had to establish order within those boundaries. They sought to do this by suppressing the feudal nobility and making themselves absolute rulers. We saw how they were aided by the study of Roman law (p. 508) and by the willingness of the rich merchant class to be ruled autocratically, provided this brought peace and order. Now they were aided further by a book that came out of Italy — *The Prince*, by Niccolò Machiavelli[1] — which proved to the satisfaction of princes that they were justified in committing almost any act of treachery, provided they did so for "the good of the state."

This doctrine fitted in well with the needs of sixteenth-century princes and statesmen and became so firmly established that it is still followed.

[1] mä kyä vĕl′lē.

A General Trend. England under Henry VII was the first to establish internal order, thanks largely to the Wars of the Roses (p. 566), in which many of the great lords either had been killed or had had their estates confiscated. Henry's son Henry VIII and his granddaughter Elizabeth kept up the "Tudor despotism" which he had begun. They continued to call Parliament from time to time, but it was subservient to them. In Spain, Charles I (Emperor Charles V) likewise established absolute rule, and his son Philip II followed in his footsteps. France did not settle finally with the feudal nobles until the seventeenth century, as we shall see (p. 657), but there, as everywhere, the general trend was in the direction of autocracy (one-man rule).

Ready for Colonial Expansion. By 1600 England, France, and Holland were in a position to dispute the colonial monopoly which Spain and Portugal had had until then. They were fairly secure at home, and on sea they no longer feared the Spaniards as they had before the defeat of the Armada.

What the Spaniards and Portuguese had accomplished in the colonies during their century of monopoly of the seas we shall tell briefly in the next chapter.

Summing up the Chapter. Owing to wars of conquest and wars of religion sixteenth-century Europe presented a spectacle of national and international anarchy such as it had not seen for generations. Philip II, who inherited the western Hapsburg possessions, drove the Netherlands into rebellion and lost the seven northern provinces, which became the Dutch Republic. France gained Calais from England and three bishoprics from the Empire; but, like the Spanish Netherlands, she lost many Protestant traders and craftsmen, who fled to England, where they were made welcome. England, for the most part, kept out of Continental affairs, and, with good English sense, attended to matters at home and settled these with a minimum of bloodshed. Elizabeth had an awkward problem on her hands with Mary Stuart. By carefully conserving England's resources for thirty years, Elizabeth was able successfully to withstand the attack of the Spanish Armada. Thereupon followed a great literary outburst, notably in the works of Shakespeare. — The general sixteenth-century trend was toward autocracy, which seemed to give more promise of order and stability in the state than any other form of government. Do you know of any people who hold that same view today? Ask your father what he thinks about it.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

William the Silent, the Man and his Work: Banks[2], Griffis, Haaren[4], Putnam, Robinson[2], Van Loon[1], Wells[1].
Henry IV: Adams[2], Hayes, Haaren[4], Pitman, Willert.
Queen Elizabeth and Mary Stuart: Beesly, Creighton[2], Dark[1], Green[2].
Life in Elizabethan London: Davis[7], Traill.
Country Life in Elizabethan England: Same as the preceding.
The Spanish Armada: Beesly, Cheyney[2], Creasy, Dark[1], Froude[2], Green[2].
Sir Francis Drake: Froude[2], Hannay.
Sir Walter Raleigh: Froude[2], Green[2], Ober.
Fiction and Verse: Barnes, J., *Drake and his Yeomen.* Henty, G. A., *By Pike and Dyke.* Holland, R. S., *Drake's Lad.* Kingsley, C., *Westward Ho!* Knowles, M. W., *Henry of Navarre.* Lawless, E., *With Essex in Ireland.* Leighton, R., *Golden Galleon.* Noyes, A., *Tales of the Mermaid Tavern.* Rogers, C., *Drake's Quest.* Runkle, B., *The Helmet of Navarre.* Scott, W., *Kenilworth* and *The Abbot.* Shakespeare, *Henry VIII.* Weyman, S., *A Gentleman of France* and *Under the Red Robe.*

Some Key Words

Philip II
United Netherlands
William the Silent
Henry IV
Edict of Nantes
Elizabeth
Mary Stuart
Poor Law
East India Company
Spanish Armada
Drake
Machiavelli

Things to Do

1. Using the key words, make up appropriate questions for this chapter.

2. Continue your time chart (see pages 690–691).

3. Make appropriate adjustments of the hands of the Clock and the Great Circle as you go through the chapter.

CHAPTER XLVII · Recalling the Great Century of Spain and Portugal

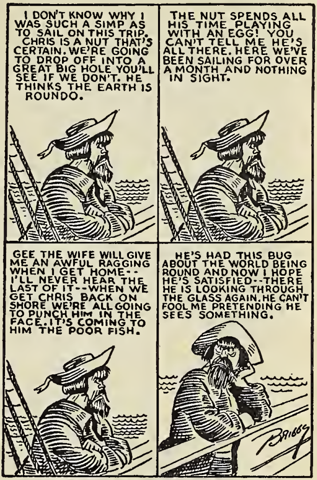
1. Portugal

A Wonderful Discovery. Shortly before 1500 Europe had two thrills the like of which she was not to have again until Lindbergh flew across the Atlantic in our own day (1927). In 1492 a Genoese sailor in the Spanish service, named Cristoforo Colombo, had sailed out into the great western ocean and hadn't fallen off! After sailing west for about ten weeks (August 3 to October 12) he had found land and had returned to tell the tale.

Not what they Wanted. Columbus, as we call him, thought he had reached India. But his Spanish friends were skeptical because he had failed to bring back spices and drugs and dyes and the other much-coveted things from the East. So, while his voyage gave Europe a thrill, it was because he had done a great stunt rather than because he had accomplished what it had been hoped he would accomplish.

Its Meaning was Hidden from them. Lindbergh's flight was known all over the world almost in an instant, but it was many years before most of our ancestors in Europe heard about Columbus's exploit and many more years before they realized what it meant to them. Columbus had shown them the way to a land hitherto unknown, which was about eight times as large as the area they occupied. It was as though he had given to each of our ancestors living in the Europe of 1492 (that is, in the region west of Russia) a grant of land eight times as large as what they then held or labored on. Nothing like it can ever happen again, unless man learns to fly to the planets. But much as the Western Hemisphere means to us, to the Spaniards of Columbus's day it seemed an obstacle rather than a desirable possession.

The Real Thing. What caused Columbus's exploit soon to lose its glamour was the fact that in 1499 a Portuguese sailor named Vasco da Gama, after having made an all-water trip around Africa to India, returned to Lisbon with a cargo of spices worth sixty times what the expedition had cost. That was Europe's second thrill. Portugal, of course, was elated, and Spain became envious. Since all eyes were now fixed on Portugal, we shall speak of her colonial exploits first.


I DON'T KNOW WHY I WAS SUCH A SIMP AS TO SAIL ON THIS TRIP. CHRIS IS A NUT THAT'S CERTAIN. WE'RE GOING TO DROP OFF INTO A GREAT BIG HOLE YOU'LL SEE IF WE DON'T. HE THINKS THE EARTH IS ROUNDO.
THE NUT SPENDS ALL HIS TIME PLAYING WITH AN EGG! YOU CAN'T TELL ME HE'S ALL THERE. HERE WE'VE BEEN SAILING FOR OVER A MONTH AND NOTHING IN SIGHT.
GEE THE WIFE WILL GIVE ME AN AWFUL RAGGING WHEN I GET HOME-- I'LL NEVER HEAR THE LAST OF IT--WHEN WE GET CHRIS BACK ON SHORE WE'RE ALL GOING TO PUNCH HIM IN THE FACE. IT'S COMING TO HIM THE POOR FISH.
HE'S HAD THIS BUG ABOUT THE WORLD BEING ROUND AND NOW I HOPE HE'S SATISFIED--THERE HE IS LOOKING THROUGH THE GLASS AGAIN. HE CAN'T FOOL ME PRETENDING HE SEES SOMETHING.
BRIGGS

© 1920. New York Tribune, Inc.

Wouldn't HERODOTUS *have* WELCOMED *Briggs!*

Columbus and Da Gama have had reams of write-ups, but who has ever wondered what their sailors were thinking about, or had the keenness to realize that their thinking was not done in the polished language of the court?

The Portuguese Established in the East. The Portuguese voyages paid well from the start, and Lisbon became one of the chief commercial centers of Europe. Within a dozen years the Portuguese viceroy Albuquerque[1] captured the city of Goa (1510) and thus acquired a base in India. Then, moving farther east, he took possession of Malacca, the great spice center on the Malay Peninsula (1511), and some of the near-by islands, notably Sumatra, Java, and the Moluccas, or Spice Islands. Next the Portuguese made their way to China and Japan (pp. 599, 722).

A Fleet that Lost Four Ships and One Day. Meanwhile Spain and Portugal, aided by the Pope, had divided the non-Christian world between them by the so-called Treaty of Demarcation (see map, p. 636). But geographical knowledge

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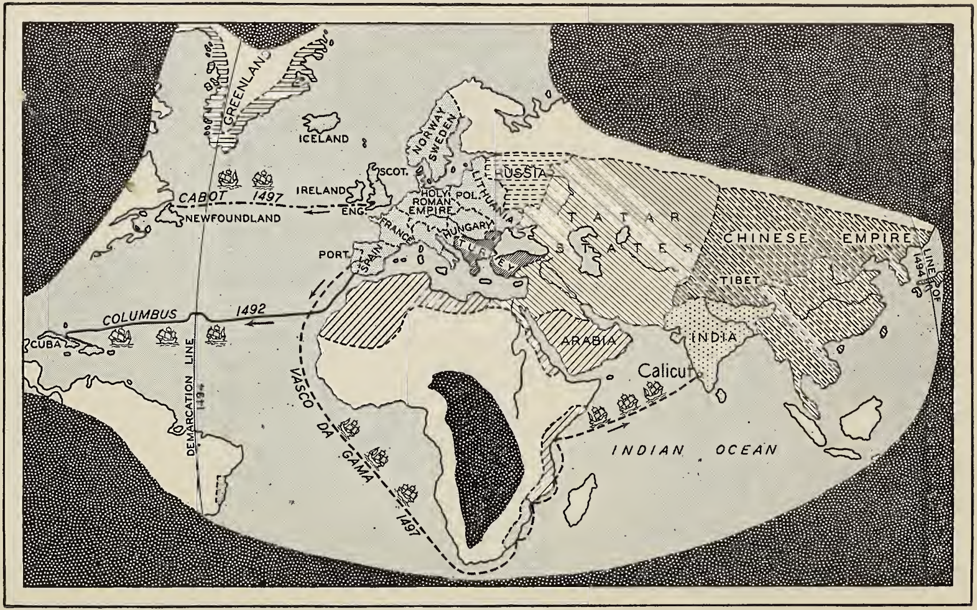
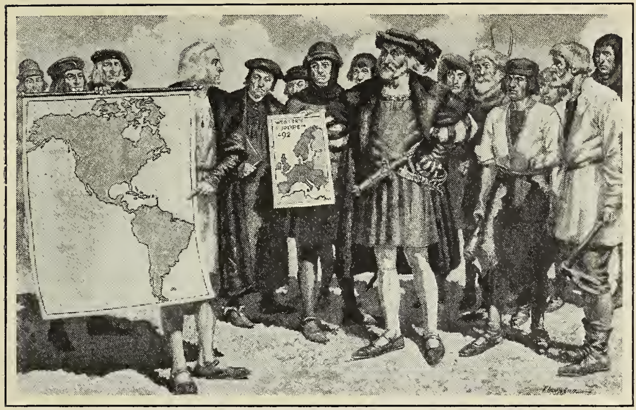
[1] äl bo͞o kĕr'kẹ.


GREENLAND
ICELAND
NORWAY
SWEDEN
SCOT.
IRELAND
ENG.
CABOT 1497
NEWFOUNDLAND
HOLY ROMAN EMPIRE
POL.
LITHUANIA
RUSSIA
FRANCE
HUNGARY
TURKEY
PORT.
SPAIN
TATAR STATES
CHINESE EMPIRE
TIBET
ARABIA
INDIA
Calicut
LINE OF 1494
COLUMBUS 1492
CUBA
DEMARCATION LINE 1494
VASCO DA GAMA 1497
INDIAN OCEAN

The Known World *in* 1500 A.D. (See pages 514 and 647)



Columbus GAVE *to Our European Ancestors* EIGHT TIMES *as Much Land as they* ALREADY HAD

— if we assume (as our ancestors did) that the native Americans would not want any of it for themselves. Columbus, of course, did not know how much he gave, any more than our forbears knew how much there was to give

was so scanty that it was not at all clear to which party the Spice Islands actually belonged; in fact, one mariner named Magellan convinced Charles I that they belonged to Spain, and that he could reach them by sailing west.

With five ships and two hundred and seventy men, Magellan started off on one of the most daring voyages in history (1519). Three years later only his flagship (the *Vittoria*) with eighteen men got back to Seville (see page 647). In addition to volumes of thrilling experiences, this handful of doughty sailors had had two unique ones: they were the first to circumnavigate the globe, and, having sailed westward, they were the first ever to have lost a day. (What would have been the result if they had started eastward? If you have read Jules Verne's *Round the World in Eighty Days*, you surely know.) But the Spice Islands proved to belong rightly to Portugal, at least according to the Treaty of Demarcation.

One Way of Getting the Spice Trade. Charles I of Spain (Emperor Charles V) was succeeded by his son Philip II, who for a while had no more success than Charles in getting a share of the Eastern spice trade. Then he got all of it by sending soldiers to Portugal itself (1581) and taking the whole kingdom![1]

2. Spain

Conquests in America. Until the reign of Charles I of Spain (1516–1556) not much had been done in America. Ponce de Leon had discovered Florida (1513), and Balboa had discovered what we now call the Pacific Ocean (1513), but that was about all. Now, however, things began to happen in rapid succession.

Mexico Conquered by Cortez. The Spaniards had learned that there was a rich state in Mexico under the Aztec ruler Montezuma; this was conquered (1519–1521) by Cortez. More than twenty years were needed to subdue the entire region, but the Spaniards thought it worth the effort. Though vast amounts of gold and silver ore had already been mined, there was plenty more where that had come from. One "gold rush" after another followed in rapid succession, and "boom towns" sprang up, just as happened in the western parts of the United States many years later.

Other Conquests. Meanwhile Pizarro had duplicated Cortez's exploits by conquering the Incas in Peru (1531–1532). A third region to be conquered and exploited was the northern coast of South America (Venezuela), where riches were found in pearl-fishing as well as in mining. The American possessions were organized in two viceroyalties.

Making Work for Archæologists. The Spaniards destroyed much of what they found, so that it is only in our own day that we are beginning to learn what a remarkable civilization the Aztecs, Incas, and Mayas[2] had developed. Nowhere are archæologists more active than in Central and South America, and already we know enough to be filled with wonder.

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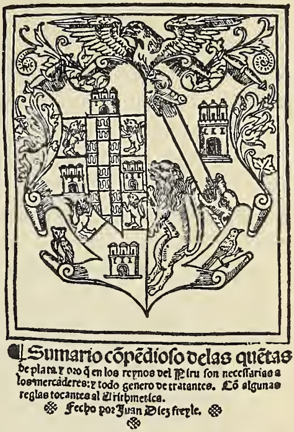
[1] Portugal was not united with Spain but remained an independent kingdom, with Philip as king. In 1640 Portugal freed herself from the Spanish royal house.

[2] mä'yäz.

Transplanting European Civilization. The work of the Spaniards was not all destructive. Cities were built or rebuilt and made into centers of European culture. The two chief ones were the viceregal capitals, Mexico City and Lima. Social life there was much the same as in Madrid. Universities were established and were creditable enough places to be recognized by the universities in Europe. Churches and monasteries sprang up everywhere and became centers of religion, education, and charity.


¶ Sumario cõpẽdioſo delas quẽtas
de plata y oro q̃ en los reynos del Piru ſon neceſſarias a
los mercaderes: y todo genero de tratantes. Cõ algunas
reglas tocantes al Arithmetica.
❀ Fecho por Juan Diez freyle. ❀
❀

This Rapid Calculator [1] *was the First Original* Mathematical Work, *and the* First Secular Book *of* Any Kind, *produced in America*

Printed in Mexico in 1556, almost a century before the *Bay Psalm Book,* the first book printed in New England, appeared. Note that this earliest American secular book dealt with quick ways of counting money

The Church was especially active in trying to improve the lot of the natives, who were being treated harshly by their Spanish conquerors and were dying off in great numbers. It was for the purpose of relieving their miserable lot that African Negroes were enslaved and brought over, which was nice for the natives but not so nice for the Negroes. Though we are apt to think chiefly of gold-mining and silver-mining when we speak of the Spaniards in America, yet most of the people in their dominions were engaged in agriculture and stock-raising on tropical plantations.

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[1] "A condensed summary of all reckonings in silver and gold which are needed by merchants and traders of every sort in the kingdoms of Peru. Also various rules for arithmetic. By Juan Diez, Friar."

Summing up the Chapter. Columbus accidentally discovered a new world in 1492; but the Spaniards wished he had found what he set out to find, namely, a water route to the Far East. Two such routes were actually found soon after: an eastward one by Da Gama (for Portugal) and a westward one by Magellan (for Spain). In the first half of the sixteenth century, when Cortez conquered Mexico, and Pizarro conquered Peru, the Spaniards began to realize that Columbus hadn't done so badly after all.— There was European city life in Spanish America (with universities, etc.) before the English had even settled in the New World.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

(*The Man and his Work:*) *Columbus, Da Gama, Magellan, Cortez, Pizarro:* Bridges, Gillespie, Miller, Rolt-Wheeler, Synge.[1]

Life among the Mayas: Miller and *National Geographic Magazine,* March, 1913; June, 1914; Feb., 1922; July, 1931.

Fiction: HOLLAND, R. S., *Drake's Lad.* KNAPP, G. L., *The Quest of the Golden Cities.* LANG, A., *The Conquest of Montezuma's Empire.* LEIGHTON, R., *Golden Galleon.* ROGERS, C., *Drake's Quest.*

Some Key Words

Columbus (1492)	**Spice Islands**	**Cortez**	**Pizarro**	**Mayas**
Da Gama	**Magellan (1519)**	**Aztec**	**Incas**	

Things to Do

1. Using the key words, draw up at least eight appropriate questions for this chapter.

2. Continue your time chart.

3. An interview with (*a*) Columbus or (*b*) Vasco da Gama.

4. A news story or cartoon: "Wonder what one of Magellan's (or Cortez's) men thought about!" (See page 635.)

5. Write (*a*) headlines or (*b*) a ballad celebrating the return of Columbus or Da Gama or of Magellan's ship.

CHAPTER XLVIII · Disclosing how our Sixteenth-Century European Ancestors found New Ways to Wealth, Culture, and Truth

1. The Commercial and Financial Revolutions

The Commercial Revolution. The voyages of Columbus and Da Gama opened up a new phase in history — the oceanic phase. Ocean routes now took the lead over land and inland-sea routes, and nations which controlled the ocean routes took the lead over those which controlled the others. Thus the center of European commercial activity shifted from the shores of the Mediterranean to the shores of the Atlantic. Alexandria, Venice, and Genoa gave way to Lisbon, Seville, Amsterdam, and London. This shift from inland-sea to ocean routes, together with accompanying changes in business methods, is called the Commercial Revolution.

New Forms of Business Organization. Ocean traffic called for a big outlay of money. Not only were ships expensive, but the voyages, especially those to the Far East, often took several years. In order, therefore, to raise enough money to finance a voyage, it was generally necessary for a number of men to join together in what was called a joint-stock company. At first these combinations lasted only for the length of one voyage, after which they were dissolved; later they became permanent, as such organizations are today.

Among the leading companies of the sixteenth century were the Muscovy Company (to Russia), the Levant Company (to Turkey), and, most important of all, the English East India Company (1600). Others were formed in the seventeenth century, such as the Dutch East India Company, the Dutch West India Company, the French East India Company, and the Hudson's Bay Company.

Bigger Waves bring Bigger Ships. The perils of the new ocean routes led to the building of bigger ships. These afforded more space for cargoes, and, as the ships rode best with a full load, many products which heretofore had been luxuries or been thought too bulky to handle profitably now came into common use. No doubt it was during these two centuries that many of your ancestors first tasted such things as tea, coffee, chocolate, cocoa, sugar, molasses, and rum.[1] Some of them may have been able to afford fur garments, and tables and beds made from precious woods brought from the Caribbean region.

The Financial Revolution. The Crusades had brought about changes in financial methods. Christians began to compete with Jews as money-lenders; checks and bank notes began to supplant gold and silver coins in business transactions. These and other changes form what is called the Financial Revolution, which went on much faster after 1500 on account of the wealth which poured into Europe from the East Indian trade and from the Spanish-American mines.

Decline of the Guilds. The new wealth enabled many enterprising individuals who were not members of guilds to compete with these organizations. In England, for example, men in the wool trade, instead of selling the wool to craftsmen, distributed it to farmers and villagers, who spun and wove it at home during their spare hours.[2] Under such conditions the guilds could no longer control industry, and they ceased to play the dominant rôle that they had formerly played.

2. Cultural Developments

A New Type of Man. Ever since the revival of town life Italy had set the tone for polite society in western Europe, and she continued to do so during the sixteenth century.

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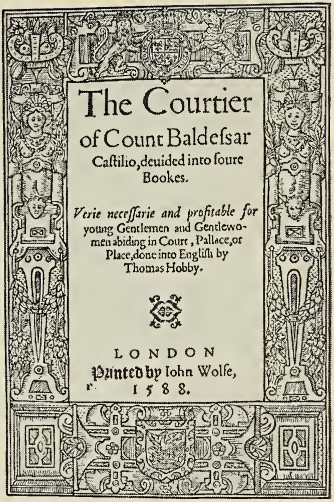
[1] The most valuable addition to our ancestors' diet was the potato, which came from America and soon became, next to bread, the main article of food of the common people.

[2] This was called the domestic, or the putting-out, system.

Out of the medieval knight the Italian people had evolved a new type of individual, namely, the gentleman.

Like the medieval knight, the ideal gentleman was brave, loyal, courteous, generous, and fair. To this medieval foundation the Renaissance added the accomplishments of the artist and the scholar.

A Book for Gentlemen. From Italy the ideal spread throughout Europe, partly by contact, but chiefly through the picture of Italian court life drawn by Castiglione[1] in *The Book of the Courtier.* It produced many noble figures, of whom the best known perhaps are Bayard, the French knight "without fear and without reproach," and Sir Philip Sidney, warrior and poet and England's much-beloved hero, who, as he lay wounded on the battlefield, gave his flask of water to a dying soldier.



The Courtier
of Count Baldeſar
Caſtilio, deuided into foure
Bookes.

Verie neceſſarie and profitable for
young Gentlemen and Gentlewomen abiding in Court, Pallace, or
Place, done into Engliſh by
Thomas Hobby.

LONDON
Printed by Iohn Wolfe,
1588.

How Young Elizabethan Gentlefolk *learned* Manners *from the Italians*

Spread of the Renaissance Spirit. Outside of Italy the Renaissance spirit showed itself best of all in literature, as in the satirical romances of Rabelais (died 1553), the essays of Montaigne (died 1592), and the dramas and sonnets of Shakespeare. Rabelais ridiculed those monks whose lives were anything but what they should have been. The eagerness with which his satires were read showed how far people had drifted away from the medieval attitude toward the Church. Montaigne's essays, with their emphasis on reason, tended in the same direction.

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[1] käs tēl yō′nā.

Shakespeare too dealt with life here on earth and did so in such a rich and varied manner that he is counted the world's greatest dramatist. With him the Renaissance spirit reached its highest literary expression; but you will learn more of that in your literature classes.

3. A New Way to Seek Truth

The Old Greeks Still Dominate in Science. Though by 1500 men's minds were active with matters of art and literature, very little was being done in science. What scientific study there was consisted largely in absorbing the ideas of the Greeks, especially those of Aristotle, Ptolemy, and Galen. In the sixteenth century, however, men became active in seeking new knowledge, and though for a while they were opposed by the theologians, they have continued their quest ever since.

Copernicus, the Pole, Questions Ptolemy. The first great manifestation of the new scientific spirit appeared when a Polish cleric named Copernicus (1473–1543) proved to his own satisfaction that Ptolemy's geocentric theory (that is the theory that the earth is the center of the universe) was wrong, and substituted for it the heliocentric (sun-centered) theory. (Would the heliocentric theory ever have occurred to you?)

Vesalius, the Belgian, Questions Galen. In the same year that Copernicus's book[1] was published (1543) another epoch-making work appeared, written by a Belgian named Vesalius (1514–1564) and dealing with the structure of the human body. Vesalius too proceeded in a scientific manner, and he proved Galen, the accepted authority on anatomy (p. 371), to be wrong in many particulars.[2]

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[1] *De Revolutionibus Orbium Cœlestium* ("Concerning the Movements of the Heavenly Bodies").

[2] The obstacles which Vesalius had to overcome to learn about the human body afford a good example of how ideas change from age to age. Our ancestors of his day had no objection to allowing men who had been hanged to continue hanging until the crows had pecked off all their flesh, or, in time of plague, to dumping corpses into ditches and letting dogs eat them; but they wouldn't let a scholar cut up a corpse in order to learn how the body was constructed. That seemed to them to be sacrilegious. Vesalius had to sneak out at night and steal bones from under the gallows in order to get material with which to carry on his studies.

Galileo Questions Aristotle. Next it was Aristotle's turn to be upset as an authority. This was done by an Italian scholar named Galileo (1564–1642). According to Aristotle, if you dropped two iron balls, one of which was ten times larger than the other, the larger one would reach the ground in one tenth of the time that it took the smaller one. Because Aristotle had said this, men believed it. It apparently never occurred to them to say what you would probably say, "*Let's try it* and see if it's so." This is what Galileo did.

Strange that Aristotle never Thought of this. At the time Galileo was a university professor at Pisa, where the famous leaning tower stands. From the top of this he tested Aristotle's teaching by simply dropping two objects of different weights, and he proved that Aristotle was wrong (see page 610). He showed that if you make allowance for the friction of the air, any two bodies dropped from the same height will reach the ground at the same time. No doubt some of the onlookers thought that Galileo would drop dead for daring to question Aristotle, but he didn't.

The Scientific Method. So, by the year 1600, men of learning had acquired a confidence in their ability to think things through such as they had not had since the days of the Greeks. We call their method of thinking the scientific method. One central fact about this method is that it demands that answers be tested by means of experiments whenever possible, as when Galileo tested Aristotle's teaching about falling objects.

4. WHAT THE SIXTEENTH CENTURY HAD MEANT

Religious. Western Europe had been getting mental jolts (some pleasant, some unpleasant) ever since the Crusades, but in the sixteenth century these probably came more rapidly than in any century since the great age of the Greeks. Not only were great things happening, but, through increasing trade relations and through the printing press (the first example of mass production), they became known to the rank and file more quickly than ever before.

The most striking change since 1500 had been in the field of religion. In general the peoples of northern Europe had chosen to seek salvation outside of the medieval Church, and as a result Europe was now partly Catholic and partly Protestant.

Political. On the political side the great empire of Charles V had come and gone, but his son Philip II of Spain had succeeded to his position as the most powerful political personage in Europe. Philip had added Portugal to his possessions and ruled over them all as an autocrat, with the result that during the latter part of his reign the Dutch provinces revolted. France had failed to get a foothold in Italy and had been greatly weakened at home by civil war, but by 1600 she was well on the way to political stability under the ex-Huguenot Henry IV. Henry, however, was not the absolute ruler that his contemporaries in Spain were; it was left for his seventeenth-century successors to win for themselves such a position. England was nearly an autocracy; but Elizabeth had some trouble with Parliament toward the end of her reign, and only her popularity and good sense kept this from developing into a serious conflict.

Economic. On the economic side the business center of Europe had shifted from Italy to the states along the Atlantic. Not until the opening of the Suez Canal in the days of your grandparents did the Mediterranean begin to regain its old position as a great avenue of trade. At first the East Indian trade and the trade with the New World had been in the hands of Spain and Portugal; but by 1600 their power had been greatly weakened, with the result that the English, Dutch, and French now became more active in over-sea trade.[1]

[1] To round out our brief survey of Europe: Scotland was a monarchy under James VI, who, shortly after 1600, was to succeed Elizabeth as James I of England. In the Baltic, Sweden, which had been united to Denmark and Norway since 1397, had become independent in 1523 under Gustavus I of the House of Vasa. Farther east Poland stretched almost from the Baltic to the Black Sea.

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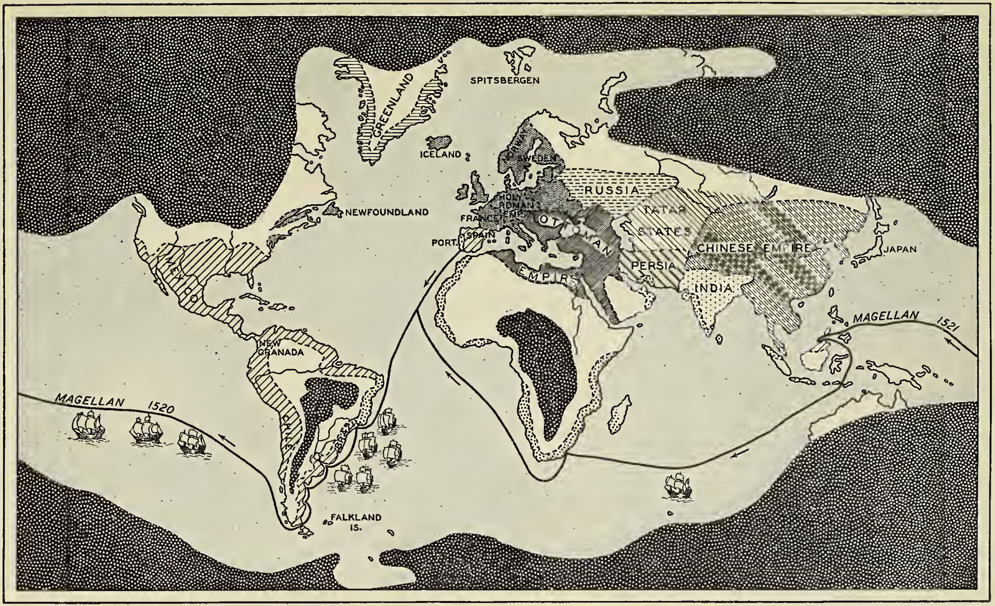
*By now some of our forbears had heard of Copernicus and his theory about the earth's whirling round the sun, and probably felt that the scientists were playing a joke on them; just as many do today when told that everything, even the apparently solid chair they are sitting on, is made up of particles of electricity in terrific motion. And the waggish ones probably said, "Now *I'll* tell one!"


GREENLAND
SPITSBERGEN
ICELAND
NEWFOUNDLAND
SWEDEN
RUSSIA
HOLY ROMAN EMP.
FRANCE
SPAIN
PORT.
OTTOMAN EMPIRE
TATAR STATES
PERSIA
CHINESE EMPIRE
INDIA
JAPAN
MEXICO
NEW GRANADA
BRAZIL
CHILE
FALKLAND IS.
MAGELLAN 1520
MAGELLAN 1521

The Known World in 1600 A.D.* (See page 636)

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Sixteenth-Century Trading Companies: Day[1], Hayes, Knight, Tickner.
Life in Elizabethan England: Davis[7], Quennell[4], Traill.
Galileo, the Man and his Work: Ginzburg, Hart, Libby, Lodge.
Shakespeare: Drinkwater, Hapgood, Long, Macy, Rascoe, Taine.
Sixteenth-Century Painters: Faure, Gardner[1], Goodyear, Reinach.
Fiction: Bennett, J., *Master Skylark.* Martin, Mrs. G., *A Warwickshire Lad.*

Some Key Words

Commercial Revolution
joint-stock company
Financial Revolution
The Book of the Courtier
Rabelais
Montaigne
Shakespeare
Copernicus
heliocentric
Vesalius
Galileo

Questions

Section 1. What new form of business organization developed in the sixteenth century? What happened to the guilds in this period?

Section 2. What types of literature came to be in great demand in the sixteenth century and after? Why?

Section 3. Who was questioned by Copernicus? by Vesalius? by Galileo? What is the scientific method? What training have you had in it?

Section 4. What were the most important changes in sixteenth-century Europe? What were some respects in which Europe remained unchanged?

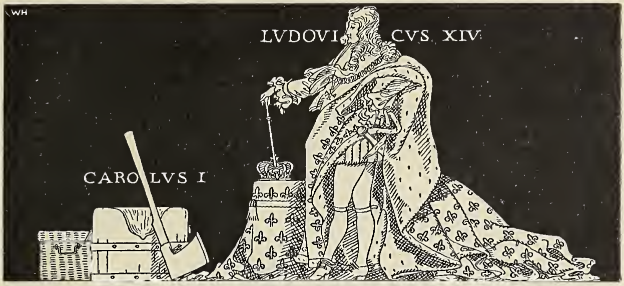
Things to Do

1. Continue your time chart.

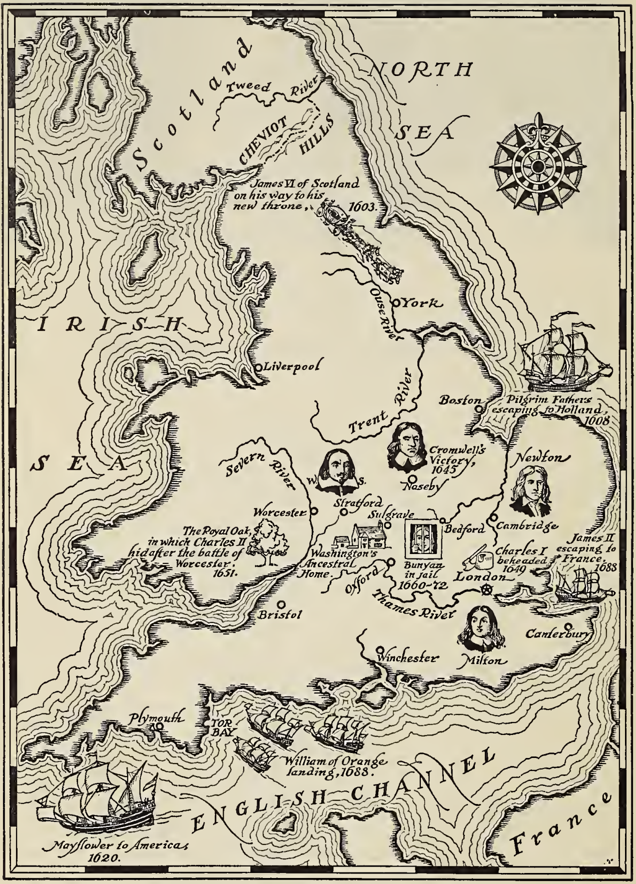
2. Imagine that you are visiting some of your sixteenth-century ancestors when they first get some of the articles mentioned on page 642, and write a letter giving as vivid a picture as you can of their reaction to the situation. (If you know (or can learn) how your own family reacted to its first ice-cream freezer, radio, vacuum cleaner, or automobile, you should be able to create a very intimate picture.)

3. Write an advertisement for *The Book of the Courtier.*

4. An interview with (*a*) Copernicus, or (*b*) Vesalius, or (*c*) Galileo.


WH
LVDOVICVS XIV
CAROLVS I

UNIT II · *In which Kings by Divine Right Fare Differently in France and England*


Scotland
Tweed River
CHEVIOT HILLS
NORTH SEA
James VI of Scotland on his way to his new throne, 1603.
York
Ouse River
IRISH SEA
Liverpool
Trent River
Boston
Pilgrim Fathers escaping to Holland, 1608
Cromwell's Victory, 1645
Naseby
Newton
Severn River
W. S.
Stratford
Sulgrave
Worcester
The Royal Oak, in which Charles II hid after the battle of Worcester. 1651.
Washington's Ancestral Home.
Bedford
Cambridge
Bunyan in jail 1660-72
Charles I beheaded 1649
James II escaping to France, 1688
London
Oxford
Thames River
Bristol
Canterbury
Winchester
Milton
Plymouth
TOR BAY
William of Orange landing, 1688.
ENGLISH CHANNEL
Mayflower to America, 1620.
France

Seventeenth-Century ENGLAND *in Picture*

Use this map as a model for other times and regions

CHAPTER XLIX · Concerning Political Affairs on the Continent in the Seventeenth Century — chiefly about France under Louis XIV, who called himself the Sun King

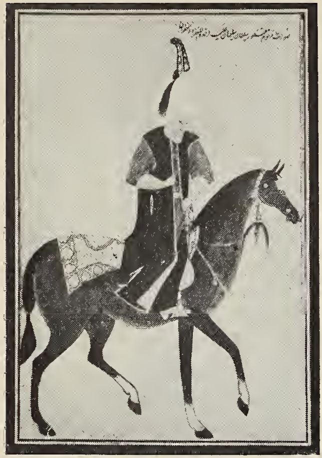
1. Spain and Italy

Inefficient Rule. In the sixteenth century it had looked for a while as though Europe would be dominated by Spain, but that danger disappeared after the English had defeated the Spanish Armada and the French had found a strong ruler in Henry IV. Spain did indeed begin the seventeenth century as the leading power in Europe, but during that century she declined rapidly. Her rulers were weak men, governed by self-seeking favorites. They unwisely drove out the Moors and Jews and thus deprived their kingdom of her most skilled agriculturists, craftsmen, and business men. Since she no longer had a strong middle class, her manufacturing and farming fell off greatly, and she had to depend more and more on imports for many of the things she needed.

Serious Losses. Spain could make no headway against the rebellious Dutch, whose independence was recognized in 1648. Eight years before (1640) she had lost Portugal. In 1655 she lost the important island of Jamaica, in the West Indies, to the English, and in 1659 and 1668 she lost various possessions on the Continent to France. By the end of the seventeenth century she had become a second-rate power, though she still possessed part of the Netherlands, parts of Italy, and a vast empire in America.

Italy Still Disunited. The Italian peninsula continued to be broken up into a number of small states throughout the seventeenth century. Venice was still the leading power, though she had lost some of her possessions to the Turks.

The duchy of Milan on the north and the kingdom of Naples and Sicily (the Two Sicilies) on the south belonged to the king of Spain. The Popes, all of whom were Italians, ruled over the Papal States as before. In the economic field Italy had lost the driving force she had had in the later Middle Ages and was now living on her capital. The leadership in trade and industry had passed to northern Europe (especially to England and Holland); and Italy, which in the Renaissance period had had an active civic life, became more and more a land of aristocrats and peasants, and a pleasant place to visit.



Metropolitan Museum of Art, New York

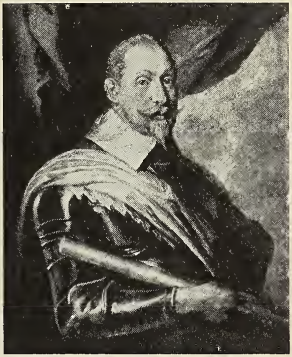
SOLEIMAN I, *the* MAGNIFICENT (1520–1566), *who was Open-minded enough to make an* ALLIANCE *with a* CHRISTIAN *Prince, much to the Disgust of his* MOSLEM *Subjects!*

He joined Francis I against Charles V (see page 624). Under him Turkey reached the height of her glory. (Note that Francis I was open-minded, too)

2. GERMANY

A Religious War. Germany, like Italy, remained disunited throughout the seventeenth century. Moreover, she suffered terribly from a long and cruel religious war, the Thirty Years' War (1618–1648), which, beginning with a quarrel between the Catholics and Protestants in Bohemia, soon involved all Germany and later almost all the Continent.

In the early years the Catholic forces under the imperial generals Tilly and Wallenstein won many victories, and it looked as though Protestantism were doomed. Then a Protestant champion appeared from across the Baltic in the person of King Gustavus Adolphus of Sweden, the noblest figure in the war. He was a brilliant soldier, but, unfortunately for the Protestant cause, he was killed in the midst of a victorious career at the battle of Lützen (1632).



The LION *of the* NORTH

Gustavus Adolphus, a noble Christian in an unchristian struggle

The War Ceases to be Religious. It became apparent before long that the opposing forces were too evenly divided to enable either to gain a decisive victory; and if the German princes had been left to themselves, peace would have been made. But by this time Sweden, Denmark, and France had become too much involved to make that possible. France especially was anxious to make the most of this opportunity to weaken the imperial House of Hapsburg. Since the latter was the leader on the Catholic side, France sided with the Protestants, even though she was Catholic. Nothing could show more clearly that kings and statesmen were now more interested in affairs of the national state than in religious affairs.

Peace of Westphalia, 1648. Peace was finally made by a series of treaties known as the Peace of Westphalia, which dealt with a variety of subjects. (1) Three religions were recognized in Germany,— Catholic, Lutheran, and Calvinist, — from which the princes might choose the one that was to prevail in their territories. Those of their subjects who were not satisfied with the choice could migrate. (2) Most of Alsace, in the western part of the empire, was given to France, and most of Pomerania and other important holdings in northern Germany were given to Sweden. (3) The independence of the republics of the United Netherlands and of Switzerland was recognized.

The Holy Roman Empire was from now on more of a shadow than ever (see page 547). The greater German princes were to all intents and purposes independent rulers, coining their own money, raising their own troops, and making treaties with foreign powers, sometimes to the disadvantage of the Emperor. The Imperial Diet met from time to time, but it was more like a congress of ambassadors, each of whom was out to gain advantages for his principality, than like a parliament working for the welfare of the whole empire.

A Devastating War. The Thirty Years' War set back the cultural development of Germany for over a hundred years. She had lost hundreds of thousands of men and millions of dollars' worth of property. During much of the time the fighting was done by bands of professional soldiers, some made up of the riffraff of Europe. They had no interest whatever in the war other than to get a living out of it; so they fought on whichever side offered the best terms and plundered friend and foe alike. When the war was over, vast regions lay devastated, and in what had once been prosperous villages wolves howled unmolested.

The "Pennsylvania Dutch." In the second half of the seventeenth century the empire suffered further losses to France in the region of Alsace. The terrible destruction wrought by the French drove great numbers of Germans to the English colonies in America, where many of them settled in Pennsylvania. At the same time Austria was threatened by the Turks.

Saving Europe from the Turks. Though in 1571 the Turks had been checked by the combined Venetian and Spanish fleets at the naval battle of Lepanto, they had remained active in the Mediterranean, and on land had steadily moved westward until the Balkans and Hungary were in their hands. Now, in 1683, they appeared before the walls of Vienna, the capital of Austria; but fortunately for western Europe they were held in check by the Austrians and finally driven away by a combined German and Polish army under the Polish king, John Sobieski.[1] Never again did they get so far west in Europe, but they long remained a menace.

A Growing North German State. In the north of Germany, Brandenburg became the leading state. This was due largely to the statesmanship of Frederick William, known as the Great Elector (died 1688), the first outstanding member of the Hohenzollern[2] family. In 1701 his son Frederick III was raised to the rank of king. Instead of calling himself King of Brandenburg, he took the title of "King in Prussia" from a region by that name on the Baltic, which the margraves of Brandenburg had inherited early in the seventeenth century.

3. The United Netherlands

Accomplishing Many Things. The Dutch, who had begun their struggle for independence under William the Silent and were finally recognized as an independent state in the Peace of Westphalia (1648), prospered mightily. (1) They ousted the Portuguese from the Far East, where they built up a great colonial empire, thereby acquiring almost a monopoly of the spice trade. (2) They sent Henry Hudson to America, where he discovered the Hudson River (1609). Soon they had settlements on Manhattan Island (New Amsterdam) and along the river up to what is now Albany. The wealth which they drew from this region came largely from their fur trade with the Indians. (3) Finally, at a time when England and France were busy with civil wars at home, the Dutch became the chief carriers of trade in western Europe.

Government by the Well-to-do. During most of the seventeenth century a prince of the House of Orange was head of the State, with the title of "Stadholder." The real power, however, lay in the hands of a States-General, made up of representatives chosen by the large landholders and the leading townspeople, most of whom were merchants. The province of Holland was so much the most important one that the terms "Holland," "the United Netherlands," and "the

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[1] sō byĕs′kē.

[2] hō ẹn tsôl′ẽrn.

Dutch Republic" came to mean the same thing. The chief cities were Amsterdam and Rotterdam, and for a while they were the leading commercial centers of western Europe.

A Weak Point in the Dutch Situation. Nature had done much to make the Dutch a seafaring nation, and their wealth enabled them to fit out a strong navy. So for a while the Dutch played an important part in the affairs of Europe; but only for a while. One might have foretold that as soon as England and France got things in order at home they would want to do their own shipping, and perhaps they would try to get some of the Dutch colonies and colonial trade. This is what actually happened.

English and French Competition. In 1651 England's Parliament passed the first Navigation Act, declaring that goods might be imported only by English ships or ships of the nation which produced the goods, and were to be exported only in English ships. This was aimed primarily at the Dutch. Later in the century France developed her carrying trade, which likewise was a blow to the Dutch.

In the colonial field they lost New Netherland to the English (1664), and in the Far East their monopoly of the spice trade was greatly reduced by English competition.

Champions of Protestantism. In spite of these setbacks the Dutch Republic was a power to be reckoned with throughout the seventeenth century. During the years when the English kings Charles II and James II were pensioners of the Catholic Louis XIV of France, it was this tiny republic that successfully championed the cause of Protestantism in Europe and produced in William III of Orange (later William III of England, p. 673) one of Europe's great statesmen. However, it could not keep up with England and France, and in the eighteenth century it dropped into the second rank.

4. France (Richelieu)

Bright Prospects under Henry IV. The outlook for France at the opening of the seventeenth century was most promising. She had an able and energetic ruler in Henry IV, who, by his Edict of Nantes, had made a settlement of the religious question. With his able minister, the duke of Sully, he began to heal the ravages of the long civil wars. Aid was given to townsmen and country folk in repairing the devastated areas. Brigandage was put down. Roads and canals were repaired, and new ones were built. New industries were encouraged, notably the silk industry. Explorers were sent out, and trading posts were established in America[1] and the Far East.

Civil War Again. Then Henry was assassinated (1610), and confusion set in again. The French throne went to Henry's nine-year-old son, Louis XIII, whose mother (Marie de Médicis[2]) acted as regent, and fourteen years of plot and intrigue elapsed before another strong man came along.

Another Strong Man. The new "strong man" was a frail, sickly cleric with a pale, drawn face. What strength he had (and it was great) lay in his keen intellect and his iron will. His name was Richelieu,[3] and he was a Catholic bishop and a cardinal; but he was also a French duke. The last point has an important bearing on political and religious history, for Richelieu was more of a Frenchman than he was a Catholic and devoted his great powers to building up a national state rather than a universal church.

Establishing Autocracy. Richelieu's aims were to make France orderly at home and respected abroad. The only way to accomplish the first seemed to be by making the king supreme; that, therefore, became Richelieu's goal in internal affairs. He waged relentless warfare against the rebellious nobles and Huguenots. After a bitter struggle the Huguenot towns were deprived of the political privileges which Henry IV had given them and were put on the same

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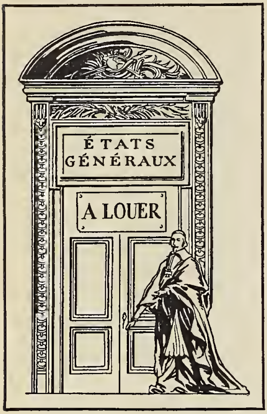
[1] It was in Henry IV's reign that Champlain established settlements at Quebec and Montreal.
[2] mā dē sēs′.
[3] rē shē lyû′.

BIBLIOTHEQUE
du
COLLEGE SAINT-JEAN
EDMONTON, ALBERTA

basis as the other French towns. That Richelieu's opposition to the Huguenots was primarily political and not religious is shown by the fact that they were allowed to keep the religious privileges which had been granted in the Edict of Nantes.



Richelieu *Putting up a* "For Rent" *Sign*

How one student pictured the parliamentary history of France (see page 662)

Richelieu likewise reduced the political power of the great nobles by creating a new class of officials, called intendants, who took over the governmental duties in the provinces, such as presiding over courts and collecting taxes, which had been in the hands of the nobles since feudal days.

Ignoring the Estates-General. Another remnant from the feudal days was the Estates-General. It was only a few years younger than the English Parliament; but, whereas the latter continued to develop, the former was now effectively suppressed. Richelieu ruled for eighteen years (1624–1642) without once calling the Estates-General together; and as Louis XIV and Louis XV followed Richelieu's policy, over a hundred and fifty years were to elapse before this assembly was summoned again (1789).

To raise the position of France abroad, Richelieu took advantage of the Thirty Years' War to weaken the imperial House of Hapsburg by aiding the German Protestants (p. 653). After his death his work was continued by Mazarin,[1] also a cardinal, who ruled during the minority (1643–1661) of Louis XIV.

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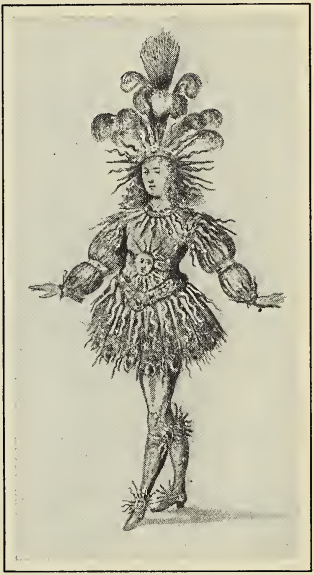
[1] mȧ zȧ răɴ′.

5. FRANCE (LOUIS XIV)

Brilliant Prospects. Not often had a king started off with more brilliant prospects than did Louis XIV when, after the death of Mazarin (1661), he took the reins of government into his own hands. France was strong and rich and prosperous. Her nobles had been taught by Richelieu and Mazarin to obey, and their one ambition now was to win the royal favor; so there was peace at home. France was at peace with her neighbors, too, and had nothing to fear from any of them.



LOUIS XIV

Louis apparently was not much older than you when it occurred to him that the sun was his proper symbol. Here he is at a fancy-dress ball. (From a drawing in the Bibliothèque Nationale)

A Very Industrious Monarch. When Louis began to govern he was about as old as the average college senior (twenty-two). Though not brilliant, he was well endowed by nature both in body and in mind, and he was industrious. He probably worked harder than any nobleman in his realm, conferring with his councilors, reading dispatches from his ambassadors, making laws for his kingdom, and in many other ways keeping in close touch with the manifold activities of his kingdom.

A Regal Figure. Unlike many monarchs, Louis looked like a king and played the part with ease and grace. No one thought it unseemly that he should take the sun as his symbol. His world revolved about him, and his favor brought blessings, just as the sun did. In order to win that favor, even great nobles danced attendance upon him as abjectly as any sun-worshiper ever danced before the altar of a sun god.

The Dangers of Autocracy. If Louis had been content with a subservient nobility all might have been well, but he sought to increase his territory on the north and east by force of arms. His first two wars were successful; but in the third one he was checked by the combined power of most of the other states of Europe and was forced, in the Treaty of Ryswick (1697), to surrender some of his earlier gains. These wars were costly affairs and were beginning to tell on the resources of the State.

Regal Housing. Louis added to the strain on the royal purse by his extravagant ideas of how his royal person ought to be housed. His palace at Versailles[1] surpassed anything in Europe in splendor and is still one of the great show places of the world. It contained suites not only for the royal family but for hundreds of nobles and attendants. Though this was the grandest of his palaces, it was only one of them, and all were filled with pomp and splendor and with nobles ever seeking to do him homage.

Able Ministers. Louis was fortunate in being served by able men. Louvois[2] organized the French army and made it the best in Europe. Vauban[3] was the greatest military engineer of his day. He never lost a place that he had fortified and never failed to take a place that he besieged. But Louis's greatest minister was Colbert.[4] Without Colbert, Louvois and Vauban could not have done their work, for it was Colbert who found the money with which to finance armies and wars.

Unlike the other two, Colbert was from the middle class. Mazarin had discovered him and handed him on to Louis. He was an indefatigable worker, with a wide range of interests that covered almost every phase of national life. His chief office was that of controller-general (minister of finance), but that was only one of the important posts he held.

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[1] vĕr sālz′. Versailles is near Paris.

[2] lo͞o vwä′.

[3] vō bäɴ′.

[4] kôl bâr′.

What Colbert Did. Like most statesmen of his day, Colbert believed that, to become rich and prosperous, a nation needed to export more than it imported[1]; consequently he encouraged Frenchmen to undertake the manufacture or growth of as many as possible of the things France needed. He invited foreign workmen to settle in France, and to help them get started he kept out foreign goods with a high tariff, just as the United States Congress did to encourage its "infant industries." He tried to build up markets outside of France by encouraging the French colonies. To protect French merchants on the sea he built up the French navy. He encouraged science by founding a scientific society, and he gave rewards to inventors. Finally, by watching closely the collection and spending of money he was able to relieve the mass of the people of some of the burdens of taxation.

The Edict of Nantes Revoked. For over twenty years Louis had the services of this invaluable man; but Colbert died in 1683, and Louis never found his equal. From now on, things did not go so well with France. Even Colbert in his last years had found it difficult to make the national budget balance, and two years after Colbert's death Louis did a foolish thing which made such a balancing still more difficult: he revoked the Edict of Nantes (1685), thus taking from the Huguenots the religious toleration which Henry IV had granted them and which Richelieu had left them.

The revocation of the edict robbed France of many of her ablest merchants and skilled craftsmen. This was not the result that Louis had expected; he even forbade the Huguenots to leave France, but more than two hundred thousand of them escaped. These found a welcome in Protestant England, Holland, Brandenburg, and America, which they enriched with their skill in making silk thread and cloth, paper, and many other things. Some joined the armies of their adopted countries, and all carried with them a hatred of Louis.[2]

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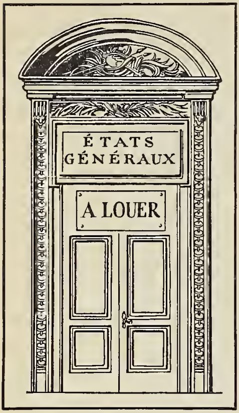
[1] This was a fundamental principle of the so-called mercantile policy.

[2] Among the many Americans of Huguenot descent were Alexander Hamilton, John Jay, and Paul Revere.



Still For Rent

See pages 658 and 707

French Colonial Policy. If Louis had had the good sense that the English kings had shown in dealing with their religious dissenters and had let the Huguenots go to the colonies, the history of Europe and America might have been very different. But religious bigotry was shown as much in his colonial policy as in his domestic policy. French colonies were to be for Catholics only.

French explorers and colonizers were active in Louis's reign. It was at this time that La Salle, Marquette, and Joliet explored the Great Lakes and the Mississippi regions. French settlements extended from Quebec west and south through the Ohio and Mississippi valleys to New Orleans. Many Frenchmen were engaged in the fur trade with the Indians; but there were not enough of them to get a firm hold on the vast region they claimed, and even these were not permitted to develop the self-reliance that the English colonists did. The latter were largely left to shift for themselves, and consequently they had to learn to stand on their own feet. The former were constantly supervised by royal officials, and they got into the habit of looking for leadership and support from home.

Autocracy at its Height. In spite of the revocation of the Edict of Nantes and the checks received on battlefields, France came to the end of the seventeenth century far and away the leading state of Europe and with prospects greater than ever of dominating it completely; for in 1700 the Spanish king (Charles II) died childless and left his vast possessions to his grandnephew Philip of Anjou, who was Louis XIV's grandson. France had thrived under autocracy, and it is not to be wondered at that not only Frenchmen but most other Europeans should have thought highly of that form of government.

Before we carry the story of Louis XIV's reign into the eighteenth century, let us look at seventeenth-century England, where autocracy had been established much earlier than in France and where it fared quite differently.

Summing up the Chapter. Owing to stupid management Spain declined rapidly in the seventeenth century. The Spanish Hapsburg line died out with that century, and Spain's vast domains were bequeathed to a grandson of France. The eighteenth century, as we shall see, opened with a long war to determine how much Spanish territory the rest of Europe would allow the French prince to inherit.— Italy remained disunited and counted for little in international politics.— Germany was devastated by thirty long years of cruel warfare. The Peace of Westphalia (1648) gave German princes a choice of three Christian faiths: Catholic, Lutheran, and Calvinist. The independence of Switzerland and Holland was finally acknowledged.— Thanks largely to the disorder in France and England, the Dutch had practically a monopoly of the carrying trade and prospered mightily until order was restored in those lands; then competition became lively, and in the following century the Dutch Republic became one of the lesser states. But in the seventeenth century she was well in the front rank and proved a tower of strength to the Protestant cause.— France was hammered into autocratic shape by Richelieu and Mazarin, and prospered. In the second half of the century she dominated Europe. Louis XIV started out with able ministers — Louvois, Vauban, and Colbert. He made one mistake when he revoked the Edict of Nantes, and another when he refused to let his religious nonconformists, the Huguenots, go to the French colonies. The French had a good beginning for a colonial empire in Canada and the Mississippi Valley; and if Louis had peopled the region with Huguenots, it might still belong to France today. But when the century ended, Louis had little to worry him (as yet): he was *the* prince of Europe, and his grandson had just been given the entire Spanish heritage.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Gustavus Adolphus: Fletcher[2], Haaren[4].
Richelieu: Belloc, Dark[1], Hayes, Perkins[1].
Colbert: Adams[2], Dark[2], Perkins[2].
French Explorers in America: Parkman[1, 2], Weaver.
Henry Hudson: Haaren[4], Van Loon[3].
Fiction: Dumas, A., *The Three Musketeers.* Henty, G. A., *The Lion of the North.* McNeil, E., *The Shadow of the Iroquois* and *Tonty of the Iron Hand.* Major, C., *The Little King.* Sabatini, R., *Bardelys the Magnificent.* Watson, V. C., *With La Salle, the Explorer.*

Some Key Words

Jamaica
Thirty Years' War
Gustavus Adolphus
Peace of Westphalia (1648)
"Pennsylvania Dutch"
Lepanto (1571)
Sobieski (1683)
the Great Elector
"King in Prussia"
Henry Hudson
Stadholder
Navigation Act
1664
Richelieu
the Sun King
Colbert
1685
La Salle
Marquette

Questions

SECTION 1. How did Europe escape from the threat of Spanish domination? Why did Spain decline in the seventeenth century? What were some of her losses? What was the position of Italy in the seventeenth century?

SECTION 2. How did the early stages of the Thirty Years' War differ from the later stages? How did the French attack on Alsace affect the settlement of Pennsylvania? By whom were the Turks checked on sea? on land?

SECTION 3. Name some respects in which seventeenth-century Holland forms part of the Living Past of the United States. What weak point was there in the Dutch situation in the seventeenth century?

SECTION 4. What did Henry IV do for France? What were Richelieu's aims? How did he seek to accomplish them? How far was he successful?

SECTION 5. Do you think Louis XIV did wisely when he revoked the Edict of Nantes? Why? How did the French colonial policy differ from that of the English? What grounds did seventeenth-century France have for being satisfied with autocracy?

Things to Do

1. Continue your time chart.

2. Adjust the hands of your Clock and Great Circle for Paris.

3. You are sent by a group of your friends to try to persuade Richelieu of the benefits of parliamentary government. Write out a report of your conference with him, or, with a classmate taking the part of Richelieu, dramatize the interview. (This exercise might also take the form of a debate: *Resolved*, That in the seventeenth century the welfare of France demanded autocratic rule.)

4. Discuss in class the following statement: "If Louis XIV had allowed the Huguenots to migrate freely to the French possessions in the Mississippi Valley and Canada, there would not in all likelihood now be a United States of America."

5. Write a brief address, presenting King John Sobieski, Richelieu, Louis XIV, Colbert, or La Salle with an honorary degree.

6. Write a ballad celebrating the victory at Lepanto (1571) or at Vienna (1683).

CHAPTER L · Telling how the English, by Executing One King and Banishing Another, showed that, if Kings could do no Wrong, Kings did at least make Mistakes

1. The First Stuart King

Autocracy in England. In the later Middle Ages, England had developed a strong middle class made up of small landowners and merchants and craftsmen. These groups had suffered from the disturbances of the Wars of the Roses and therefore welcomed the strong rule of Henry VII, even though he suppressed some of their rights. Peace and order was what they wanted most of all. Owing to the good sense of Henry and his successors, notably Henry VIII and Elizabeth, this attitude continued for about a hundred years, and England throve under the so-called Tudor absolutism.

Parliament grows Restive. But toward the end of Elizabeth's reign middle-class Englishmen began to think once more of their rights. This was true especially after the defeat of the Spanish Armada. By that time England had had a considerable period of peace and prosperity. Men were now on the scene who could remember nothing of the disorders of the Wars of the Roses, and they began to protest against arbitrary acts of the crown. It was only Elizabeth's popularity and her good "Tudor tact" that kept her from having serious conflicts with Parliament over religious, constitutional, and political questions.

That was the mood of the English people when Elizabeth died and her distant cousin, James VI of Scotland, succeeded her as James I of England (reigned 1603–1625; see page 650).

James I and his Ideas. The situation was not very promising for James. (1) He was not the sort of person to arouse the love and devotion of his new subjects. He was ungainly and slouching in his walk and had a slobbering mouth. Though he was a learned man, he did not know how to manage people.[1] He had none of the political sense which the Tudors had had in such a marked degree. (2) Like other autocrats, he believed in the divine right of kings; that is to say, he believed that he was responsible to God alone. But many Englishmen were determined that he should be responsible to Parliament, at least in matters of taxation. (3) He was a stanch supporter of the existing Anglican Church, with its episcopal organization, while many Englishmen believed that the Anglican Church ought to be further "reformed" and especially that it ought to get rid of bishops.

Two Vital Questions. Thus two issues arose which kept England in a turmoil through most of the seventeenth century and which were not settled until one English king had been beheaded and another had been driven from his throne. One question was political: Was the English sovereign to be an absolute monarch who can do no wrong, or was his power to be limited by Parliament? The other question was religious: Was the Elizabethan settlement to hold, or were there to be further changes?

If there had been only one question, the Stuart kings might have weathered the storm; but those who wished to limit the power of the king joined with those who wished to make changes in the Church, and the combination overwhelmed them.

Puritans and Separatists. Though many Englishmen desired changes in the Church, there was no general agreement as to how far the changes should go. Some would have been satisfied with "purifying" the Church of certain Catholic traces, by abolishing the office of bishop and forbidding the clergy to wear vestments or to use the ring in the marriage service. These moderate reformers were called Puritans. Note that they were content to remain in the Anglican Church, provided certain changes were made which would make it more like the other Protestant churches. Some reformers, however, wished to go further and allow each congregation to be separate and independent. These more advanced reformers were called Separatists. It was to this group that the American Pilgrim Fathers belonged.

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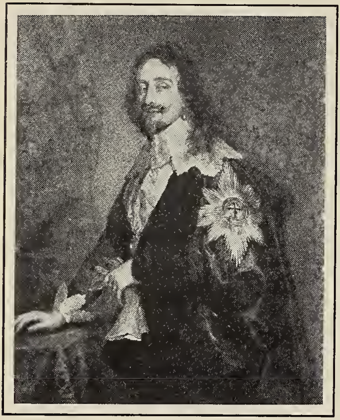
[1] Henry of Navarre called him "the wisest fool in Christendom."



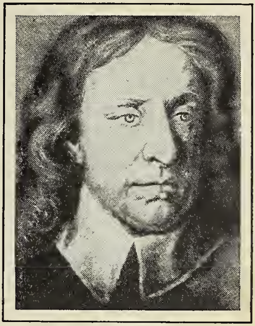
Charles I, *by Van Dyck*

Colonial Expansion. The reign of James marks the beginning of England's colonial empire in America. Settlements were made at Jamestown (1607), at Plymouth (1620), and in Nova Scotia (1621). Meanwhile the East India Company had become active in the Far East, breaking up the Portuguese monopoly. In 1613 it defeated the Portuguese there in a naval battle and got permission from the Great Mogul to establish a "factory" (that is, a trading post) at Surat. This was the beginning of England's empire in India.

2. The Puritan Rebellion

Charles I. James died in 1625 and was succeeded by his son Charles I (reigned 1625–1649), whose features are familiar to us from Van Dyck's portraits. He was a handsome, cultivated gentleman, fond of art and music. He was brave and industrious and a devoted husband and father. But though he had been brought up in England, he did not understand the situation there any better than his father had. Like James, he believed that kings could do no wrong, and he felt no responsibility to Parliament. He did not feel it necessary even to keep his word to Parliament.

A Puritan Party in Parliament. By the time Charles came to the throne the two opposition elements (those who wished to limit the power of the king and those who wished to purify the Church) had come to work together and had formed a Puritan party in Parliament. They were earnest, high-minded, and patient men, who attempted to get reforms by legal means. In 1628 they did force Charles to agree to the Petition of Right,[1] but he dissolved Parliament soon after and ruled without it for eleven years (1629–1640).



Oliver Cromwell

From a painting in Sidney Sussex College, Cambridge

Civil War Begins. This personal rule of Charles had an important bearing on American history; for thousands of Puritans who despaired of getting at home the sort of government and religion they wanted took the long and perilous trip to New England, where they founded Massachusetts, Rhode Island, and Connecticut.[2]

After eleven years Charles was so badly in need of money that he was forced to recall Parliament (1640); but the relations between the two continued unfriendly, and in 1642 civil war broke out. Within two years the parliamentary party produced a great soldier who was to prove himself also a great statesman. His name was Oliver Cromwell.

They Behead the King. After Cromwell and the Puritan Roundheads[3] had gained two brilliant victories over the Cavaliers (Marston Moor, 1644, and Naseby, 1645), negotiations were opened with Charles, but it soon became as apparent as before that he could not be trusted. He was captured, tried by a High Court of Justice,[1] and sentenced "to be put to death by the severinge of his head from his body." The sentence was carried out on January 30, 1649.

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[1] This (1) limited the king's power of taxation and forbade him (2) to billet soldiers in private houses, (3) to imprison men without giving reasons, and (4) to try private citizens before military courts.

[2] It was during this period, too, that Maryland was founded by Lord Baltimore as a refuge for English Catholics. It was named after Charles's wife, Henrietta Maria, a French princess, who was a Catholic.

[3] So called from the fact that they wore their hair cut at the neck. The Royalists, or Cavaliers, wore long, flowing locks.

Cromwell's BIBLE

Now in the London Museum. Cromwell put great faith in God, but he believed that man should use the intelligence God had given him; so he said to his soldiers, "Trust in God and keep your powder dry." How should you word that as a slogan for a disarmament conference?

Government by an Army and the Bible. England was now a sort of republic, called the Commonwealth, but the real power lay in the hands of Cromwell and his army, many of whose members were religious fanatics. Cromwell made several attempts to govern through a parliament, and when these failed he took matters into his own hands. He refused to be made king, but accepted the title of "Lord Protector."

A Strong Ruler, but not a Popular One. Cromwell made his administration respected at home and abroad. He crushed the Royalist rebellions in Ireland and Scotland, and his admirals defeated the Dutch on the sea. But he never succeeded in winning over the mass of the English people. They remained Royalist and Anglican at heart.[2] Cromwell's rule was therefore a personal rule. There was no one in the Puritan ranks capable of succeeding him, and soon after his death

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[1] This court was appointed by the "Rump" Parliament, so named because it was the remnant of the Parliament of 1640, from which all followers of Charles had been excluded. The Parliament of 1640 is known as the Long Parliament. Although it was not always functioning, it was not actually dissolved until 1660.

[2] After the Civil War began (1642) the Puritan migration to New England ceased. After the execution of the king (1649) it was the Royalists' turn to migrate, and many of them went to Virginia. Among them were the ancestors of George Washington and many other distinguished Americans. (See map, p. 650.)

(1658) the nation, tired of army rule, welcomed the exiled Stuart prince, Charles, son of the martyr king (1660).

A Royalist Reaction. For a moment it looked as though all the sacrifices of the Puritans had been in vain. In the strong Royalist and Anglican reaction of 1660 both the House of Lords and the Anglican Church, which had been abolished by the Puritans, were restored. The bones of Cromwell and other Parliamentary leaders were dug up and hung on the gallows, and all the "regicides"[1] who were caught were executed. A new Act of Uniformity was passed, and harsh punishment and restrictions of various sorts were imposed on religious nonconformists.

What the Puritans Left Behind. The Puritans, nevertheless, had left their mark on England. Though the mass of the English people were glad to get rid of the hated Puritan régime, with its army rule, they had no intention of giving to their new sovereign, Charles II, the free hand which his father had claimed; on the contrary, they required him to recognize the ancient English rights for which the Puritans had fought.

Moreover, Puritanism was not primarily a method of government; it was first and foremost a way of life, and therein it left an impress on life in England and America which has never been entirely eradicated. The ideal was, briefly, not to run away from the game of life, but to plunge boldly into it and, in spite of all the temptations to do otherwise, to play the game decently.

> He that can . . . consider vice with all her baits and seeming pleasures . . . and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race; . . . that which purifies us is trial.[2]

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[1] That is, the king-killers. This term was applied to the members of the High Court of Justice which had condemned Charles I. In time England came to recognize what she owed to Cromwell. His statue now stands alongside the Houses of Parliament.

[2] Milton, *Areopagitica.*

3. The Restored Stuarts

The Ablest of the Stuarts. After Cromwell's defeat of the Royalists at the battle of Worcester (1651),[1] Prince Charles (or King Charles II, as his followers called him even then) had escaped to France, where he had been the guest of his rich and powerful cousin, Louis XIV, until the turn of events brought him to the English throne. He reigned from 1660 to 1685. In him the Stuart family finally had a prince who understood that the powerful English middle class would not put up with arbitrary government.

Aided by French Money. Charles would have liked to rule as an autocrat, as Cousin Louis did, but that was out of the question as long as he was dependent on Parliament for his income; so for about twenty years he played the pleasure-loving, roistering "Merry Monarch," leaving affairs of state to his ministers and Parliament.[2] Toward the end of his reign, however, Louis XIV, who had designs in Europe which he knew Parliament would oppose, supplied Charles with funds. These enabled him to get on without Parliament, and by the time he died (1685) he was in almost as complete control as was any king anywhere. If his brother James, who succeeded him, had had his political sense, the outlook for parliamentary government would have been poor, indeed; but if there was one thing that James lacked, it was political sense.

Colonial Affairs. Several events in Charles's reign form an intimate part of American history. (1) At the beginning of his reign the Carolinas (named after him) were settled. (2) In 1664 the Dutch were driven out of New Netherland, and thus the northern and southern English colonies were linked together. (3) Charles owed a debt to Admiral Penn, which he discharged by giving a large tract of land (now called Pennsylvania) to the admiral's son William. Philadelphia was founded in 1682.

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[1] See map, p. 650, for Charles II, James II, and William III.

[2] In 1679 Parliament passed the Habeas Corpus Act, which provided Englishmen with a safeguard against arbitrary arrest. It assured a speedy trial to determine whether or not a prisoner was being lawfully detained. Have we a Habeas Corpus Act?

Charles had married a Portuguese princess, who brought Bombay as part of her dowry. In 1668 Charles gave this city to the East India Company. Two years later (1670) the Hudson's Bay Company was organized.

4. The Revolution of 1688

James II. Charles bequeathed to his brother James, Duke of York, a loyal and devoted people who were ready to allow him a great deal of leeway in governmental affairs, provided that he observed the fundamental laws of the kingdom and especially that he maintained the Anglican Church. But James was determined to rule as an absolute monarch and to restore Catholicism in England. The result was that within three years his people drove him out and made his Protestant daughter Mary and her husband, William III of Orange, joint sovereigns of England (see the Stuart family tree, p. 674).

A Pillar of the English Constitution. Before Parliament gave the crown to William and Mary, it required them to promise to observe certain political rights of the English people, which soon after were embodied in the Bill of Rights (1689). This great state paper is one of the three "pillars" of the English constitution.[1] From its contents you can easily infer the sort of thing that James had been doing during the three years of his reign. (1) It declared that without the consent of Parliament the sovereign had no right to suspend laws, levy taxes, or keep a standing army in time of peace. (2) It also declared that the people had the right to bring their grievances to the king (right of petition), and the right to elect members of Parliament without royal interference; that these members had the right of free speech in Parliament; and that people who were brought to trial were not to suffer from heavy fines or cruel punishment.

Parliament also passed an act barring Catholics from the throne.

Religious Toleration to Protestants. The Revolution of 1688 would not have been possible without the support of the

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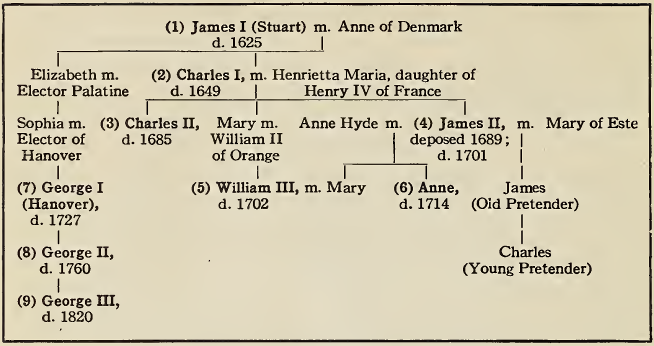
[1] The other two are the Magna Carta (1215) and the Petition of Right (1628).


(1) James I (Stuart) m. Anne of Denmark
d. 1625
Elizabeth m.
Elector Palatine
(2) Charles I, m. Henrietta Maria, daughter of
d. 1649
Henry IV of France
Sophia m.
Elector of
Hanover
(3) Charles II,
d. 1685
Mary m.
William II
of Orange
Anne Hyde m.
(4) James II,
deposed 1689;
d. 1701
m. Mary of Este
(7) George I
(Hanover),
d. 1727
(5) William III, m. Mary
d. 1702
(6) Anne,
d. 1714
James
(Old Pretender)
(8) George II,
d. 1760
Charles
(Young Pretender)
(9) George III,
d. 1820

Stuart *and* Hanover Family Tree

Protestant nonconformists,[1] and these were now granted religious toleration (1689). Non-Protestant groups, like the Catholics and Jews, were not immediately benefited by this act; nevertheless it did establish the principle that not everyone was to be forced to conform to one particular church, and it held out the promise that toleration might some day be extended to all. This was done in the nineteenth century.

Helping to hold France in Check. The Revolution of 1688, or the Glorious Revolution, as it is also called, was important in foreign as well as domestic affairs, for it lined England up with the Continental powers who were seeking to hold France in check. Together with Holland, Spain, Sweden, and the emperor,[2] she waged war on France from 1689 to 1697. Louis XIV at last had encountered a combination too strong for him. In the Treaty of Ryswick he returned certain territories which he had previously taken from Spain, acknowledged William III as king of England, and promised not to aid James II any further in his attempts to recover the English throne.

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[1] A nonconformist was one who did not conform to the ways of the Anglican Church, which was the state church.

[2] We need to say "the emperor" rather than "the Empire," because the Empire as a whole was not involved. The emperor acted only on behalf of Austria and his other family possessions. (See page 654.)

A Political Summary. The political situation in Europe was markedly different in 1700 from what it had been in 1600. Spain had been supplanted by France as the leading power, and a French prince (Louis's grandson) had just been bequeathed the Spanish throne. Thanks to Richelieu and Mazarin, France was an autocracy, and apparently was prospering mightily under that form of government. England, on the other hand, having tried autocracy, had found it wanting and had overthrown it. "The divine right of kings" and "the king can do no wrong" were ideas that no longer had a good standing in England. William and Mary were sovereigns of England because Parliament had made them so, and for no other reason; and the fate of Charles I and James II was something that no English sovereign was likely to forget.

The Third William *of* Orange *and of* England *When He was* Seven

From a portrait in Hampton Court Palace, which Wolsey had built

Holland had played an important part in European politics in the second half of the century; but she had not the resources to keep up with France and England, and in the eighteenth century she became a second-rate power. Italy and Germany were still disunited. Germany had suffered terribly from the Thirty Years' War. The emperor was by far the leading German prince, but the Margrave of Brandenburg, in the north, had laid the foundations of a power that was to prove a serious rival in the next century.[1]

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[1] See *Man's Achievement*, Volume II, for an account of the cultural developments of the seventeenth century.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Cromwell: Dark[1], Firth[3], Haaren[4], Harrison, Roosevelt, Ross.
William III: Dark[1], Green[2], Macaulay[4].
Life in Seventeenth-Century England: Macaulay[4], Quennell[4], Synge[2].
Fiction: DUMAS, A., *The Black Tulip.* HAWES, C. B., *The Dark Frigate.* McDONALD, G., *St. George and St. Michael.* QUILLER-COUCH, A. T., *The Splendid Spur.* SABATINI, R., *Captain Blood.*

Some Key Words

James I (VI)
Separatist
Puritan
Charles I
Cavalier
Long Parliament
Petition of Right (1628)
Cromwell
Charles II
Habeas Corpus Act
James II
William III
Bill of Rights (1689)
Toleration Act (1689)

Questions

SECTION 1. What were the two questions which kept England disturbed throughout most of the seventeenth century? Distinguish between "Puritan" and "Separatist."

SECTION 2. What were the causes of the English civil war? Why was Cromwell respected even by the Royalists? Why was he unpopular? How, if at all, did England profit by the Puritan movement?

SECTION 3. How does the period of Charles II and James II form part of America's Living Past?

SECTION 4. What are the three great pillars of the English constitution? Why was toleration limited to Protestant nonconformists? What bearing did the Revolution of 1688 have on foreign affairs? How did the political situation in Europe in 1700 differ from what it had been in 1600?

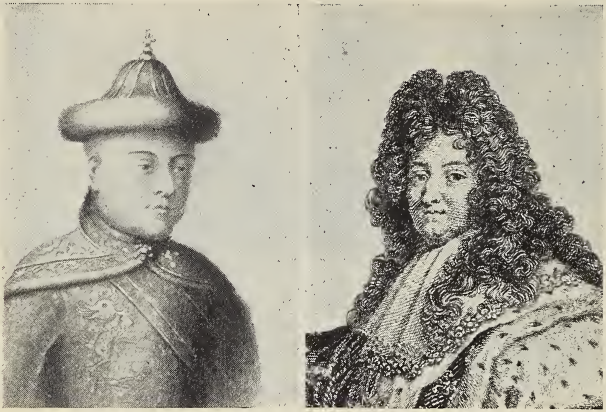
Things to Do

1. Continue your time chart.

2. Adjust the hands of your Clock and Great Circle for London.

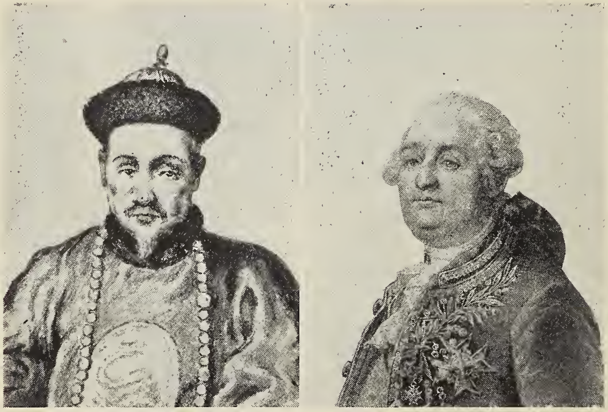
See *Directed Studies,* to accompany this volume, for further Things to Do.

UNIT III · *In which the Ancestral Order Begins to Crack under the Strain of the New Forces of Science and Democracy*



Kang Hsi

Louis XIV



Chien Lung

Louis XVI

Two Pairs of Royal Contemporaries *of the* Eighteenth Century

CHAPTER LI · Pertaining to Eighteenth-Century International Politics

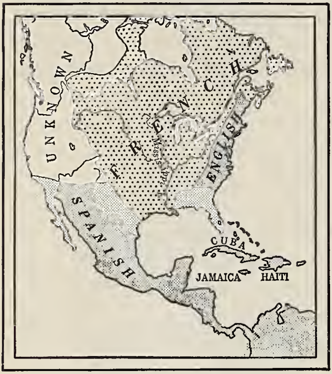
1. The War of the Spanish Succession

If there Must be Wars. If there must be wars, civilians could wish for nothing better than that they should be of the eighteenth-century type, for these were unquestionably the best-regulated wars in history. They were for the most part fought by professional armies, and these were kept well in hand by their leaders. Civilians scarcely knew that a war was going on. There was no universal conscription, as there was in the nineteenth century, nor anything like the continuous fighting or the attempts to bring victory by terrorizing noncombatants, such as characterized the recent World War.

A Chart of Wars. The eighteenth century was full of wars, some of which involved the greater part of Europe as well as the European colonies in America and India. The chief combatants were England, France, Austria, and Prussia. It will simplify the story considerably if we confine our attention chiefly to these four powers. This will bring out the fact that two duels were being fought — a century-long duel between England and France and a shorter one between Austria and Prussia. (Both were resumed in the nineteenth century; see Volume II.) We shall speak briefly of the War of the Spanish Succession (called Queen Anne's War in textbooks on American history), the War of the Austrian Succession (King George's War), the Seven Years' War (the French and Indian War), and the American Revolutionary War in so far as it affected the relations between England and France. The chart on the following page may help you to steer your course through the maze of events; refer to it from time to time as you read the story.

WAR OF SPANISH SUCCESSION (1701–1713)	WAR OF AUSTRIAN SUCCESSION (1740–1748)
England Austria Prussia } *vs.* France	England and Austria } *vs.* { France and Prussia
SEVEN YEARS' WAR (1756–1763)	**AMERICAN REVOLUTION (1775–1783)**
England and Prussia } *vs.* { France and Austria	England *vs.* { France and America

Note (1) that in all four wars England and France are enemies, (2) that in the second and third wars Austria and Prussia are enemies, but (3) that in the third war their allies are different from what they had been in the second war.[1]



NORTH AMERICA *in* 1700

Locate your home on the map. If the power that held it in 1700 still held it today, what would be your national anthem? your national flag?

Part of our Living Past. When Louis XIV allowed his grandson Philip to accept the Spanish throne (p. 662), he knew he would have to fight to keep him there. France and Spain were the two richest powers in Europe, and France was the most efficient one. If their combined resources were henceforth to be directed by France, all Europe would soon be at her feet. The situation therefore caused great alarm, not only in Europe but in America, and brought on the War of the Spanish Succession (Queen Anne's War). How much this war is part of our Living

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[1] This change in line-up is known as the Diplomatic Revolution of 1756. Note that Austria and Prussia are at war even though both belong to the Empire. (See footnote 2, p. 674.)

Past will be clear to you if you recall that France was then (1) autocratic and (2) without religious toleration, whereas we in America (1) are democratic and (2) have religious toleration. That this is the case is due in large measure to the fact that Louis's plans for dominating Europe were frustrated. The Grand Alliance, made up of England, Holland, Austria, and several lesser states, was too much for him.

John Churchill, *who became* Duke *of* Marlborough

Marlborough. The conflict lasted from 1701 to 1713. William III of England, who for over a quarter of a century had been the center of opposition to Louis, died in 1702, but he left two able successors in the English soldier and statesman John Churchill, later Duke of Marlborough,[1] and the Dutch statesman Heinsius.[2] These, together with the imperial general Prince Eugene of Savoy, directed the affairs of the allies and within a decade brought Louis XIV to his knees. Marlborough's most famous victory was at the battle of Blenheim[3] (1704). In the same year England captured Gibraltar, at the entrance to the Mediterranean. Peace was finally concluded by a series of treaties made at Utrecht, in 1713, and at Rastatt and Baden, in 1714.

The Peace of Utrecht. By these settlements (commonly called the Peace of Utrecht) Louis's grandson was left on the Spanish throne as Philip V, and thus Louis had the satisfaction of seeing the House of Bourbon established in the

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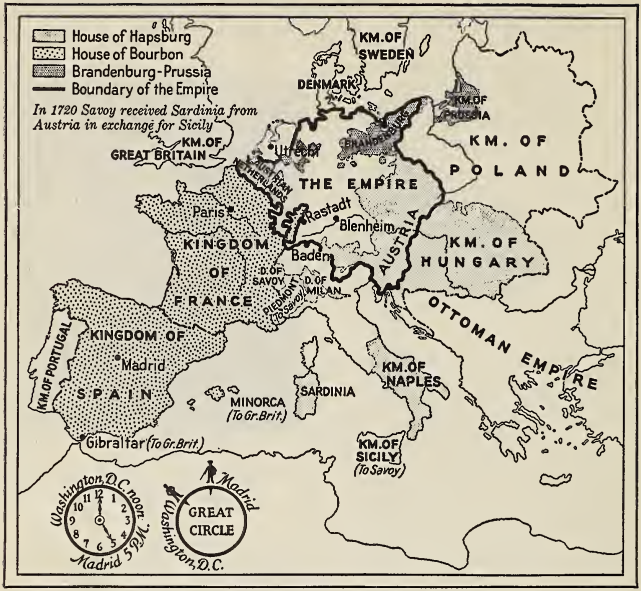
[1] William was succeeded on the throne by his sister-in-law Anne (reigned 1702–1714), but it was Marlborough who directed affairs of state.

[2] hīn′sē o͝os.

[3] blĕn′e̤m.


House of Hapsburg
House of Bourbon
Brandenburg-Prussia
Boundary of the Empire
In 1720 Savoy received Sardinia from Austria in exchange for Sicily
KM. OF SWEDEN
DENMARK
KM. OF PRUSSIA
KM. OF GREAT BRITAIN
Utrecht
BRANDENBURG
KM. OF POLAND
AUSTRIAN NETHERLANDS
THE EMPIRE
Paris
Rastadt
Blenheim
AUSTRIA
KINGDOM OF FRANCE
Baden
KM. OF HUNGARY
D. OF SAVOY
PIEDMONT (To Savoy)
D. OF MILAN
OTTOMAN EMPIRE
KM. OF PORTUGAL
KINGDOM OF SPAIN
Madrid
MINORCA (To Gr. Brit.)
SARDINIA
KM. OF NAPLES
Gibraltar (To Gr. Brit.)
KM. OF SICILY (To Savoy)
Washington, D.C. noon
Madrid 5 P.M.
GREAT CIRCLE
Madrid
Washington, D.C.

Europe After the War of the Spanish Succession

great kingdom south of the Pyrenees.[1] That kingdom, however, was not so great as it had been when the war started, for Philip retained only Spain and her American colonies. The Spanish Netherlands, as well as other Spanish possessions (Milan, Naples, and Sardinia), went to Austria; and Sicily went to Savoy, whose ruler now took the title of "King of Sicily."

A Profitable War for England. England's gains were considerable and various. From France she got some territory in America (Newfoundland, Nova Scotia, and the Hudson Bay region). This was the first loss which France suffered in her colonial empire in North America. Louis also recognized Anne as queen of England and agreed to expel James II's son (the Old Pretender; p. 674) from France.

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[1] The Bourbons ruled in Spain (with one or two brief interruptions) until 1931, when Alfonso XIII was driven from his throne. Whether this will prove to be merely another brief interruption, you will live to tell. Watch the newspapers.

From Spain, England got (1) Minorca and Gibraltar, which gave her control of the entrance to the Mediterranean, (2) the sole right to supply Negro slaves to Spanish America, and (3) the right to send one merchant ship a year to the Spanish colonies. This was the first time that Spain had allowed any power to trade with her colonies.

Parliamentary Government Saved. The most important result of the war, however, was the fact that England had come out of it with the parliamentary settlement of 1689 undisturbed (p. 673). She still had a sovereign who ruled by right of Parliament, and she still had religious toleration. Autocracy, on the other hand, had received a heavy blow. When, two years after the Peace of Utrecht, Louis XIV, Sun King and Grand Monarch, was carried to his grave, he was cursed by his people for the misery his wars had brought upon them.

2. The War of the Austrian Succession. The Seven Years' War

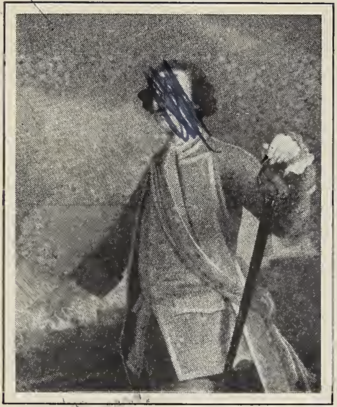
Two Familiar Wars. Most of the losses in the War of the Spanish Succession were at the expense of Spain. France, in spite of a good deal of suffering among her people, was still the leading power of Europe, and it was not until two more wars had been fought that England's leadership was undisputed.

The first of these wars (the War of the Austrian Succession, 1740–1748) began when Frederick II of Prussia seized Silesia, a part of the Austrian possessions to which he had a claim. England and France joined in the war, which spread to America, where it is known as King George's War. Neither France nor England gained any territory by this war, but Prussia came out of it still in possession of Silesia.

The second war grew out of conflicting claims of England and France to the Ohio valley, where the so-called

French and Indian War began in 1755. This colonial war became merged with another Austro-Prussian war, which began in 1756 and which is known in European history as the Seven Years' War (1756–1763).

Yellow bellied sap sucker



Champlain could recite

WOLFE

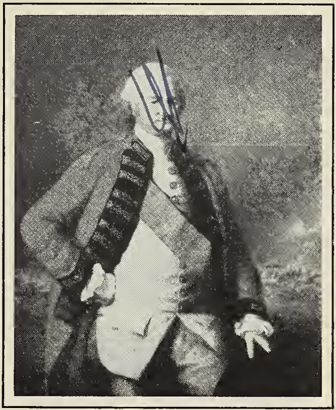
A general who could recite Gray's "Elegy." Can you?

Can he recite the one about the cowboy comes riding? I can

War on Three Continents. Nothing could bring out more clearly the extent of European expansion since 1500 than the fact that the Seven Years' War was fought between Europeans on three continents — Europe, North America, and Asia. In Europe the main conflict centered about Silesia, which Austria sought to recover. Frederick of Prussia, now fighting on the side of England (see page 680), was defeated time and again, but, with a certain amount of luck and a great amount of brilliant generalship and bulldog tenacity, he managed to pull through with Silesia still in his possession. England did little fighting on the Continent, but concentrated her energies on gathering in colonies, leaving the European conflict to Frederick, whom she supplied with funds.

The War in America and India. The war in America began with disaster for England when Braddock tried to drive the French out of the Ohio valley (1755), but Wolfe's brilliant capture of Quebec (1759) practically assured England's victory on this side of the water.

In India the English were established at Bombay, Calcutta, and Madras, while the main French settlement was at Pondicherry, south of Madras. France had an able governor in Dupleix,[1] who, among other things, raised an army of native troops, called sepoys, and won over some native princes by giving them military assistance. It seemed as if India were fated to come under French control; then Robert Clive appeared on the scene.



Robert Clive

"Twice the pistol which he snapped at his own head failed to go off" (Macaulay, "Essay on Clive"); so Clive concluded he was destined for great things — which is one way to find out, but not the safest

Robert Clive. Clive had gone out as a clerk for the East India Company, but showed himself to be a born soldier. He overthrew the pro-French rulers in the southeast, replacing them with pro-English rulers. His greatest victories, however, were farther north, where, at the battle of Plassey (1757), he defeated an army much larger than his own and drove the French out of Bengal.

Pitt the Elder. Clive in India, like Wolfe in America, owed a great deal of his success to the support he received from England's great statesman William Pitt, later Earl of Chatham. It was Pitt more than anyone else who awakened England from the lethargy into which she had fallen since the days of Marlborough, and put some new fighting spirit into her.[2]

Peace of Paris, 1763. When peace was made, France got back her trading posts in India, but her power there was broken. England, on the other hand, had laid the foundations of an empire.

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[1] dü plĕks′.

[2] He had a famous son, William Pitt the Younger, who led England during the period of the French Revolution.

In America, France lost almost all she had. Canada and all the land between the Appalachian Mountains and the Mississippi went to England. What territory France held west of that river and at its mouth she gave to her ally, Spain, to make up for Florida, which Spain had lost to England.[1]

A Parliamentary State does Well. England was now on the top of the wave. She was the leading power of Europe, she was mistress of the seas, and she was the greatest colonial power in the world. France, on the other hand, had been stripped of her colonies and was on the verge of bankruptcy.

The Anglo-French conflict, however, was not yet ended. Fifteen years after the Peace of Paris the two nations were again at war. The occasion of this conflict was the revolt of the Anglo-American colonies.

3. THE AMERICAN REVOLUTION

Ruling Ideas about Colonies. To understand what happened in the Anglo-American colonies in the second half of the eighteenth century, we need to remember that everywhere in Europe two ideas were common with regard to colonies. One was that there was no point in having colonies unless you profited by them. The other was that the way to profit by them was (1) to have them do most, if not all, of their trading with you and (2) to make them buy more from you than they sold to you. This was part of what was known as the mercantile policy.

The Colonies grow Strong. Until after the Seven Years' War, matters went on well enough because England enforced her colonial trade laws laxly. Meanwhile the American colonies became firmly established both on the mainland and in the West Indies; on the mainland especially they developed a spirit of independence and initiative. Being more or less neglected by the mother country, they learned how to look after themselves. By 1750 their population numbered about two million. By far the greater part of them were of English stock and Protestant in their religion.

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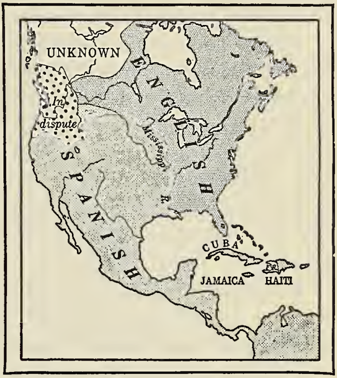
[1] By the Peace of Hubertsburg (1763), Frederick II retained Silesia, but promised to vote for Maria Theresa's son Joseph as "King of Rome," an imperial title which gave the holder a sort of claim on the office of emperor when that office next became vacant.

Europeans become Americans. From the beginning the colonists had known what the rights of Englishmen were, and these they kept alive in the new land. From the beginning, too, the colonists (whether English, Scotch, Dutch, or German) had been gradually changed into a new sort of people. They were in a new land in which they had to build a civilization from the ground up. The new land was three thousand miles from the homeland, and between the two lay a vast ocean. As a result of these environmental factors, along the western Atlantic there was, by 1763, a row of sturdy settlements which belonged to Great Britain but which differed in several important particulars from the mother country. They were becoming American.



North America *in* 1763

Locate your home on this map. If the power that held it in 1763 still held it today, what would be your national anthem? your national flag?

Some Differences. (1) A greater proportion of the people shared in the government than was the case in Great Britain,[1] (2) there was no noble class in the colonies, and (3) there was no one official religion. Religion was largely a local matter, which each colony settled for itself.

An Old Peril Removed. The Seven Years' War had an important bearing on the situation in the colonies in that it removed the one great peril, the French. With this peril out of the way, the colonists felt quite able to look after themselves; and the spirit of independence, which had often been shown in conflicts with the royal governors, grew stronger than ever.

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[1] Though Britain had a parliament, she was far from being a democracy. Only a small proportion of the people had the vote.

A New Peril to the Colonists. It happened that just at the time when the colonists began to feel that they could get along without Britain's aid, the British government began to pay more attention to them and to enforce the trade laws more strictly than before. It also levied a new tax, called the Stamp Tax (1765). These measures aroused widespread opposition and created a problem which could have been solved amicably only by great statesmanship. Such statesmanship was lacking.

Friends in England. England herself was passing through a crisis in government. The situation there was something like what it had been in the days of the Tudors. She still had a parliament, but, through bribery with money and with offices, it had become a mere tool of the king, George III (reigned 1760–1820).

George was a hard-working and earnest but narrow-minded person who believed that his predecessors, George I and George II, had foolishly let slip many of the powers of the crown and who was determined to win back those powers if he could. There were many Englishmen, however, who were just as determined that he should not win them back. These men saw that the colonists, in opposing the king, were really fighting their battle, and some of them, like Pitt the Elder, encouraged the colonists in their opposition to the crown.[1]

Sound Instincts. The instincts of the colonial leaders were right. The colonies had grown up; they could no longer be kept in leading strings. They had become, to all intents and purposes, independent commonwealths, and it needed only the jolt which they were now getting to make them aware of the fact. Then it suddenly became intolerable to be controlled by a distant Parliament which was manipulated by a king in his own interests and in which they could never be represented satisfactorily. The question of independence was therefore bound to come up sooner or later, and when it came up the only issue would be whether the separation was to be effected peaceably or through war.

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[1] Pitt, however, was not willing to go so far as to give the colonies independence.

That it was not effected peaceably need not surprise us. In our five-thousand-year story we have not yet encountered a single state that willingly let a great possession slip from its fingers.

A Familiar Story. One thing led to another until there was a clash of arms at Lexington and Concord, followed soon after by a real trial of strength at Bunker Hill (June 17, 1775). Then Washington was put in command of the American forces and hung on doggedly in a long struggle in which he was more than once defeated but not conquered. On July 4, 1776, the new nation formally announced its existence in the Declaration of Independence, and in the following year its forces won a great victory at Saratoga.

Outside Aid. Meanwhile the young state had been seeking an alliance with France, and it was the victory at Saratoga that settled the matter. France not only joined the United States (1778) but also brought Spain into the war. In 1781 the colonial army and the French fleet, working together, forced the British general, Cornwallis, to surrender. Soon after, negotiations for peace were begun. Great Britain recognized the independence of the thirteen colonies and ceded Florida to Spain[1] and a West Indian island (Tobago) to France (1783).

France undoubtedly had done something to weaken Great Britain by helping the colonies to establish their independence, but she thereby had weakened herself more than she had weakened her enemy. About all that she gained from

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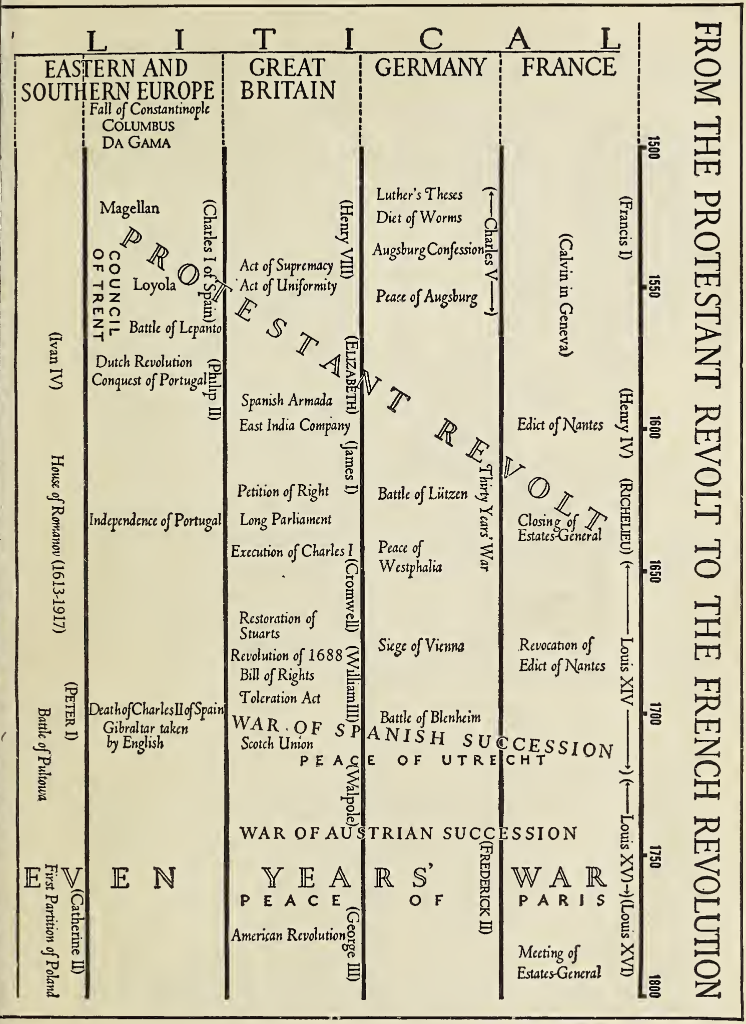
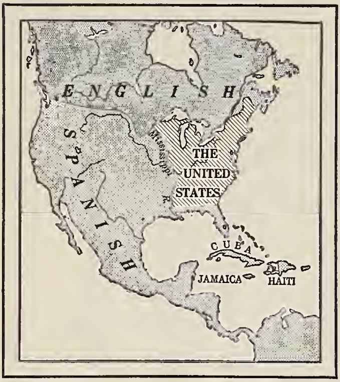
[1] For about sixty years (1760–1820) Florida had a checkered national career, belonging to Spain until 1763, then to Britain until 1783, then back to Spain until 1819, then to the United States. We need not be surprised if Floridans sometimes stood up for the wrong national anthem!

	FAR EAST			CULTURAL PO					
	INDIA	CHINA	JAPAN	LITERATURE	ART AND MUSIC	SCIENCE	RELIGION AND SOCIETY	EUROPE IN ASIA	EUROPE IN AMERICA
1500	Da Gama	Portuguese (1516)	Portuguese (1542)	*The Prince* *The Book of the Courtier* Rabelais	Da Vinci Dürer Michelangelo Holbein Raphael	Copernicus, Vesalius	Religious Unity in Western Christendom Lutherans, Jesuits, Anglicans, Anabaptists, Calvinists, Presbyterians	Da Gama Portuguese Monopoly of Spice Trade	Columbus Cortez Pizarro University of Mexico Spanish Monopoly
1550	Akbar			Montaigne SHAKESPEARE Cervantes	Titian Palestrina	Gilbert		(Spanish Armada)	St Augustine, Florida (Spanish Armada)
1600	Taj Mahal	Dutch (1604)	Tokugawa ←	King James Bible Milton	Velásquez Van Dyck Italian Opera	Galileo, Kepler Bacon, Descartes Microscope Harvey Thermometer Telescope	Puritans, Quakers, Baptists	Surat Madras	Jamestown Henry Hudson Plymouth Nova Scotia Harvard College
1650	Aurangzeb	Kang Hsi		*The Pilgrim's Progress* Corneille Molière Racine French Academy	Murillo Rembrandt Hals Stradivarius	Royal Society (England) Barometer Pendulum Clock Newton	Deists	Bombay Calcutta East India Companies—English, Dutch, French	Conquest of New York Hudson's Bay Company Marquette La Salle Philadelphia College of William and Mary
1700	Sepoys		—Exclusion of Foreigners—→	*Robinson Crusoe* Swift Addison Voltaire Rousseau	Bach	Scientific Agriculture Cotton Gin		Dupleix Clive Plassey	Yale College College of New Jersey (Princeton) University of Havana
1750	Clive	Chien Lung		Burns Gibbon	Reynolds Gainsborough Mozart	Buffon, Watt Lavoisier Franklin Spinning Jenny	Methodists Prison etc. Reform	Hastings Cornwallis	King's College (Columbia) Braddock Fall of Quebec American Revolution (Washington)
1800									

FROM THE PROTESTANT REVOLT TO THE FRENCH REVOLUTION


L I T I C A L
EASTERN AND SOUTHERN EUROPE
GREAT BRITAIN
GERMANY
FRANCE
1500
1550
1600
1650
1700
1750
1800
Fall of Constantinople
COLUMBUS
DA GAMA
Magellan
COUNCIL OF TRENT
Loyola
(Charles I of Spain)
Battle of Lepanto
Dutch Revolution
Conquest of Portugal
(Philip II)
(Ivan IV)
House of Romanov (1613-1917)
Independence of Portugal
Death of Charles II of Spain
Gibraltar taken by English
(PETER I)
Battle of Pultowa
(Catherine II)
First Partition of Poland
(Henry VIII)
Act of Supremacy
Act of Uniformity
(ELIZABETH)
Spanish Armada
East India Company
(James I)
Petition of Right
Long Parliament
Execution of Charles I
(Cromwell)
Restoration of Stuarts
Revolution of 1688
Bill of Rights
Toleration Act
(William III)
Scotch Union
(Walpole)
(George III)
American Revolution
Luther's Theses
Diet of Worms
Augsburg Confession
Peace of Augsburg
(←Charles V→)
Battle of Lützen
Thirty Years' War
Peace of Westphalia
Siege of Vienna
Battle of Blenheim
(FREDERICK II)
(Calvin in Geneva)
(Francis I)
Edict of Nantes
(Henry IV)
Closing of Estates-General
(RICHELIEU)
Revocation of Edict of Nantes
(←Louis XIV→)
(←Louis XV→)
(Louis XVI)
Meeting of Estates-General
PROTESTANT REVOLT
WAR OF SPANISH SUCCESSION
PEACE OF UTRECHT
WAR OF AUSTRIAN SUCCESSION
…EVEN YEARS' WAR
PEACE OF PARIS

the war was an added burden of debt, whereas Britain was still mistress of the seas and possessor of a vast colonial empire.[1]



North America *in* 1783

Locate your home on this map. If you had lived there in 1783, what would your national anthem have been? your national flag?

Thus for a fourth time parliamentary Britain had held its own against autocratic France. This was the last conflict of these two powers before the downfall of French autocracy in the revolution of 1789.

Now we shall turn to central and eastern Europe and see how Frederick II of Prussia and Maria Theresa of Austria, after having fought two wars, became friends, or at least became friendly enough to engage in dismembering a neighboring kingdom. Before we tell of that affair we need to say a few words about the third confederate, Catherine II of Russia, and about the victim, Poland.

4. Russia

Early History. We have said little about Russia since we spoke of the little principalities established in the ninth century by some bands of bold Vikings. In the thirteenth century it was overrun by the Mongols from Asia, who held it more or less in subjection for over two hundred years. In 1480, however, the Russian prince of Moscow, Ivan III, refused to pay tribute any longer, and from Moscow as a center a new Russia now began to develop. Ivan's grandson Ivan IV (the Terrible) took the title of "Czar."

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[1] The American Revolution is almost as important in the history of Canada as it is in the history of the United States, on account of the loyalists who migrated thither, many of whom were men of substance. The early Anglo-Canadian college lists contain many names that are in the Harvard and Yale lists of pre-revolutionary days.

The Russians had become Christians in the tenth century, long before the Mongol invasion. Having been converted by missionaries from Constantinople, they belonged to the Eastern, or Greek, Orthodox Church instead of the Roman (see chart, p. 587).

Peter, of the House of Romanov. About 1600 the family of Ivan died out, and after some years of civil war the nobles elected Michael Romanov[1] to the throne (1613), and his family ruled until our own day (1917). Michael's grandson was named Peter. After sharing the throne with a weak-minded brother for some years, Peter became sole monarch in 1689 and ruled until 1725.

His Journey to Western Europe. Peter had had as tutor a Swiss named Lefort, and what he learned from this tutor about European ways made him keen to learn more. Moreover, he wanted to build up an alliance against the Turks, who hemmed him in on the south. So he went west on what was one of the most extraordinary royal journeys in history (1697–1698). His party was made up of nobles, but he went along incognito as a common sailor.

Though he failed to interest western Europe in his plans against the Turks, he and his companions learned a great deal about European ways. Peter was interested in a wide variety of things. In Holland he studied shipbuilding, anatomy, and engraving. In England he gave his chief attention to commerce and industry, and in Prussia to military affairs.

An Admirer of Western Ways. Meanwhile he noted differences between European and Russian manners and customs and generally decided that the European ones were better and must be introduced into Russia. European men used tobacco; therefore Russians must learn to use tobacco. European women mingled freely in society with men; therefore Russian women must do the same, instead of staying by themselves much as Oriental women did. And so on through a long list of "What a loyal Russian ought to do."

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[1] rō mä′nôf.

Why Peter's Reforms were Important. Peter made less headway in Westernizing his people than he might have wished for, but what he did accomplish was of tremendous importance. Russia lay between two very different sorts of culture. The one was progressive and forward-looking; that was the European. Europe had only recently come upon a new tool which was to create such changes as the world had never dreamed of. The new tool, as you know, was the scientific method. The other culture was unprogressive and held out little prospect of making any contribution to the welfare of humanity; that was the culture of Asia. It was long since any new ideas had come out of that vast land mass. On account of Russia's great size and natural resources it was a matter of vital concern to the world which of the two cultural spheres she belonged to; and it was Peter who was largely responsible for bringing her into the European sphere.

Town Life Stimulated. Russia in Peter's day was about where western Europe had been when the Crusades began. Except for a small noble class almost all the people were serfs. There was practically no town life and practically no middle class. But Peter, by bringing in skilled artisans and teachers of various sorts and by encouraging trade and industry, set Russia on the way to develop a vigorous town life.

Getting a "Window to the West." To keep in touch with the West, Russia needed a port either on the Black Sea or on the Baltic. The Turks barred the way to the first sea; the Swedes, to the other. Peter tried to break through both these barriers, but succeeded only against the Swedes. After a number of defeats he won a victory over the brilliant but erratic Charles XII in the battle of Pultowa[1] (1709). This battle destroyed Sweden's ascendancy in the Baltic and left Peter in possession of a region in which he had already begun to build a new capital, St. Petersburg (called Leningrad since 1924). Peter now had at least one "window to the west."

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[1] pōōl'tō vä.

Russian Expansion across Asia. Meanwhile Russian expansion into Siberia, which had begun before Peter's day, continued until it reached the Pacific. Not content with this vast Asiatic possession, Peter sent a Danish explorer named Bering to explore land which had been sighted farther to the east. From this expedition came Russia's claims to Alaska, which the United States purchased in 1867.

Catherine the Great. For about thirty-five years after Peter's death Russia's history is full of intrigues, murders, and palace revolutions, until Catherine (II) the Great came to the throne (reigned 1762–1796). It was she who joined Frederick the Great of Prussia and Maria Theresa of Austria in dismembering the kingdom of Poland.[1]

5. Poland Partitioned

The Weaknesses of Poland. Poland was one of the largest states in Europe, but for various reasons she was also one of the weakest. (1) Her kings were elected by a Diet, or parliament, made up chiefly of nobles, and these were careful not to elect a man who was likely to become their master. (2) She had a pernicious custom, called the *liberum veto* ("free veto"), whereby a single nobleman might block any measure that was being considered by the Diet. (3) The mass of the people were ignorant peasants, and there was no strong middle class. (4) Some parts of the kingdom were peopled chiefly by German Protestants and others by Russian Orthodox Christians, while the Poles themselves were Catholics. (5) Finally, Poland had no strong natural boundaries; on the contrary, she could be invaded easily from all sides.

"Three Times and Out." In 1772 Russia, Prussia, and Austria annexed parts of Poland (see map, p. 696). This high-handed action made the Poles realize that they needed to set their house in order, and they adopted a new constitution which, among other things, made the kingship hereditary. But it was too late; and in 1793 Russia and Prussia took a second helping. (Austria was busy elsewhere at the time.) The Poles now rose in arms under Kosciusko[1] (a Polish nobleman who had fought with Washington in the American Revolution); but they were defeated, and in 1795 Russia, Prussia, and Austria divided all that was left. Far from settling the Polish question, however, the final partition aroused a national spirit which lived on in spite of oppression and which was rewarded in our own day when, after the World War, the Polish Republic was established (see map).

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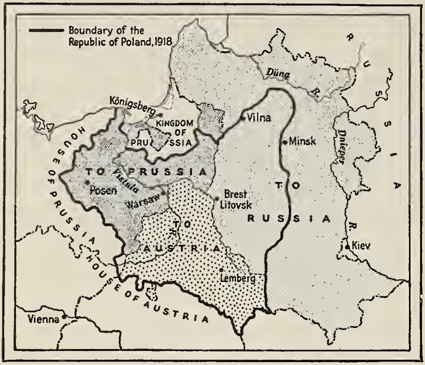
[1] In Catherine's reign Russia reached the Black Sea by driving the Turks out of the Crimea and thus got a second "window to the west." In Austria, Maria Theresa's son Joseph II was emperor (1765–1790), but she was the real ruler.


Boundary of the Republic of Poland, 1918
Königsberg
KINGDOM OF PRUSSIA
Düna R.
Vilna
Minsk
Dnieper R.
RUSSIA
TO PRUSSIA
Vistula
Posen
Warsaw
Brest Litovsk
TO RUSSIA
TO AUSTRIA
Kiev
Lemberg
HOUSE OF PRUSSIA
HOUSE OF AUSTRIA
Vienna

How Poland *was* Divided *in the Eighteenth Century and* Reconstructed *in* 1918

We shall now turn to domestic affairs in the chief states of western Europe in the eighteenth century.

Summing up the Chapter. The most important event in eighteenth-century international politics was the long Anglo-French duel. In the four wars England profited greatly from the first and the third. The second was a draw. The fourth, while stripping England of the Thirteen Colonies, added nothing to the strength of France.— A secondary duel was that fought by Austria and Prussia, in which the latter, under Frederick the Great, won Silesia.— Meanwhile Peter the Great had brought Russia into the European family of nations. The newcomer had nothing to teach her western neighbors about taking other people's property; nor had she any scruples about getting while the getting was good. Together with Austria and Prussia, she dismembered Poland.

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[1] kŏs ĭ ŭs′kō.

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Marlborough, the Man and his Work: Churchill, Creasy, Dark[1], Macaulay[4].
Frederick the Great: Henderson, Macaulay[1], Reddaway, Young[2].
The English Conquest of Canada: Parkman[3], Weaver.
Clive: Haaren[4], Macaulay[2].
William Pitt: Haaren[4], Harrison[2], Macaulay[3].
Peter the Great: Creasy, Haaren[4], Headstrom, Howe, Morfill, Motley, Schuyler, Waliszewski.
The Partitioning of Poland: Reddaway, Robinson[2], Young[2].
Fiction: Henty, G. A., *With Frederick the Great; With Clive in India; With Wolfe in Canada.* Kelly, E. P., *The Trumpeter of Krakow.* Lee, F. H., *Folk Tales of All Nations.* Parker, G., *The Seats of the Mighty.* Porter, J., *Thaddeus of Warsaw.* Seawell, M. E., *Lively Adventures of Gavin Hamilton.* Strang, H., *In Clive's Command.*

Some Key Words

Marlborough
Blenheim (1704)
Gibraltar (1704)
Peace of Utrecht (1713–1714)
Frederick (II) the Great
Wolfe
Quebec (1759)
Dupleix
sepoy
Clive
Pitt the Elder
Peace of Paris (1763)
George III
Saratoga (1777)
Romanov
Peter the Great
Catherine the Great
Kosciusko

Questions

Section 1. How did eighteenth-century wars differ from the World War? What was the main duel that was fought in the eighteenth century? the secondary duel?

Section 2. What were the chief outcomes of the Seven Years' War?

Section 3. How might the history of the English colonies in America have been different if the French and Indian War had ended in a draw? Why did many Englishmen think that in opposing the rule of George III the colonists were helping Englishmen at home?

SECTION 4. Why did Peter the Great visit western Europe? Why was that visit important in European history? What territorial gains were made by Peter? What "window to the west" did Catherine the Great acquire?

SECTION 5. What were the weaknesses of Poland? What became of that kingdom? What is the status of Poland today?

Things to Do

1. Continue your time chart.

2. Adjust Clock and Great Circle as you go through the chapter.

3. You are sent to interview Peter II regarding his impressions of western Europe.

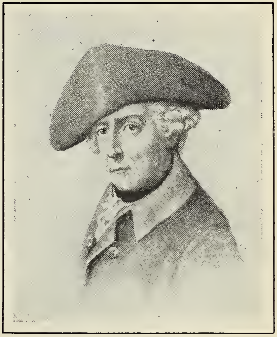
4. Draw a cartoon showing Russia, Prussia, and Austria carving up Poland.

5. Open Forum: Since Poland seemed doomed to disappear, would it have been better for the Poles if the entire kingdom had gone to one of the three appropriators? If so, which one?

CHAPTER LII · Bringing the Story of Europe down to Signs of Impending Political, Social, and Industrial Revolution

1. BENEVOLENT DESPOTISM

Two Types that made Good. Great Britain came to the year 1789 (the beginning of the French Revolution) as a parliamentary state, and in the same year the United States set out as a republic under its new constitution. We know now that the next hundred years was going to convert all western-European states into limited monarchies or republics, but that was by no means apparent in 1789. It is true that parliamentary Britain had had great success in the eighteenth century, but so had autocratic Prussia, Austria, and Russia. France alone among the autocracies had been a failure. Moreover, during the last half of the century Prussia and Austria, as well as several other autocracies, had had rulers who had done as much to promote the welfare of the common man as the British Parliament had done. These were the so-called enlightened or benevolent despots, of whom the greatest and most successful was Frederick (II) the Great of Prussia.


FREDERICK *the* GREAT

A Benevolent Despot. During most of Frederick II's long reign (1740–1786) Prussia was at peace, and she grew rich through trade and industry. The peasants remained serfs, and they had to work hard, but so did everyone else. Frederick set the example, rising at four o'clock in summer and at five in winter. New lands were put under cultivation and new agricultural methods were introduced. Order was maintained, justice was strictly administered, and cruel punishments were abolished. Elementary education was widespread, and higher education flourished. To mention only one more point, religious toleration was granted to all.

Frederick took his responsibilities seriously, and his subjects looked upon him as their father. They as well as all other Germans were proud of him, too. He was the first outstanding figure that had come out of their land since Luther, two hundred years before. If all autocrats had been of his type, it is not at all unlikely that Europe would still be living under autocratic rule. But they were not; and so, since the future lay with parliamentary institutions, we shall need to consider the system that had developed in Britain and that was taken over with modifications by the new republic on this side of the Atlantic.

2. The Parliamentary System

Checks on the King. After the English people had established the supremacy of Parliament, in 1689, it was necessary for them to devise ways whereby they could keep what they had won. (1) To prevent the king from retaining a subservient Parliament year after year, they provided, through the Triennial Act (1694), for a new election at least once in three years. (2) To make sure that the king would summon Parliament every year, the Mutiny Act (which made it lawful for the king to maintain a standing army) was passed for one year only. At the end of a year the act had to be renewed; otherwise the king would have no legal right to keep up an army. (3) To prevent the king from becoming independent financially, much of his revenue was granted to him for a few years only and later for one year only.

Political Parties. In order to make the system work, political parties were developed. A beginning had been made in Charles II's reign, but their real development dates from after the Revolution of 1688. One was the Whig party, which stood for the rights of Parliament and religious toleration; the other was the Tory party, which favored the crown (that is, the king) and the Anglican Church.

It was the Whigs who had been largely responsible for the Revolution of 1688; but William, not wishing to offend the powerful Tory leaders (many of whom were none too friendly toward him), chose his ministers from both parties. After a few years, however, it became apparent that this method did not give the unity that was necessary to get things done. Some of his ministers pulled one way, and some pulled the other. William, therefore, finally chose all his advisers from the Whig party, it being the stronger in Parliament.

William III and the Cabinet System. By choosing his ministers from the majority party, William got a group (1) that would act together and (2) that could carry measures through Parliament. The ministers had charge of various departments of the government, such as the treasury and the navy, and they therefore formed the executive part of the government, or, as it came to be called, the cabinet.

Queen Anne[1] (reigned 1702–1714) started out by choosing her ministers from both parties, as William had done; but presently she too came to choose them all from the party with the majority in Parliament — first from the Whigs and then, toward the end of her reign, from the Tories.

George I and Walpole. As none of Anne's children survived her, the throne went to her distant German cousin, George, the elector of Hanover, whom Parliament chose because he was a Protestant (Act of Settlement, 1701; see the family tree on page 674).

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[1] Like all the English sovereigns since James I, Anne was also ruler of Scotland; but the two countries remained separate until 1707, when they joined to form the United Kingdom of Great Britain. The Scotch kept their laws and their religion (Presbyterian), but they no longer had a separate parliament. They were given seats in the British House of Lords and House of Commons. The flag of the new kingdom was formed by combining the white cross of St. Andrew (Scotch) with the red cross of St. George (English). This flag when used as a jack (a small flag at the ship's bow) is properly called the Union Jack; and it was ordered in 1707 that the ensign should be a red flag with a "Union Jack" in the corner.

George I (reigned 1714–1727) played an important part in the development of the cabinet system partly because he could not understand English. This led him to stay away from cabinet meetings and helped to establish the principle that the king ought not to attend these meetings. The next natural development was for one member of the cabinet to become its spokesman both in Parliament and in dealing with the king. The leading member for a long time in George's reign was Robert Walpole, and he is counted as the first prime minister, though he never used that title. Before the end of the century, however, it was in regular use, and the prime minister (or premier) was recognized as head of the cabinet.

Thus the main outlines of party government and the cabinet system were drawn by the time the Seven Years' War began (1756).

3. The Old Régime and the New Ideas in France

Royal Recklessness. France alone of the great states of Europe did not do well in the eighteenth century. Louis XIV started her on her downward path with his reckless extravagance and costly wars. Louis XV, far from checking her ruin, hastened it with more extravagance and more unsuccessful wars.[1]

The Three Estates. The people of France belonged to three orders, or estates, — the clergy, the nobility, and all the rest, who formed the Third Estate. The first two estates (also called the privileged orders) numbered about one hundred and thirty thousand each. They were largely exempted from the burdens of the State, the chief one of which was paying taxes, and yet they were the ones who could best afford to pay taxes. Though they formed less than one seventy-fifth of the population, they held two fifths of the land, which was the chief source of wealth.

The Higher and the Lower Clergy. Not all the clergy were well off by any means; only the higher clergy, — the archbishops, bishops, and abbots, — who got their office through royal appointment. These were generally nobles, and were often more distinguished for their blood than for their piety. Those in the lower ranks, the vast majority, came from the Third Estate, and their income was small. They were, for the most part, earnest men, and they provided France with a sincere religious life. Needless to say, many of them resented the conduct of their superiors, who took their duties so lightly.

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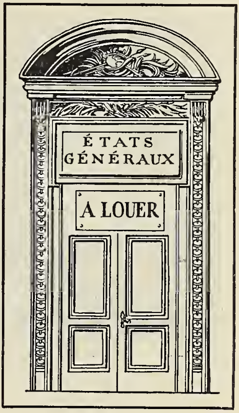
[1] The War of the Austrian Succession and the Seven Years' War (pp. 683–686).

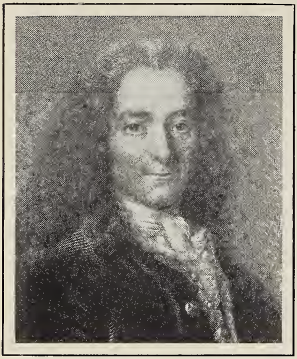


Still For Rent

See pages 658 and 707

Great Extremes within the Third Estate. As against the third of a million who made up the first two estates, the Third Estate was made up of more than twenty-four million. It included a wide range of persons, from humble peasants to wealthy bankers and merchants. There were comparatively few of the latter. Most of the people were peasants, many of whom were very poor and lived wretchedly. Yet they produced most of the wealth of France, and it would have been enough to enable them to live in comfort if there had been any intelligence shown in its distribution.

Little Intelligence in High Places. France had never been lacking in intelligence. In the later Middle Ages she had been the brightest spot in Europe. When the university movement began, Paris had taken the lead in higher learning and had kept it. Abelard (p. 507) was a Frenchman. The Protestant Revolt had produced John Calvin, the new movement in science had produced Descartes, and so on. These were "key" men; they were the centers of great movements. Now, in the eighteenth century, France was more than ever the intellectual center of Europe, but her intellectual leaders were not where they could make their intelligence contribute to the welfare of the State. They should have been in the high Church offices and at the court. Instead of being made use of in this fashion, they were generally looked upon as dangerous radicals, and more than one of them was put in jail.



VOLTAIRE

Voltaire. The greatest foe of existing abuses was Voltaire (1694–1778), a brilliant and prolific writer of dramas, histories, essays, and other literary forms. Voltaire had visited England, where he had been greatly impressed with the liberties which the English people enjoyed, especially with their freedom from arbitrary arrest and their liberty of the press, and on his return he made these known to Frenchmen.

Favored Enlightened Autocracy. Voltaire was opposed to autocracy and privilege only where these failed to perform any worth-while services. He regarded *enlightened* autocracy as better than democracy. As he expressed it, he would rather be ruled by one lion than by a hundred rats. His ideal of a ruler was the Prussian autocrat, Frederick the Great.

Voltaire was especially bitter against the Church because he believed that its leaders, far from working to enlighten and uplift the people, stood in the way of enlightenment and kept France a place of superstition and darkness. His writings were widely read, in spite of the efforts of the authorities to suppress them, and did more than those of any other to make Frenchmen conscious of the injustices under which they lived. They called him King Voltaire.[1]

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[1] Voltaire's oft-quoted line to Helvetius tells us a great deal about the man and the secret of his tremendous influence: "I wholly disapprove of what you say and will defend to the death your right to say it."

Montesquieu and Diderot. A second great French writer was Montesquieu,[1] who, like Voltaire, had studied English conditions at first hand and who helped to make Frenchmen familiar with the ideas of parliamentary government. A third writer was Diderot,[2] editor of a famous *Encyclopedia,* to which most of the great French scholars contributed and which made the educated classes familiar with the new ideas that were being developed in politics, science, and other branches of learning.

Rousseau. The man whose ideas exerted the greatest influence in bringing about a revolution in French political ideas was Rousseau, who in 1762 published a book called *The Social Contract.* Beginning with the striking statement that "Man is born free; everywhere he is in chains," he declared that kings originally got their right to rule from the people, and that where kings ruled badly, the people ought to take matters once more into their own hands and establish a republic based on universal suffrage.

4. THE BEGINNING OF THE END

France needed a Cæsar but got Louis XVI. In 1774 the long, disgraceful reign of the pleasure-loving Louis XV came to an end. His successor, Louis XVI, was a well-meaning young man of college age who liked mechanical things. If he were alive today and had his own way, he would probably be tinkering away happily in a garage. Unfortunately what France needed was not an amiable tinkerer; she needed a Cæsar or a Charlemagne.

Turgot Comes and Goes. Louis XVI realized that something had to be done, and he made a good start when he appointed Turgot, an experienced statesman and economist, as minister of finance. With proper support from the king, Turgot might have saved the day; but his demand that the privileged orders give up some of their privileges and carry a fair share of the burdens of taxation met with great opposition from the members of the First and Second Estates, and they were powerful enough to have him dismissed.

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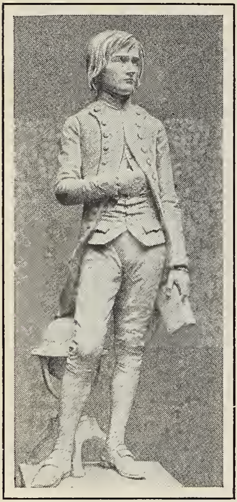
[1] môɴ tĕs kyû′.

[2] dēd rō̆′.

That was in 1776. Two years later France made an alliance with the newly formed United States of America and entered the war against England. The only result of the war as far as France was concerned was to hasten the day of reckoning. By 1786 the treasury was running behind to the amount of forty million dollars a year. The situation was so serious that Louis could think of no way out except Turgot's plan of requiring the nobles to assume a fair share of the burden of taxation.

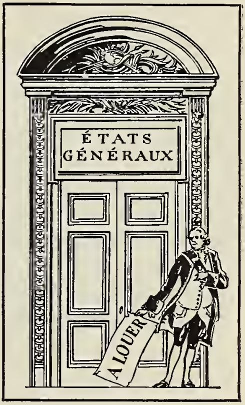


Young BONAPARTE

In those depressing days it might have comforted Frenchmen to know that a certain Corsican lad then in school would lift France higher than she had ever been since the days of Charlemagne. But no one knew that young Bonaparte would go down in history as Napoleon

The Estates-General Comes and Stays. The nobles, however, put off the evil day again by claiming that only the Estates-General could make such a radical change in the taxation system. Louis accordingly decided that he would call a meeting of that ancient national assembly; he was prepared to try anything. True, he had never seen an Estates-General; neither had Louis XV nor Louis XIV. The last one had met in the reign of Louis XIII, over one hundred and fifty years before. Nevertheless he had hopes that it would get him out of his difficulties. Whether it would or not remained to be seen, but one thing was clear from the fact that he summoned it: he thereby announced to the world as loudly as though he had stood on the housetops that autocracy, after having been given a long and fair trial in France, had been found wanting.

Ringing up the Curtains on Two Momentous Dramas. So much Louis must have known himself. What he probably did not know was that he had rung up the curtain on one of the greatest dramas in world history — a drama in which the common man was to be released from the burden of kings and nobles.



Louis XVI Taking Down *the Sign*
See page 658

Meanwhile a "common man" had quietly rung up the curtain on another drama, which would be less spectacular than King Louis's, but which would be even more far-reaching in its effects. It would put into man's hands the possibilities of lifting the burden of heavy toil not only from man but from beast.

James Watt perfected the steam engine.

In a few words we shall tell about Watt and some of his contemporaries whose labors marked the beginning of a new era in industry, the machine age.

5. The Beginning of the Machine Age

The Textile Problem. The revolution in ways of manufacturing things centered first about the textile, or cloth-making, industry.

Making cloth was not a new industry. Men and women had spun fibers into thread and woven the thread into cloth probably as long as they had cultivated the soil; and very early they had achieved remarkable results, to judge from the remnants found by archæologists in Egypt, Central America, and elsewhere, some of which date back several thousand years at least. The problem of the eighteenth century, therefore, was not that of making finer cloths than had ever been made before but of making them more rapidly and cheaply. This was done by improving textile machinery and thus multiplying man's power to do work.

Hargreaves. Up to the second half of the eighteenth century thread was spun on the spinning wheel, as it had been spun for hundreds of years; and this was a slow and laborious process. Weaving too was slow and laborious, though the loom was so much more efficient than the spinning wheel that one weaver could keep five spinners busy providing thread.

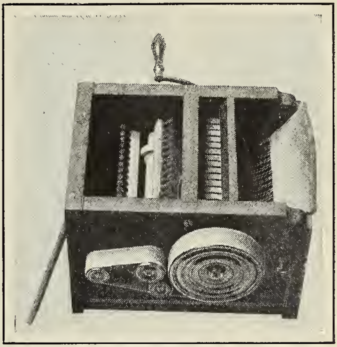
Meanwhile England's growing population and foreign trade led to a great increase in the demand for cloth. This led to various attempts to speed up the spinning process, but no attempt was successful until, in 1767, a weaver by the name of James Hargreaves devised a frame which would spin eight threads at a time.

Spinning by Water Power. At about the same time a clever barber named Richard Arkwright solved the spinning problem with a different sort of machine (in 1768), which made a thread stronger than Hargreaves's but not so fine. The Arkwright machine had one feature that Hargreaves's did not have: it was run by water power. Then, after long experimenting, a young spinner named Samuel Crompton combined the best features of the two and produced what was known as Crompton's "mule" (1779). Like many other inventors, Crompton failed to take out a patent and lived to see manufacturers grow rich from his invention, while he remained poor.

Weaving by Water Power. Now it was up to the weavers, who were still using hand looms, to improve their machinery, because the spinners were supplying thread faster than it could be used. Their problem was solved by a country parson named Cartwright, who invented a loom run by water power. Cartwright's ideas were developed by others until an efficient power loom came into being.

Now a new problem arose: the spinners could not get enough cotton, not because enough could not be grown but because the process of separating the cotton fiber from the seeds was such a slow one.

America makes a Contribution. You know how the problem was solved; it's part of American history. Not long after Washington became president of the United States a young Yale graduate named Eli Whitney went South to teach. The world is not particularly interested in knowing whether Whitney was a success as a teacher, but it does know that he had a great deal of Yankee ingenuity and that his cotton gin (1793) made a great deal of history. With it one person could turn out as much cotton fiber as fifty could working by hand. Thus the problem of the cotton supply was solved.



Eli Whitney's COTTON GIN

A Double Change. Note that in the middle years of the eighteenth century England got not only improved machinery for making cloth but also a new source of power. Not only were there now better machines for spinning and weaving, but these machines were run by water power.

The Beginning of the Machine Age. Water power[1] had been used to some extent for grinding grain as early as the later Middle Ages, but it became infinitely more important than ever before when it was applied to textile machinery. From now on muscle began to play a relatively less important part in the production of goods. The introduction of water power was only the beginning of a change which has been going on with ever-increasing rapidity down to our own day, but it was an important beginning.

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[1] One result of the use of water power was the building of cotton mills and factories in places where there were swift-running streams. Around these mills industrial towns grew up. By the time we are considering (1789) there were almost one hundred and fifty mills in England run by water power.

6. A New Era in Power

The Steam Engine. Water power had hardly begun to make its influence felt before an even greater source of power was developed. This new source of power was steam.

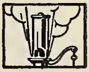
Ever since the days of the Alexandrian Greeks, two thousand years before, men had known that boiling water could exert power, but until about 1700 no one had ever made any practical use of this knowledge. Then an Englishman named Newcomen built a crude steam engine, which was used for pumping water out of mines. This engine, however, was very wasteful of energy; for after having pushed the piston up, the steam was allowed to escape from the cylinder, and air pressure pushed the piston down again.

This was the situation when, in the second half of the eighteenth century, one of Newcomen's engines came into the hands of James Watt to be repaired. You will have to read the complete story elsewhere. Here we shall note only what was perhaps the most important improvement that Watt made. He converted Newcomen's "atmospheric engine" into a real steam engine by devising a way of making steam push the piston *both ways*. (If this isn't clear to you, ask your science teacher to explain it to you.)

Better than Water Power. Watt patented his steam engine in 1769, but he had difficulty in getting it on the market until he won the support of a Birmingham manufacturer named Boulton. It soon became clear that the new engine had certain great advantages over the water wheel. It could be used wherever coal could be obtained; and with coal the supply of power was steady and not dependent upon rains and melting snows, as was the case with the water wheel.

The Toolmaker meets the Scientist. Watt was a repairer of scientific instruments at the University of Glasgow. In other words, he was (1) a skilled toolmaker who was (2) familiar with the methods of scientists. The world had had toolmakers since the beginning of history, and it had known more or less about the scientific method ever since the days of Aristotle and especially since the days of Galileo; but it was only about the time of Watt that the two came together and began to show how effective the combination could be. We may therefore take him as the first great example of the type of man who during the last hundred and fifty years has built up our complex technological civilization. Like all other men, he built on the past, but the additions he made to the past were so tremendous that he is counted as one of the world's great inventors.

A New Symbol. The first mill to use steam was one in Nottingham in 1785. By the time the French Revolution began, four years later, the new motive power was so widely installed in England that it was safe to predict such revolutionary changes in men's ways of working, living, and thinking as the world had not seen since our early ancestors passed from hunting to farming and settled down to build homes, temples, and schools. To mark the change we need a new symbol. Note that this steam whistle is the first symbol for power that we have added since the days of the pyramids.[1]



7. A Survey of Europe on the Eve of the French Revolution

The Western States. Europe in 1789 was much as it had been in 1700 in many important particulars, but there were also some striking differences.

1. *Spain, Portugal, France, and England.* The four consolidated areas we started with in 1500 were still in existence — Spain, Portugal, France, and England. The first two, however, had become second-rate powers, though Spain still had vast possessions in America. France had lost almost all her colonies. England had joined with Scotland to form Great Britain (1707). Great Britain had lost a great part of her possessions in America, but she was supreme on the seas and was getting firmly established in India.

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[1] See Volume II for eighteenth-century cultural life.

2. *Russia.* One new region had come into the European family of nations, namely, Russia. This increased enormously the area into which European culture was free to spread.

3. *Italy.* Italy and Germany remained mere "geographic expressions." There was still no *political* area called Italy, and the Holy Roman Empire of the German Nation was still, in the words of Voltaire, neither holy nor Roman nor an empire.

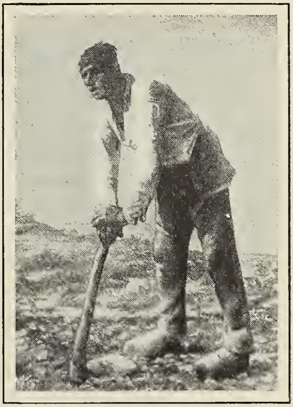
The most important change in Italy since 1700 was the transfer of Naples, Sicily, and Milan from the Spanish crown to the Austrian house of Hapsburg. The Popes still ruled over the Papal States. One Italian prince, the duke of Savoy, had been raised to the rank of king; he was now king of Sardinia.

4. *Austria, Prussia, and Lesser German States.* In Germany, Austria was still the chief power. Her ruler was emperor, and besides possessing extensive German and Italian territories he was king of Hungary and of Bohemia. A close rival had developed in the north, where the Prussian king ruled over a great realm, thanks largely to the work of Frederick the Great. These two princes possessed more than half of the Holy Roman Empire.

The remainder of Germany was divided among (*a*) about two hundred and fifty lesser princes, (*b*) about fifteen hundred "knights of the empire," and (*c*) about fifty "free cities." Some of the princes, such as the rulers of Bavaria and Würtemberg, had very considerable estates, but their possessions were often widely scattered. Many of the princes and most of the knights had very tiny estates, sometimes containing as little as two or three square miles of land and as few as two or three hundred people.

5. *Other Lesser States.* (*a*) Sweden had been forced to give up her ambition to make the Baltic a Swedish lake and had slipped into the rank of a second-rate power. The same was true of Holland. Denmark and Switzerland had little weight in European affairs. (*b*) Poland was soon to disappear entirely as a free state. (*c*) Most of southeastern Europe still belonged to the Turks.

The Nobility. Everywhere in Europe there was a small noble class which held most of the land and monopolized the high offices of state. Many of the nobles were utterly selfish, but probably no more so than many "industrial barons" of today, whose wealth is in factories rather than in ancestral estates. Their attitude toward the people on their estates was often kindly and benevolent if not always enlightened. They were patrons of the arts, and their wealth and leisure enabled them to make life gracious and dignified, which is more than many of the newly rich industrialists attempt to do.



The MAN *with the* HOE, *by Millet*

Most of your male forbears were men with hoes. Nothing indicates the change between then and now better than the fact that we speak of the ordinary man as the man in the street rather than as the man with the hoe

The Bourgeoisie and the Peasantry. In the towns there was a growing upper middle class, which had acquired wealth through trade, manufacture, and banking; but it was still small, and between it and the old nobility there was a wide social gulf, especially on the Continent. Nevertheless it was this class that produced most of the intelligence that was active in the Western world. From its ranks came some of the statesmen and most of the philosophers, scientists, and writers, as well as the musicians and artists.

The great mass of the people were peasants. In many places they were still serfs, but even where they were freemen their lot was hardly an enviable one. Most of them were poor and ignorant and superstitious.

Where were your Forbears? In France there were about three hundred thousand nobles and about an equal number of upper-middle-class people out of a population of about twenty-five million. In most of the rest of Europe the proportion of the well-to-do was smaller, so that, if you had any ancestors in Europe in 1789, you can figure out for yourself what the chances were that they belonged to the small, enlightened, cultivated minority or to the large, illiterate, superstitious, rather uncouth majority.

Localism. No matter which group your ancestors belonged to, there was something they lacked which is so common today and so much esteemed that we are apt to regard it as part of the divine order of things, dating from the beginning of time: they had little if any of our present-day national patriotism. What patriotism they had was a local patriotism. George III may, as he said, have gloried "in the name of Britain," but few others in his island kingdom did. They gloried in the name of England or Scotland or Wales or Ireland, whichever happened to be their native soil. Lands we now know as Italy and Germany were still broken up into petty states whose people did not think of themselves as Italians or Germans, but as Neapolitans or Romans or Venetians, in the one case, or as Prussians, Bavarians, Hanoverians, and so on, in the other. The same thing was true in the more unified areas of France and the United States. In the former, people thought of themselves as Bretons or Gascons or Provençals rather than as Frenchmen, and in the latter as Virginians or New Yorkers or New Englanders rather than as Americans. Everywhere the memories that gripped men's hearts were chiefly local; the wider national memories we now cherish so intensely came largely with the nineteenth century and in some regions date back only to the days of your grandparents.

Religion. Something of the same localism existed even in religion, especially among the Protestants. Europe was divided among three Christian bodies, Catholic, Protestant, and Greek, or Orthodox, — which corresponded roughly to the three great linguistic groups Latin, Teutonic, and Slavic, — and these were further divided to a greater or less degree along national lines. The Catholic Church had much more unity than the others on account of the recognized headship of the Pope.

Government. Almost everywhere Europe was ruled by princes who had absolute power. Nowhere was there a democracy as we understand that term today. The nearest approach was in England and, outside of Europe, in the United States of America. The example of these two states had a great influence on European thinkers, especially in France.[1]

Power. In England, James Watt had perfected the steam engine, but by 1789 it had hardly begun to make itself felt, even in the English industrial world. Water power was used more extensively than ever before; but that was largely in connection with the new textile machinery, and the new machinery was used in England only. For almost all other work, whether in England or on the Continent, men still relied for power chiefly on the age-old sources, man and beast. The world as a whole was still in the Muscle Age.

The End of an Era. Such, in brief, was the Europe of 1789, when the delegates to the Estates-General met at Versailles. We call it the old régime or the ancient régime (*l'ancien régime*), that is to say, the old order of things. That term is generally used to refer to eighteenth-century conditions; but, as you know, those conditions for the most part date further back than the eighteenth century — they were part of the ancestral order. Columbus would soon have found himself at home in the Europe of 1789, and so would Charlemagne and Cæsar and Cyrus the Great and Cheops. Now a transformation was to begin, so rapid and so overwhelming that if any one of those great personalities were to visit us today he would think that he had come to a different planet.

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[1] Through Benjamin Franklin and John Adams, ministers to France from the United States, the American state and Federal constitutions became known there and were read and discussed as eagerly as in America.

Now we shall consider briefly what had happened in the Far East since Europeans had gained easy access there by water.

To The Far East

Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

The Cabinet System: Adams[3], Moran, Morley, Ogg[2].
The Old Régime in France: Adams[2], Lowell, Mathews, Wells[1], Young[1].
Eighteenth-Century Science: De Kruif, Ginsburg, Hart, Williams[1].
Eighteenth-Century Inventions: Cheyney[1], Holland, Parkman[4], Thompson[2].
Fiction: DICKENS, C., *Barnaby Rudge.* FEVAL, P., and LASSEZ, M., *The Secret of the Bastille.* GRAS, F., *Reds of the Midi.*

Some Key Words

benevolent despot
Whig
Tory
cabinet
Union Jack
Elector of Hanover
Walpole
the privileged orders
the Third Estate
Voltaire
Social Contract
Turgot
Louis XVI
Hargreaves
Arkwright
Cartwright
Whitney
Watt

Questions

SECTION 1. Why did the Germans think highly of Frederick the Great?

SECTION 2. How did the English Parliament check the king? Why did the English kings come to choose all their ministers from one party? What are the main features of the cabinet system?

SECTION 3. What was the character of French government under Louis XV? Describe the three "estates" in eighteenth-century France.

SECTION 4. What proposals did Turgot make? How did the American Revolution affect French history? Why did Louis XVI summon the Estates-General? How long was it since that body had met?

SECTION 5. What causes helped to stimulate improvements in textile machinery? Show how the various inventions of the eighteenth century were linked together. What double change was there in eighteenth-century English industry? How did geographic factors enter into the industrial life of eighteenth-century England?

SECTION 6. How did Newcomen form part of Watt's Living Past? What was one important addition Watt made to that Living Past? In what respect did Benjamin Franklin resemble Watt? How long is it since a new power symbol was added?

SECTION 7. In what respects was the political situation in 1789 like that in 1700? What social classes were there in Europe? Where were your forbears in the eighteenth century?

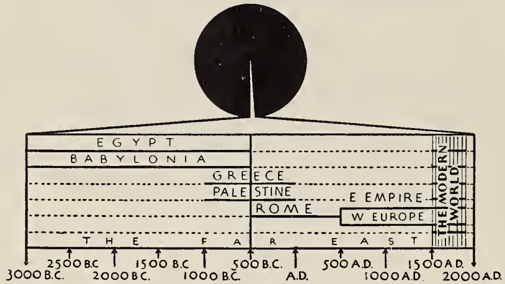
Things to Do

1. Continue your time chart.

2. Make up your own symbol for the new power.

3. A debate or open forum: "*Resolved,* That a democracy cannot endure unless it is based on the principle enunciated by Voltaire to Helvetius" (see page 704, footnote).

CHAPTER LIII · Telling about the Far East and how it was Annoyed by Rude Adventurers from the West who had Little to Give and who Appropriated More than they Purchased



This chapter deals mainly with the Far East during the period in the shaded bar (1500–1789)

1. China

From Ming to Manchu. We left the Chinese at the end of the Medieval Millennium contented with their lot, and living serenely under the enlightened rule of the Ming emperors (p. 598). This happy state of affairs continued rather steadily throughout the period we are now considering, in spite of a change in dynasty early in the seventeenth century. The new rulers came from Manchuria, where a remnant of the Kins (p. 592), called Manchus,[1] had built up another Tatar state. Expanding southward, the Manchus reached the Great Wall just about the time that the Pilgrim Fathers

[1] măn chōōz′.

Marble Pai-lou (*Gateway*) *at Entrance to* Ming Tombs

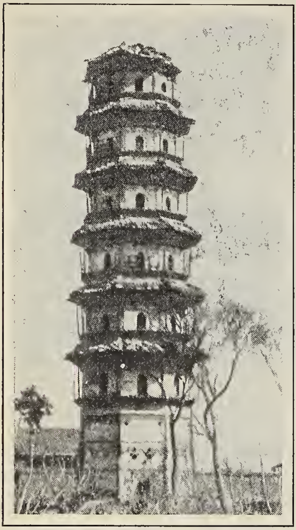
reached Plymouth (1620). Meanwhile civil war had broken out in China, and the Manchus, like the Kins before them, were called in by one of the factions; and, like their earlier kinsmen, they stayed after they were no longer needed or wanted.

The Ta Tsing[1] (Manchu) Dynasty (1644–1912). Under the new ruling house, life went on much as before. The Manchus had already absorbed some of China's civilization and admired it. Scarcely a change was made in imperial administration. The system of competitive examination for high office (p. 412) continued, and most of the leading officials continued to be Chinese. Taxation remained as little of a burden as it had been under the Mings, while literature and the arts (fine and practical) flourished throughout the period.

Manchu Innovations: Queues and Conquests. Only two outward signs reminded the natives of their foreign overlordship, but one of these stared them in the face whenever they

[1] tä tsĭng.

looked into a mirror. This was the shaven head and pigtail, imposed as a symbol of submission. The other outward sign was an enlarged empire.



An Ancient Chinese Pagoda

The Chinese were a peaceful people, content to stay within their old limits, but the Manchus were warriors and bent on further conquests. Their progress was so marked that about the time the French Revolution began in the West, China had reached her farthest limits, controlling Manchuria, Mongolia, Tibet, and Turkestan directly from Peking, and holding Korea, Annam, Siam, Burma, and Nepal as vassal states.

An Eastern "Son of Heaven" who Eclipsed the Western "Sun King." The years between 1644 and 1789 were spanned by the reigns of only four Manchu emperors, all able men, and two especially so, namely, Kang Hsi[1] (reigned 1662–1723) and his grandson, Chien Lung[2] (reigned 1736–1796). It would have been interesting to see Kang Hsi and his French contemporary, Louis XIV, together. For once the "Sun King" (p. 659), to whom Western princes deferred in envious admiration, would have met his match, though Louis might not have recognized the fact. In almost every particular the Eastern "Son of Heaven" outshone the Western king.

Louis began to rule when he was eighteen; Kang Hsi, when he was thirteen. Louis ruled fifty-four years; Kang Hsi, fifty-six.[3]

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[1] kăng shē.

[2] chĭ ĕn lo͞ong.

[3] Louis reigned from 1643 to 1715, but ruled only from 1661 to 1715; Kang Hsi began to rule in 1666.

Louis inherited the richest kingdom in Europe, but brought it to the verge of ruin through extravagance and not very successful wars; Kang Hsi inherited a much larger, older, and richer realm, added to it more than Louis had ever owned, and left his people rich, prosperous, and happy. Louis renewed religious persecution; Kang Hsi permitted religious freedom, and took action against the Christians only when he found them taking advantage of that freedom to interfere in politics. Louis was succeeded by a wastrel (Louis XV) and an amiable dimwit (Louis XVI); Kang Hsi was succeeded by an able son and an abler grandson (Chien Lung), whose exploits rivaled those of the grandfather himself. Kang Hsi, in short, was one of the great rulers of history; Louis XIV was not.

China and the West. When the Portuguese arrived at Canton in 1516 (p. 599), the Arab traders, seeing their monopoly imperiled, tried to persuade the Chinese officials that the newcomers were ruffianly pirates. That was a fairly accurate description; but the Portuguese began by behaving well, and it was some years before the Chinese had to slaughter a lot of them in order to teach the others how they were expected to behave in China.

Early in the seventeenth century (1604) some Dutch vessels arrived; and now in turn the Portuguese, seeing their monopoly threatened, did what the Arabs had done a hundred years earlier, namely, denounced the newcomers as ruffianly pirates, — which again was a fairly accurate description. This time the Chinese believed the denouncers and drove the Dutch away. But they came back about twenty years later and established a settlement on the island of Formosa. About the same time some English ships arrived; but soon after that England was plunged into civil war, and not much was done by her people in the East until after the Stuart restoration (1660; p. 672).

Open and Shut. Kang Hsi (see above) was keen to establish closer relations between China and Europe, and threw open all ports to Westerners. But the latter abused his hospitality by interfering in Chinese politics. Kang Hsi thereupon restricted trade once more to Canton and Macao (1717).

Land traffic with the West, which had largely disappeared after the break-up of Kublai Khan's empire (p. 598), was revived by the Russians, whose caravans carried on a brisk business. Thus, by land and water, Chinese teas and silks and porcelains were carried westward in ever-increasing quantities, and played a much more important part in the life of Europe than anything European did in the life of the Orient. In this respect the years after 1789 were to produce a tremendous change. But when the period we are considering ended (1789), the Chinese could think of nothing European that they wanted. No crowned head of Europe could bear comparison with their Son of Heaven, Chien Lung, in respect to statesmanlike and soldierly qualities, and no state in respect to size or the general level of well-being.

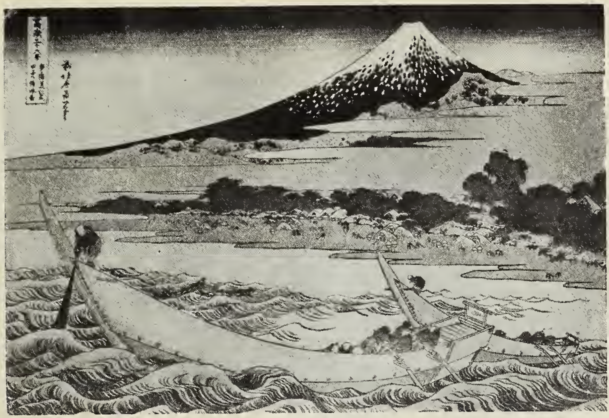
2. JAPAN

Opened Peacefully by Firearms. The Portuguese, who had been the first to reach India and China by water, soon added another achievement to their credit by sailing on to Japan. There they found the great families still at war (p. 601); and this state of affairs helped to make them welcome, for they had brought with them a munition of war hitherto unknown in that kingdom, namely, firearms. After they had enjoyed a monopoly of Japanese trade for about fifty years, the Spaniards (by way of the Philippine Islands) and the Dutch appeared as competitors. European trade centered in the southernmost island of Kyushu.[1]

A Wise Shogun. Order was finally restored when Tokugawa Iyeyasu[2] became Shogun (*c.* 1600). Having noted the softening effect of life at the capital (Kyoto), Iyeyasu established a capital of his own at Yeddo (later called Tokyo), where a simpler, more rugged life was lived. He tried to attract Europeans to Yeddo, but they all found it more profitable to remain in Kyushu.

[1] kyo͞o′sho͞o′.

[2] tō ko͞o gä′wa̯ ē yĕ yä′so͝o.



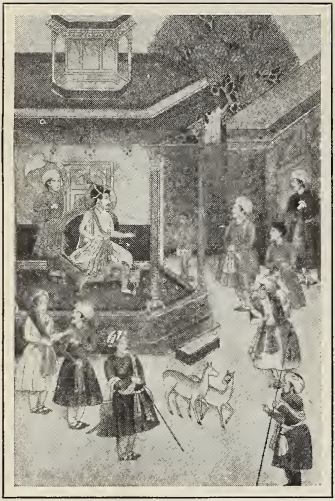
Fujiyama, *Japan's Sacred Mountain*

From a print by Hokusai in the Boston Museum of Fine Arts

Closed by Fear till Opened by Force. After Iyeyasu's death there developed among the Japanese a fear of European aggression, whereupon the Spanish and Portuguese were ordered out of the land, and the Japanese were ordered to stay at home (*c.* 1630). Only Chinese and Dutch traders were admitted, and these were strictly supervised. Thus a few Dutchmen were almost the sole links between Japan and the Western world. She remained in this state of isolation until contact was again established by guns (but not so peacefully as when the Portuguese first came) through Commodore Perry of the United States navy, who in 1854 negotiated a treaty with the Mikado (see Volume II).

3. India

Two Great Mogul Leaders. India entered upon the Modern Period as a mass of warring states, chiefly Moslem in the north and Hindu in the south. This state of confusion lasted more or less continuously throughout the period we are considering (1500–1789). The power that came nearest to establishing political unity in the peninsula was the Mogul empire (capital at Delhi), which produced one great leader in the sixteenth century and another in the seventeenth. The first, Akbar the Great (1556–1605), was a descendant of Tamerlane and a contemporary of the English queen Elizabeth. Akbar's empire covered all of northern India, but he could not subdue the Dekkan (in the south). The other great Mogul emperor was Aurangzeb[1] (1658–1707), a contemporary of Kang Hsi in China and the French king Louis XIV. He did manage to conquer part of the Dekkan, but, by attempting to force Mohammedanism on everyone, he called into being a mighty Hindu power, the Mahratta Confederacy, which he could not subdue. The extent of his riches and power may be judged from the fact that his revenues are estimated to have been about four hundred millions of dollars — a huge sum for those days.



Akbar, *an Enlightened* Mogul Sultan

The Portuguese in the East Indies Supplanted by the Dutch. After Aurangzeb's death the Mogul empire began to go to pieces once more, thus affording again an opportunity for European intervention in India, of which advantage was taken. Until then Europeans had hardly touched the rim of Indian affairs. The Portuguese, whose main "factory" (trading post) was at Goa, soon discovered that the real center of the spice trade was farther east, and promptly turned their attention to the East Indies. The monopoly they had in the sixteenth century was destroyed in the next one by the Dutch, English, and French. The Dutch East India Company (organized in 1602) flourished mightily for a hundred years, but, owing to English and French competition and to mismanagement, it declined rapidly in the eighteenth century. By 1789 it was virtually bankrupt, and soon after (in 1798) the Dutch government took over the East Indies, which it still holds (see current World Almanac).

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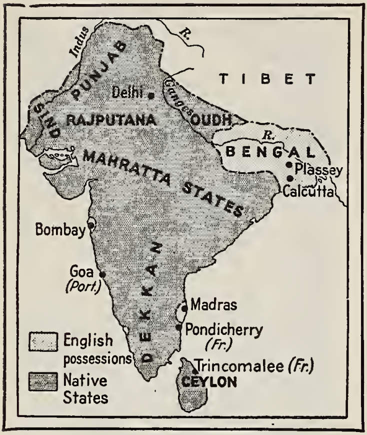
[1] ô′rŭng zĕb′.

The TAJ MAHAL

A mausoleum of white marble inlaid with precious stones, built by the Mogul emperor Shah Jehan at Agra, a century before Washington was born

English and French East India Companies. The English East India Company was founded in 1600, and the first French one in 1604; but the disturbed state of affairs at home prevented both English and French from doing much in the Far East until after 1660. At that date the former held little besides Madras (Fort George), founded in 1639. Now Charles II gave Bombay to the Company (1668), and in the reign of William III a settlement was formed at Calcutta (1696). Meanwhile Louis XIV's minister Colbert (p. 660) had organized a new French East India Company (1664), which in 1674 bought Pondicherry, a place south of Madras.

Sepoys. In the eighteenth century the French introduced into India the policy which the Dutch had pursued farther east, namely, that of taking part in local wars in return for trading privileges. The English soon followed suit. The French, through Dupleix (p. 685), introduced another practice which was likewise taken up by the English: they supplemented their armed forces with native soldiers, who were called sepoys.


Indus
R.
PUNJAB
Delhi
TIBET
Ganges
SIND
RAJPUTANA
OUDH
R.
BENGAL
Plassey
Calcutta
MAHRATTA STATES
Bombay
Goa
(Port.)
DEKKAN
Madras
Pondicherry
(Fr.)
English possessions
Native States
Trincomalee (Fr.)
CEYLON

India *in the Eighteenth Century*

The French Put Out of the Running. The Anglo-French clash in India was a part of the War of the Austrian Succession, which we have already spoken of (p. 683). England lost Madras (1746), and France lost Louisburg in Canada (1745); but each retrieved her loss by the Treaty of Aix-la-Chapelle in 1748. The final round was fought out during the Seven Years' War, when the French were eliminated from India as completely as from North America (p. 686), thanks to the victories of Robert Clive at Plassey (1757) and of Eyre Coote[1] at Wandewash[2] (1760). Nothing was left to them but Pondicherry, and that was to be used only as a base for trading.

A Trading Company becomes a State. By now it had become clear to the directors of the Company[3] that, much as they might dislike it, their organization would have to become a political and governmental one as well as a trading one. It took complete control of the lower Ganges valley and of parts of the east coast, and made alliances with Indian princes in various parts of the peninsula.

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[1] âr ko͞ot.

[2] wän′dĕ wäsh.

[3] "The Company" could mean only one thing to an eighteenth-century Englishman, namely the East India Company.

It Again Restricts itself to Trade. Now the Company had practically a monopoly of the Indian trade; but it was not in as enviable a position as that statement would seem to indicate. On the contrary, it was brought almost to ruin by corrupt officials, who ignored its interests while they amassed fortunes for themselves through extortion and dishonest dealings.[1] The situation was so serious that, near the end of the period, Parliament took over the control of political affairs in India and restricted the Company to trade. The governor-general, Warren Hastings, was charged with extortion and became the center of one of the most famous impeachment trials in English history (1788–1795), which finally ended in his acquittal. His successor in India was a man well known to Americans — General (Lord) Cornwallis, whose surrender to Washington at Yorktown in 1781 had brought the American Revolutionary War to an end.

A Remarkable Chapter about to Open. Thus our period ends with the English in India about to open a new chapter, in which Parliament will be in control of political affairs there. The chapter will have two other important features. (1) Hitherto the English, like other Europeans, had had few commodities to take to the Orient in exchange for spices and other Eastern goods. In the nineteenth century, as they became more and more proficient in mass production (through steam power and machinery), they found in the millions of Hindu and Moslem Indians an enormous market for their wares. (2) Bit by bit England's power spread until finally it gave to India more unity than she had ever had, even though this unity was not accompanied by entire inner harmony. See Volume II.

Summing up the Chapter. China added another great chapter to her long, illustrious history when the Ming dynasty gave way to the more virile and aggressive Manchu dynasty,

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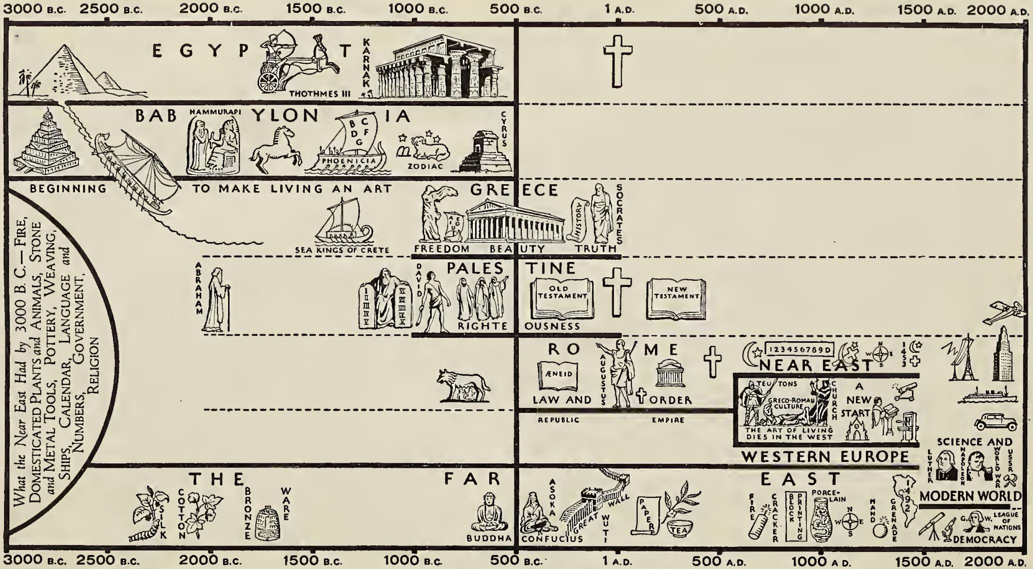
[1] Europeans often have a short memory, or a sublime ignorance of their own history, when they deal with the subject of graft in America. Not that graft is to be condoned, but it is just as well to know that it is not peculiar to Americans.


3000 B.C.
2500 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
1 A.D.
500 A.D.
1000 A.D.
1500 A.D.
2000 A.D.
EGYPT
THOTHMES III
KARNAK
BABYLONIA
HAMMURAPI
B C D F G
PHOENICIA
ZODIAC
CYRUS
BEGINNING TO MAKE LIVING AN ART
SEA KINGS OF CRETE
GREECE
A E I O U
HISTORY
SOCRATES
FREEDOM BEAUTY TRUTH
ABRAHAM
DAVID
PALESTINE
OLD TESTAMENT
NEW TESTAMENT
RIGHTEOUSNESS
ROME
ÆNEID
AUGUSTUS
LAW AND ORDER
REPUBLIC
EMPIRE
1234567890
NEAR EAST
N W E S
1453
TEUTONS
GRECO-ROMAN CULTURE
CHURCH
THE ART OF LIVING DIES IN THE WEST
A NEW START
WESTERN EUROPE
SCIENCE AND
LUTHER
NAPOLEON
WORLD WAR
USSR
MODERN WORLD
G. W.
LEAGUE OF NATIONS
DEMOCRACY
What the Near East Had by 3000 B.C.—Fire, Domesticated Plants and Animals, Stone and Metal Tools, Pottery, Weaving, Ships, Calendar, Language and Numbers, Government, Religion
THE FAR EAST
SILK
COTTON
BRONZE WARE
BUDDHA
ASOKA
CONFUCIUS
GREAT WALL
PAPER
TEA
FIRE CRACKER
BLOCK PRINTING
PORCELAIN
N W E S
HAND GRENADE
1492

The Story *of* Man's Achievement *in* Cipher

How much of it can you read?

which lasted down to our own day (1644–1912). Though foreigners, the Manchus quickly adopted Chinese civilization. Kang Hsi was more than a match for his Western contemporary Louis XIV, both as statesman and as soldier; and his grandson Chien Lung outshone any ruler in Europe. Kang Hsi opened China's ports to Europeans, until their abuse of his hospitality caused him to restrict them once more to Canton and Macao. Land traffic with the West was revived by the Russians. Under Chien Lung, China reached her widest boundaries.

After another hundred years of warfare between the leading Japanese families, Tokugawa Iyeyasu became Shogun, and the title remained in his family until 1868. The Portuguese, who introduced firearms into Japan, were the first Europeans to arrive here, as in India and China. After about a hundred years they and the Spaniards were driven out, and direct contact with the West was limited to the Dutch. Japan clung to her policy of isolation until about 1850.

India, like China, produced two great leaders in this period, the Mogul emperors Akbar and Aurangzeb. After the latter's death (1707) the empire began to fall to pieces. Hitherto the Europeans had not interfered much in Indian affairs; now the French interfered actively until ousted by the English under Clive and Coote. The English East India Company became a mighty political power, but mismanagement forced Parliament to establish control over Indian governmental affairs and to restrict the Company to trading.

4. A LONG JUMP TO REACH YOUR GENERATION

Why Not Finish? Since only about one hundred and fifty years separate us from the present, it would be well if we could finish the story, because it is easier to see history as your own story when it comes right down to your own day. But we aren't as near the end as you might think. Just as one star differs from another in glory, so years differ in the glory (or shame) they shed on man. At the rate we have been going thus far, we should have only about *three pages* to devote to the years since 1789, and that would hardly suffice for a list of the topics your class would want to have discussed. So we shall leave the fuller story for another volume, and in the short space that is left here content ourselves with suggesting the nature of the changes that have come since 1789 and the new sort of problem these changes have brought for your generation to solve.[1]

When Most of us came to America. Perhaps the first thing worth noting is that only since 1789 does American history really become, for most of us, our own family history. (How many of your forbears were here before that date?) The total population of the United States and Canada then was less than five millions; now it is about one hundred and thirty-three millions. That is an extraordinary fact, and one on which we often pride ourselves. But a still more extraordinary fact is that most of that increase was merely the overflow of Europe.

The enormous growth of Europe's population since 1800 is one of the central facts in recent history; yet it has been singularly neglected by historians. In the twelve centuries following the Germanic invasions her population never exceeded one hundred and eighty millions. Then, in the brief space of little more than a century (1800–1914), it leaped to the staggering figure of four hundred and sixty millions. Throughout that period she had vastly more people than she needed, and hordes of them migrated to the Americas.

The World's Power House. A second point to note is that during the nineteenth century Europe becomes the power house of the world. We can note only one indication of that fact, but it is a most remarkable one. (It is not at all easy to write about this brief period without using superlatives.) Nineteenth-century Europe brought to an end a process

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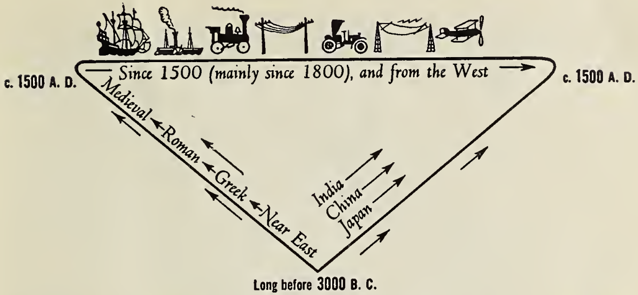
[1] It must be obvious to you that some of your contemporaries now in school will, twenty or thirty years from now, be presidents, prime ministers (maybe dictators), and preachers, teachers, or business leaders, and that all of them will be voters in less than a decade — unless, of course, the ballot is suppressed.



Humanity *a* Neighborhood *once More, as at the* Dawn *of the* Race. *But not yet* Neighborly. *Can your* Generation Achieve *that?*

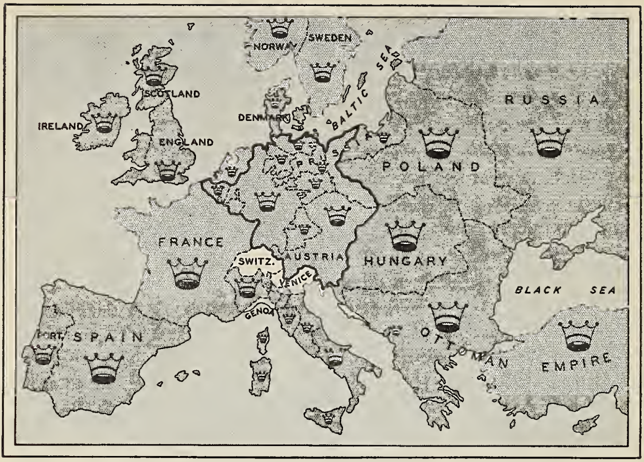
For about forty-five hundred years the civilization which developed in the region between the Nile and the Euphrates moved westward, getting farther and farther away from the civilizations of India, China, and Japan. Then Da Gama established contact with these by water; and in the last hundred years half a dozen more effective bonds have been forged, *all of them by the West*

which dated from before the dawn of history, when the human race first spread out over the earth. The beginning of the end had been foreshadowed by Christopher Columbus, Vasco da Gama, and Ferdinand Magellan, but the actual accomplishment came almost in our own day, as the chart above tries to show.

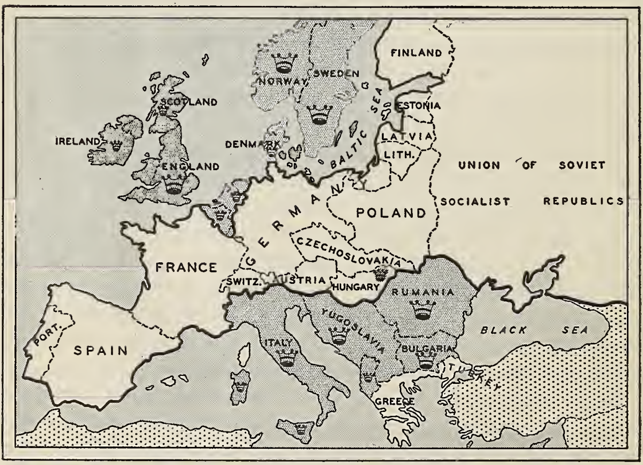
But the Power House was No Longer Run by Kings. The heading for this paragraph and the illustrated maps on page 732 are all that are needed to make our third point clear.

Europe finally Ceases to be Feudal. A fourth development since 1789 is the sloughing off of numerous remnants of medieval feudalism which were still very much in evidence when the French Revolution began. The panels on page 733 show the evolution of that system into what is sometimes called the modern industrial feudalism.

Mass Production. Our modern industrial states do most things on a vastly larger scale than was possible in the past. Thanks to the shift from *manu*facture in the literal sense (that is, making by hand) to *machini*facture, and from hand-and-


NORWAY
SWEDEN
BALTIC SEA
SCOTLAND
IRELAND
ENGLAND
DENMARK
RUSSIA
PRUSSIA
POLAND
FRANCE
SWITZ.
AUSTRIA
HUNGARY
VENICE
GENOA
BLACK SEA
PORT.
SPAIN
OTTOMAN EMPIRE

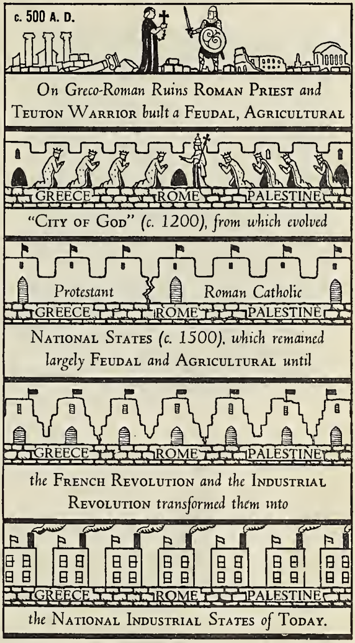
Kings Rampant (1789)


FINLAND
NORWAY
SWEDEN
SCOTLAND
IRELAND
DENMARK
ENGLAND
BALTIC SEA
ESTONIA
LATVIA
LITH.
UNION OF SOVIET SOCIALIST REPUBLICS
GERMANY
POLAND
CZECHOSLOVAKIA
FRANCE
SWITZ.
AUSTRIA
HUNGARY
RUMANIA
YUGOSLAVIA
BLACK SEA
PORT.
SPAIN
ITALY
BULGARIA
TURKEY
GREECE

Kings Repressed (Today)*

hoof farming to machine farming, man has achieved mass production of food, clothing, and other necessary or desired things on a scale hitherto undreamed-of. It may help you to grasp the change if you draw a bar twenty-five inches long (to represent five thousand years), shade the first twenty-four inches and label them "Small," and label the remaining inch "Large."

A New Tempo in Life. Almost overnight the world leaped out of the immemorial hoof-and-sail stage to the stage of railroad, steamboat, automobile, and airplane, and of telegraph, telephone, and radio. This change in pace is characteristic of the new age; in all phases of life there is a quickened tempo. Hitherto the pace of life had been slow; now it is swift. So, on the bar you have drawn, add "Slow" after "Small," and "Swift" after "Large."



On Greco-Roman Ruins Roman Priest *and* Teuton Warrior *built a* Feudal, Agricultural

"City of God" *(c. 1200), from which evolved*

National States *(c. 1500), which remained largely* Feudal *and* Agricultural *until*

the French Revolution *and the* Industrial Revolution *transformed them into*

the National Industrial States *of* Today.

The Evolution *of the* Modern State

Lagging Behind in One Thing. In one very important particular the men who set the tone for the world (the European capitalistic statesmen) were slow, — terribly and tragically slow, — namely, in catching on to what the changes meant.

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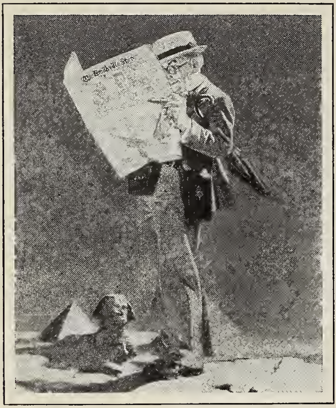
* Note the Kingless Corridor, which extends from Portugal across Russia, Siberia, and China to the Pacific. The lone crown in the Corridor belongs to Hungary, which is a kingdom but has no king. (See Volume II.)

They were no more successful in reading the signs of the times than the sixteenth-century clerics or the eighteenth-century nobles had been (see chart, p. 572). So they continued to run their highly mechanized industrial state with the ideas of an eighteenth-century farming community; and presently there was a grand smash-up, which began in 1914 and which still seems to be going along briskly. How shall we account for it? Probably an answer that will go as far as any is that the men of your father's and grandfather's generation ***knew no history***, and so failed to realize that civilization is not a work of nature, but a human achievement.



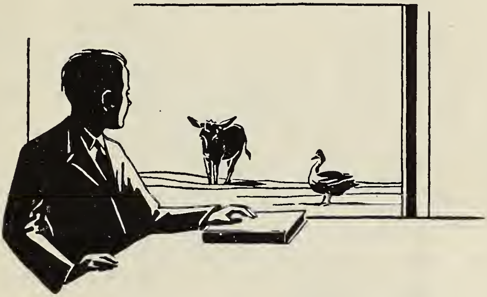
Every Land *has* Lots *of* Smithvilles

And every city (as well as every village) has lots of Smithville minds, more eager to learn about Neighbor Jones's cow or its urban equivalent than they are to learn what the Pyramids or the Parthenon or the Colosseum might have to tell them. Such minds accept our civilization as they accept sunshine and rain, not realizing that civilization is an achievement, — a human achievement, which, if it is not to vanish utterly, must be continuously achieved anew. (From a painting by Walter Beach Humphrey)

One Solved, but Two left Unsolved. It is a harsh saying, but one that is proclaimed aloud by the misery all around, that the men of the last two generations made a mess of things. What makes their failure so tragic is that they actually solved one of the three central problems listed on page 281, when for the first time in history they gained sufficient control over the forces of nature to provide all mankind abundantly with the necessities of life. But because they either ignored or were heedless of warnings which history might have given them, they failed to take seriously enough the other two problems: those of the relations of man to man and of nation to nation.

Now they are struggling out of the mess, and in a way that the future will marvel at. While in some parts of the world millions are on the verge of starvation, in other parts crops are being destroyed to keep up prices!

Your Chance. Well, there the story reaches you. Unless you and your generation choose to be so stupid that you'll make geese and donkeys look intelligent by comparison, you'll apply your heads and your hearts to solving those last two problems.



Directed Reading

You will find the full titles on pages 736 ff. Use table of contents and index. Consult encyclopedias. See note on page 46.

Kang Hsi: Latourette[1], Pott, Steiger, Williams[2].
Chien Lung: Same as the preceding.
Tokugawa Iyeyasu: Brinkley, Clement, Latourette[2], Steiger.
Akbar the Great: Rapson, Smith[4], Steiger.
Aurangzeb: Same as the preceding.

Some Key Words

Ming
Manchu
Kang Hsi
Chien Lung
Tokugawa Iyeyasu
Tokyo
Commodore Perry
Mogul
Akbar the Great
Dekkan
Aurangzeb
Mahratta Confederacy
Goa
sepoy
Dupleix
Clive
Warren Hastings
Cornwallis

List of BOOKS

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously [searchingly]; and some few are to be read wholly, and with diligence and attention. — Francis Bacon

You will never be a reader until you learn the art of skipping. — Dr. Jowett to Margot Asquith

Abbott, F. F. **1.** Society and Politics in Ancient Rome. **2.** The Common People of Ancient Rome.
——, Evelyn. **3.** Pericles.
Abram, A. English Life and Manners in the Later Middle Ages.
Adams, G. B. **1.** Civilization during the Middle Ages. **2.** Growth of the French Nation. **3.** Constitutional History of England.
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Armstrong, Edward. Lorenzo de' Medici.
Auslander, J., and Hill, F. E. The Winged Horse.
Austin, Mary. A Small Town Man.
Baikie, James. Sea-Kings of Crete.
Banks, E. J. **1.** The Seven Wonders of the World.
——, H. W. **2.** Story of Holland (the Boys' Motley).
Barton, B. **1.** The Book Nobody Knows. **2.** The Man Nobody Knows.
——, G. A. **3.** Jesus of Nazareth.
Bates, K. L. Canterbury Pilgrims.
Bateson, Mary. Medieval England.
Baynes, N. Byzantine Empire.
Beazley, C. R. **1.** Prince Henry the Navigator. **2.** The Dawn of Modern Geography (3 volumes).
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Belloc, Hilaire. Richelieu.
Blümner, Hugo. Home Life of the Ancient Greeks.
Boissonade, P. Life and Work in Medieval Europe.
Breasted, J. H. **1.** Ancient Times. **2.** A History of the Ancient Egyptians.
Bridges, T. C. Young Folks' Book of Discovery.
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——, Mandell. **2.** Age of Elizabeth.
Cutts, E. L. Scenes and Characters of the Middle Ages.
Dark, Sidney. **1.** The Book of England. **2.** The Book of France.
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——, H. W. C. **8.** Charlemagne.
Day, Clive. **1.** History of Commerce. **2.** Economic Development of Modern Europe.
De Kruif, P. Microbe Hunters.
Dibble, R. F. Mohammed.
Dodge, T. A. Great Captains.
Drinkwater, John. Outline of Literature (3 volumes).
Durant, W. J. The Story of Philosophy.
Egan, M. F. Everybody's St. Francis.
Einhard. Life of Charlemagne.
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Erman, A. Life in Ancient Egypt.
Faguet, E. The Literature of France.
Faulkner, A. S. What we Hear in Music.
Faure, E. History of Art (4 volumes).
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——, C. H. **3.** Cromwell.
Fletcher, C. R. L., and Kipling, R. **1.** History of England.
Fletcher, C. R. L. **2.** Gustavus Adolphus.
Fouard, C. H. Christ the Son of God.
Fowler, W. W. **1.** Social Life at Rome in the Age of Cicero. **2.** Julius Cæsar.
Frank, Tenney. An Economic History of Rome.
Froissart, Jean. Chronicles.
Froude, J. A. **1.** Cæsar. **2.** Elizabethan Seamen in the Sixteenth Century.
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George, H. B. The Relation of Geography and History.
Gibbon, Edward. The Decline and Fall of the Roman Empire.
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